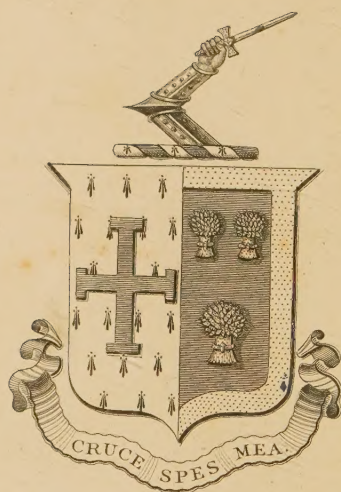




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J. G. Leeming.

John Greening
February 1869



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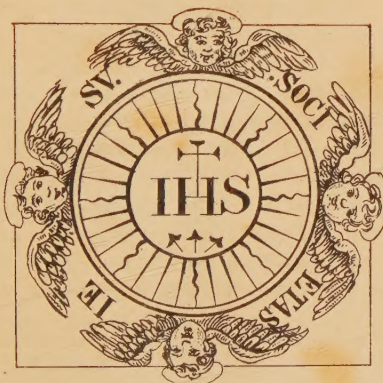
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COLLECTIONS
TOWARDS
ILLUSTRATING
THE BIOGRAPHY

OF THE
SCOTCH, ENGLISH, AND IRISH MEMBERS,
OF THE
SOCIETY OF JESUS.

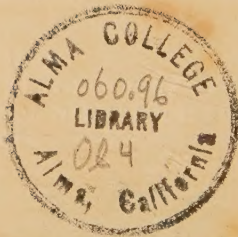
BY THE REV. DR. OLIVER,
ST. NICHOLAS' PRIORY, EXETER.

— — — — — ACRİ
JUDICIO PERPENDE; ET SI TIBI VERA VIDETUR
DEDE MANUS; AUT SI FALSA EST, ACCINGERE CONTRA.



LONDON:
Charles Dolman, 61, New Bond Street.
MDCCCXLV.

442



35426

DEDICATION.

TO THE REV. CHARLES BROOKE,

EX-PROVINCIAL OF THE ENGLISH MEMBERS, S. J.

Dear Rev. Father,

At length I send my handful of Collections for illustrating the Lives of the Scotch, and English, and Irish Members of the Society of Jesus. I am very sensible, how unsatisfactorily and feebly the work is executed: for, independently of my own incapacity, I have had sometimes to regret, in the progress of my labours, the loss of Documents through the carelessness of Friends and Brethren; and much more frequently to deplore the wanton spoliation and destruction of valuable Evidences and Records, by the avowed Enemies of the Society, and of Catholic Faith. In your charity be pleased to accept this compilation as an earnest of my good will and attachment to the Body, and as a proof of my anxiety to mark the sense I entertain of the "præclara Provinciæ Angliæ merita in Ecclesiam et Societatem."† At all events I hope to have shown, that I am a willing Pioneer in the service, too happy to prepare the way for more efficient Workmen.*

Permit me to confess, Dear Rev. Father, that I am deeply moved and affected, when I call to mind the heroic examples of many of these truly good, and even great men (for they were great in the sight of God)—when I consider their personal sacrifices and privations for the cause of Religion, and that ardent zeal for the honour and glory of God, which no disgrace could intimidate, no difficulties and dangers could terrify. They were men indeed, of whom the world was not worthy. They cast no sideling glance to interest: they rose superior to prejudice, and all unbecoming jealousy. United amongst themselves, and emulous of the credit of their own Order, they esteemed, assisted, cherished and honoured all fellow-labourers in the vineyard of our common Master, Jesus Christ. Rich in wisdom and virtue, they were contented in the midst of poverty, and the heat of persecution. Though deserving well of their country, of Society, and of mankind, they had often to experience the foulest ingratitude, and to become the victims of calumny, malice, and tyrannical iniquity.—(Ecclesiastes iv. I.)—How many of these worthies have spent themselves in the care of the poor, the prisoners, the infected, the Slave and Barbarian? How many have toiled in the education of youth, and in training future Missionaries? How many have dragged out an existence amidst incredible hardships and perils, concealed in speluncis et in abditis, in petris quoque et in antris, et in cisternis—(l. i. Reg. c. 13)—daily exposed to treachery and apprehension, and in perpetual terror for the liberty, and fortunes, and lives of their Friends and Benefactors? How many have pined away and perished in chains and dungeons? How many,

* The Annual Letters of 1685, deeply lament the loss and plunder of documents during the popular excitement occasioned by Oates' Plot. "De Missione nostrâ Anglicana ultimæ Persecutionis acerbitas omnia ferè nobis monumenta ademit: integræ nostræ Bibliothecæ compilatæ sunt; scrinia omnia cum chartis et observationibus direpta, adeo ut mirum non sit multa hic desiderari, quæ uti speramus, scripta sunt in Libro Vitæ."

† XIV Gen. Congreg. Decret. 16, A. D. 1696. The General M. A. Tamburini also, in his letter of 26 January, 1715, to the Provincial F. Thomas Parker, calls it "*Meritissima Angliæ Missio.*"

after enduring refined tortures in secret, have been brought on the scaffold rejoicing to be accounted worthy to suffer for the name of Jesus ? Though dead, they still speak ; and from their ashes is echoed the admonition, " Be not slothful, but followers of them who through faith and patience inherit the Promises."

Without possessing the merit and honour of being a member of the Society ; yet to none can I yield in sentiments of regard and veneration for this PIOUS INSTITUTE, as the Council of Trent styles it, (25 Session 16 ch. de Reg.) To witness its hereditary spirit of zeal and charity throughout the English Province, is, to me, a source of the highest gratification. For this cheering spectacle, all the friends of Religion are greatly indebted to you ; for you made the principles of your holy Founder, as developed in his Rules and Constitutions, the Guide and Polar Star of your government. That your days may be many, to enlighten by your wisdom, to direct by your experience, and to edify by your religious virtues, is the cordial wish of

Your faithful friend and servant,
GEORGE OLIVER.

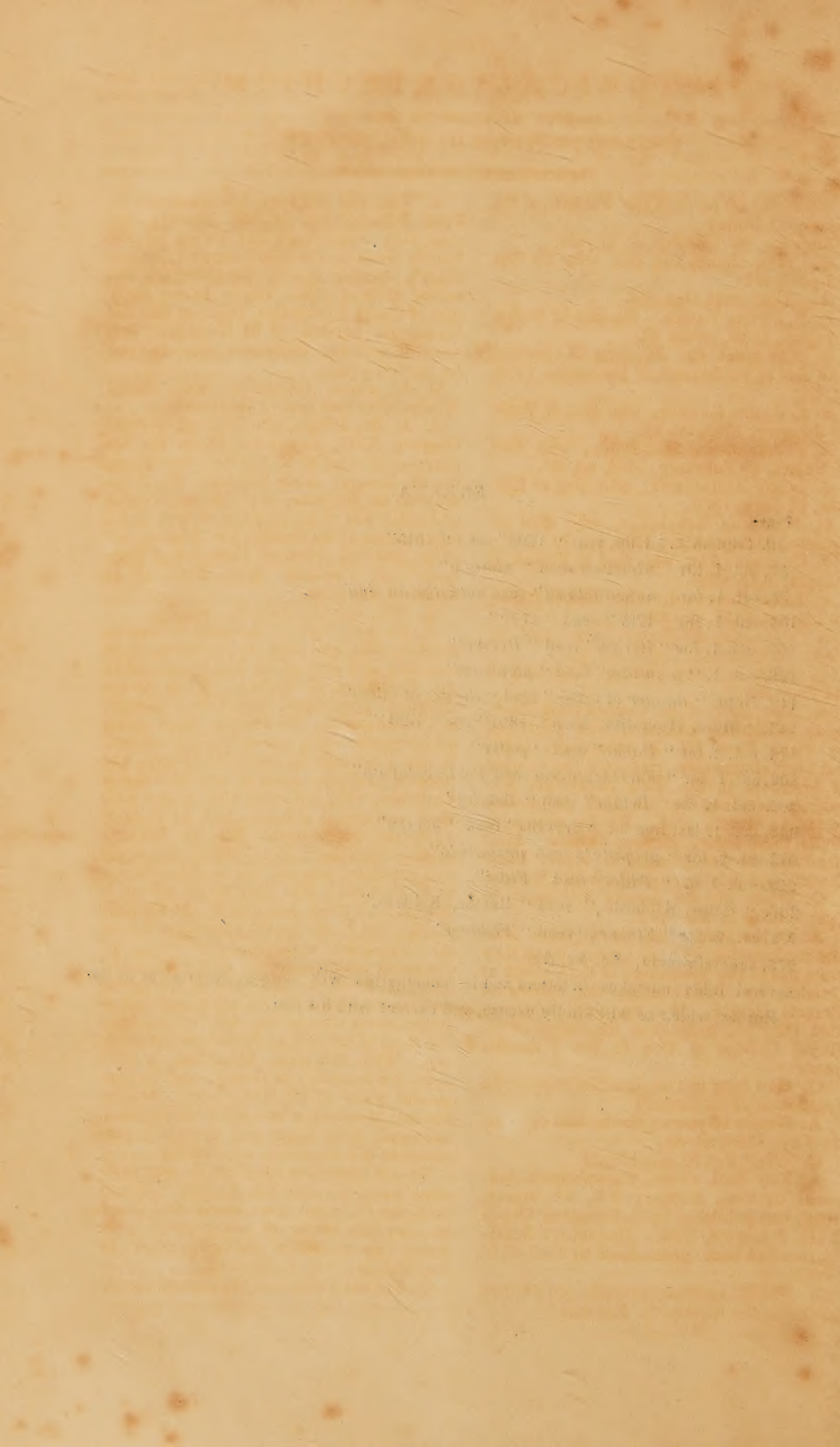
St. Nicholas' Priory, Exeter,
31 July, 1839.

ERRATA.

Page

19. Column 1. for the year " 1965" read " 1615"
37. col. 1. for " *nimmum*" read " *nimium*"
72. col. 1. for " *notwithstand*" read *notwithstanding*
105. col. 1. for " 1787" read " 1717"
107. col. 1. for " *iteram*" read " *iterum*"
109. col. 1. " *piculiam*" read " *peculium*"
112. Note, " *danger* of talent" read " *degree* of talent"
143. " More, Hippolite" born " 1801" not " 1081"
174. col. 2. for " *Patur*" read " *pater*"
202. col. 1. for " *Fortescutorem*" read *Fortescutorum*"
202. col. 1. for " *Belage*" read " *Belgicè*"
202. col. 1. last line for " *gressus*" read " *gressu*"
212. col. 2. for " *proputalo*" read *propatulo*"
222. col. 2. for " *Pidei*" read " *Fidei*"
267. " Retor, Kildarde," read " Rector, Kildare,"
272. col. 2. for " *Finburg*" read " *Friburg*"
273. sanctai sancta, &c. &c. &c.

Several other mistakes in letters and in punctuation will suggest themselves to the Reader, which he will kindly excuse, and correct with his pen.



HISTORICAL CATECHISM,

CHIEFLY RELATING TO THE
ENGLISH PROVINCE OF THE SOCIETY.

Question. Who was the Founder of the Society of Jesus?

Answer. St. Ignatius, of Loyola,

Q. How many, and who were his first companions?

A. They were nine, viz.

1. F. PETER FABER. He died at Rome, 1 August, 1546, ætatis 40.

2. The great St. FRANCIS XAVERIUS, who died at St. Sancio, 2 December, 1552, æt. 55.

3. F. JAMES LAYNEZ, who died at Rome 19 January, 1565, æt. 53.

4. F. ALPHONSUS SALMERON, who died at Naples, 13 February, 1585, æt. 69.

5. SIMON RODRIGUEZ, who died at Lisbon, 15 July, 1579.

6. NICHOLAS BOBADILLA, who died at Loretto, 23 September, 1590, æt. 79.

7. CLAUDIUS JAY, who died at Vienna, 6 August, A.D. 1552.

8. JOHN CODURIUS, who died at Rome, 29 August, 1541, æt. 33.

9. PASCHASIUS BROET, who died at Paris, 14 September, 1562, æt. 55.

Q. When was the Society Confirmed by the Holy See?

A. The Bull of its Confirmation *Regimini militantis ecclesiæ*, was published by Pope Paul III. 27 September, 1540; but his Holiness then restricted the number of Members to 60. This restriction was entirely removed by his Bull *Injunctum nobis*, 14 March, 1543. By his successive Bulls *Cum inter*, *Exponi nobis*. *Licet debitum*, he was pleased to confer many favours and privileges on the infant Society.

Q. When did the Jesuits first begin to open schools in Europe?

A. In the year 1546, or six years after the confirmation of their Order, when they were put in the possession of the College at Gandia, by its Founder, the celebrated Francis Borgia. We may add, however, that they had undertaken the charge of the Royal College at Goa in the preceding year.

Q. How long did St. Ignatius survive the foundation of his Order?

A. Nearly 16 years; for he died at Rome 31 July, 1556, æt. 65.

Q. When was he canonized?

A. The Bull of the Canonization prepared by Pope Gregory XV, 12 March, 1622, was published by his Successor Urban VIII, 6 August, 1623. The Saint's Beatification had been pronounced by Paul V, in 1609.

Q. Did St. Ignatius entertain the wish of extending the Society to England?

A. Yes, and had even commissioned F. Peter Ribadeneira, in 1555, to carry this wish into execution; but owing to the Saint's death in the following year, Queen Mary's decease shortly after, and the unsettled state of public affairs in the early part of Queen Elizabeth's reign, as also the inadequate number of fit members, this work of zeal and usefulness was delayed for several years.

Q. At whose instigation were Jesuit Missionaries first sent to England?

A. At Dr. Allen's, who obtained of Pope Gregory XIII, an express Order for this purpose, directed to F. Everard Mercurian, the 4th General of the Society. Dr. Allen assured his Holiness, that this employment of Jesuits was "not only the earnest desire and petition of the Seminary at Rheims, but of the best and principal Catholics of England."—*F. Persons' M.S. Life of F. Edmund Campian.*

Q. Who was Dr. Allen?

A. He was born at Rosehall in Lancashire in 1532, and rose by his talents to be regarded as a star of the first magnitude in the University of Oxford. When Queen Elizabeth proclaimed herself the Champion of Protestantism, the Doctor threw aside all his preferences, and retired to Louvain. A few years later he settled at Douay, and became a rallying point to several English Catholics, who, not being able to live with their conscience at home, had fixed upon voluntary banishment. But the Doctor's original intention "in admitting such resort and convictus was not, (as he often affirmed to F. Persons,) that they might return to England to teach and preach the Catholic Faith; but it was for the purpose of mutual encouragement in virtue and learning, and the easier practice of their religious duties." Happily, however, this band of Confessors became inspired with the noble ambition of perpetuating themselves, and keeping alive the lamp of Orthodoxy in their native country. With this view, Dr. Allen, in 1568, opened a Seminary at Douay, and the successful essay of the Rev. Lewis Barlow, the first Missionary who left it for England, animated their hopes and courage to persevere in this Apostolic undertaking.

To this illustrious President we may apply what is said of Judas Macchabæus "*directa est salus in manu ejus: latificabat Jacob in operibus suis—et congregavit peres untes. In sæculum memoria ejus in benedictione*" lib. I. Macchab.

Q. Did the Fathers of the Society concur

with hand and heart in this pious and useful enterprise?

A. None more so. They evinced the most disinterested and honourable zeal in promoting the studies and in helping the pecuniary wants of this invaluable institution. "The first certain stay, (says F. Persons,) that the Seminary of Douay ever had, was Fifty Crowns per month, which F. Anthony Possevinus provided from Rome by the General's Order." When the Faction in Douay, encouraged by Requesens, successor to the Duke of Alva, obliged this community to quit the Town in Holy week, 1578, and to take refuge at Rheims (where they resided until their honourable recall 15 years later) F. Persons exerted himself so effectually in their favor with Philip II, King of Spain, as to obtain in 1582, the Annual pension of 2000 Ducats for the Seminary. Again, when Mr. George Gilbert died at Rome, late in the year 1593, the General Claudius Aquaviva wrote to Dr. Allen, that the deceased had given to the Noviceship of St. Andrew at Rome, 800 Crowns—that although the Order was grateful for this proof of benevolence, yet, believing that it would be a more acceptable service to God, if the whole was disposed *in open Anglicæ nationis*, he had actually placed it at Dr. Allen's disposal, either to relieve the exiles, or for a bursar to support an agent at Rome, or for the better maintenance of his College at Rheims, or for any other pious work he should most approve. The cordiality and friendly feeling of the Jesuits, this great and good man was always ready to acknowledge. In his beautiful letter to F. Everard Mercurian, 4th General, S. J. dated Rheims, 26 October, 1578, he says, "*dedi operam semper, ut nostri non aliis quam vestris Studiis, Institutis, Moribus (quibus nihil est hodie, vel ad doctrinam expeditius, vel ad pietatem sincerius, vel quod maxime nunc requirimus, ad zelum lucrandarum animarum accommodatius) præcipuè imbuerentur.*" To them he confessed himself indebted for his promotion to the Purple 7 August, 1597, and until his happy death he never failed to exert the influence of his high station, in protecting and advancing the interests of the Order.

In a letter of F. Henry Garnet to the above mentioned General Aquaviva, dated from London, 16 April, 1596, I read these remarkable words "*Collegii Rhemenstis Præses (Doctor Richardus Barret) testatum fecit, plus se a me, et S. Martyre Solovello, qui nunquam Seminarii ejusvis alumni fuimus, accepisse pecunie, quam Sæculares Presbyteri omnes contulerint.*" In those days, the spirit of Religion prompted the Regular and Secular Clergy, to cultivate the most unreserved intercourse, the most brotherly love and candour. And blessed were the fruits of this open-hearted-

ness; for never did religion flourish so much.*

Q. You said Dr. Allen was the original Adviser of employing Jesuits in the English Mission. Pray who were the first members selected for this purpose?

A. F. Robert Persons, who was named Superior, and F. Edmund Campian.

Q. When did they reach England?

A. In the month of June, A. D. 1580.

Q. Did their Missionary career last for a considerable time?

A. No. F. Campian was apprehended about a twelvemonth later, and committed to the Tower, whence he was brought to be executed 1 December, 1581; but just before his condemnation, F. Persons had quitted England. Though absent, he laboured with indefatigable zeal for the good of his countrymen, by publishing many learned and useful Works, and by procuring considerable funds for the education of youth.

Q. Did any other Fathers succeed the last mentioned in the English Mission?

A. Yes; but sparingly for some time. Fathers Jasper Haywood, William Holt, and Thomas Cotham arrived here in the latter part of 1581: F. William Weston in 1584: FF. Robert Southwell and Henry Garnet in 1586. During the Superiority of F. Garnet, the actual Members of the Society in England, increased to 40.

Q. How were these Missionaries governed?

A. By a Vice-Prefect, or local Superior appointed by the Prefect of the Mission, who resided at Rome.

Q. Who were these Prefects at Rome?

A. F. Persons till his death in 1610. F. Thomas Owen until his death, 6 December, 1618.

Q. And who were the Vice-Prefects?

1. Robert Persons.
2. Jasper Haywood.
3. William Weston.
4. Henry Garnet
5. Richard Holtby.
6. Robert Jones.
7. Michael Walpole, (p. 374, More.)
8. Richard Blount.

* I know nothing better written of the spirit and charity, and labors of the Society, than the 21st Chapter, Part II of "*Roma Sancta*," by that Prodigy of learning and piety, Dr. Gregory Martin. The Original Folio MS. is at Ugbrooke, containing about 368 pp. was finished 9 April, 1581.

Dr. Kellison also, 4th President of Douay College, in his Preface to the Hierarchy thus expresses himself "I am no Regular; but I honour all Religious Orders confirmed by the Church, and I esteem him no good Catholic, who doth not esteem them. I profess but one Order, yet I affect all: and so, though I be of one side, I side not; though I be of one party, yet I am not partial. I praise all Orders of the Church; but I dispraise none. I so extol one Order, as I depress not the other. I so right one, as I wrong not the other; yet in righting all, I commend all, because all are commendable." Indeed every good Christian would adopt the sentiment of St. Paul "*Omni modo, sive per occasionem, sive per veritatem Christus annuntietur: et in hoc gaudeo, sed et gaudebo*" Phil 1. 18

Under the Government of F. Blount the English Members of the Society amounted nearly to two hundred, including 40 Professed Fathers. Such an increase induced F. Mutius Vitelleschi, the 6th General, S.J. to raise the Mission in 1619 to a Vice-Province, and he named F. Blount, Vice-Provincial. This prudent and faithful Superior began to organize and model his District according to the manner of the Society. He erected in November, 1622, (p. 446, Mori Hist. Prov. Angl.) the College of St. Ignatius, which comprised the Members residing in the Counties of Middlesex, Surry, Kent, Berks, and Herts.

2nd. The College of St. Aloysius (p. 274, Mori Hist. Prov.) comprehending Lancashire, Cheshire, and Westmorland.

3rd. The College of St. Francis Xavier, embracing South Wales, Monmouthshire, Herefordshire, and Gloucestershire.

These Colleges had proper Funds and a local Superior called Rector. In consideration of the rapid increase of Members, the above-mentioned General, by Letters Patent of 21 January, 1623, erected England into a Province of the Society, and constituted this F. Blount its first Provincial.

Q. Were there not other Colleges?

A. Yes: by degrees five more were endowed.

1. The College of the Holy Apostles; the funds of which were provided by that great Benefactor of the Society, Robert, the third Lord Petre, about the year 1633. This comprised Essex, Suffolk, Norfolk, and Cambridgeshire.

2. Of the Immaculate Conception, including Leicestershire, Derbyshire, Notts, and Rutland.

3. The College of St. Thomas of Canterbury, containing Sussex, Wilts, Hants and Dorset. N.B. It was raised from a Residence to a College in 1676. An. Lit.

4. St. Chad's, Staffordshire. It is first mentioned in 1670, as distinct from St. Aloysius' College.

5. St. Dominic's,* but generally called St. Hugh's, after the year 1675.—This comprised Lincolnshire.

Q. Were there not some Minor Departments, called Residences?

A. Yes: and they were 6 in number.

1. St. Michael's—Co. York.

2. St. John the Evangelist—the Bishoprick of Durham and Cumberland.

3. St. George's—Worcester and Warwick.

4. St. Mary's—Oxford, Northampton, Bucks, and Bedford.

5. St. Winefrid's† erected I believe in 1670—North Wales and Salop.

*Hoc Anno (1675) Residentia S. Dominici auctoritate P. N. Io. Pauli Olivæ in Collegii nomen transit. P. An. Lit.

† In fol. 16 of Vol. I of Register of Edmund Stafford, Bishop of Exeter. I read, "Sanctæ Winefridæ Virginis Corpus et Reliquiæ—in Ecclesia Conven-

b.

6. St. Stanislaus—Devon and Cornwall. This Division continued until the Suppression in 1773.

Q. Were not some Colleges abroad under the direction of the English Jesuits?

A. Yes: some were under their direction, and others were absolutely their own property.

In the 1st place, the English College at Rome was under their direction. This Establishment was originally the Hospital dedicated to the Holy Trinity and St. Thomas* of Canterbury, with a rental of about 2,000 Ducats for the support of two Chaplains and the maintenance of English Pilgrims.† Pope Gregory XIII converted it into a College, and enlarged its endowment. Dr. Maurice Glenock, one of its two Chaplains, was nominated the 1st Rector, but the event soon proved that he was little qualified for that office. The majority of the students petitioned to be governed by the Jesuits: the General, F. Everard Mercurian, refused the charge: and it was not until Pope Gregory XIII, 19 March, 1579, peremptorily commanded him to supply the College with Jesuit Superiors, that he could be induced to submit to this additional burthen. Under their fostering care, the

* That the English Hospital at Rome was highly favoured, encouraged and supported by the Bishops in England is manifest from a Document in the Register of Edmund Stafford, Bishop of Exeter, fol. 22-3 Vol. I. It bears date 30 November, 1398, and he says, "hujus hospitalis Fundationem, Constructionem ac Dotationem Gregorius Undecimus auctoritate Apostolica confirmavit (1370-1378.) The curious Reader will be pleased with an interesting Report of the Charities of this Hospital pp. 62-88, Part XVII Collectanea Topographica, &c. London 1837.

† Stow says It was founded by Robert Braybrook, Bishop of London, and other devout Englishmen about 1390. Dr Gregory Martin, in the MS. before mentioned, dates the foundation from 1361, in the Popedom of Innocent VI. His description of it in that MS. is the best I have seen "The Church very commodious with six altars: chaplains and brethren within the house to say Mass and other Service there eight, with their Custos or Principal. Here are received all Englishmen without exception (especially Pilgrims and the poorer sort) for eight days, and upon consideration of the Parties necessity, for double and triple and longer, with meat, drink and lodging very competent and honest, and money also according to the Parties' necessities. Here are received the sick of our Nation if there be some. The Revenues are by the year about 1495 Crowns, rising of houses especially. The Government pertaineth to the Cardinal Protector of our nation, and to the Chaplains or Brethren within the house, which have their Custos, and to them of our Nation abroad in the City of the better sort, which by order of Statute are made Brethren. All which made a solemn Brotherhood and Congregation, and meet together diverse times about matters of the Hospital.—For the greater benefit of our Nation the Seminary has been placed by his Holiness in the Hospital, and the Custos with certain other officers removed to another house of our Nation hard by, where he hath to receive the Pilgrims and Travelers as before. So that for the Hospital, there is both Seminary and Hospital—God be blessed for his unspeakable gifts."

tuali Sti Thomæ Martyris extra muros villæ Salopiæ reconduntur, et etiam continentur," (1397.)

College became the prolific Parent of Priests and Martyrs, and continued to support a distinguished reputation until the suppression of the Society in 1773.

2. For a short time there was a College at Eu in Normandy. Soon after F. Persons left England, Henry de Lorraine, Duke of Guise, gave him one hundred pounds, as a yearly pension, for a Seminary. The French Fathers of the Society accommodated them with a convenient house in the Town. This Establishment continued from 1582, until 23 December, 1588, when that religious Prince was perfidiously murdered at Blois.

3. To F. Person's influential exertions, our Nation was indebted for the endowment of St. Alban's Seminary at Valladolid in 1589, of St. Hermenegild's at Seville; St. George's at St. Lucar; also of a Residence at Lisbon, all erected in the course of the year 1592.

4. As for St. Omer's College, an annual pension of 10,000 Crowns was assigned to it in 1593, by that munificent Patron of Catholicity, King Philip the II, of Spain. This Foundation flourished with great splendour until the arbitrary expulsion of the English Fathers, without even the shadow of Judicial Process, in August, 1762. The Schools were thence removed to Bruges: here again in October, 1773, the Faith of the Austrian Government was basely violated by the seizure and dispersion of the Community, and the plunder of their property.

Q. But where was the English Noviciate?

A. Originally at Louvain. The Lady Aloysia de Caravajal of Valladolid bequeathed 22 December, 1604, twelve thousand ducats towards the foundation of a Noviciate. In consequence St. John's house at Louvain was hired for the purpose until something more eligible should offer: and it was used as such from 1606, until Nov. 1614, when they removed to a very convenient Residence in the City of Liege. This had been obtained by the active exertions of F. John Gerard and the liberality of George Talbot, of Grafton,* Esq, who in the sequel became the 9th Earl of Shrewsbury, and died 2 April, 1630. The pious, valiant, and munificent Prince Maximilian, Duke of Bavaria, at their recommendation, befriended this rising establishment. His splendid endowment bearing date 8 September, 1626, may be seen in the 9th Book of F. More's Hist. Prov. Angl. This truly noble Benefactor died in 1651, æt. 70.

In 1622, the Noviciate was removed to

Watten* situate about two leagues from St. Omer, and proved in the sequel a prolific nursery of Apostolical and Religious Spirit: the College of Liege was appropriated to the Students of Philosophy and Divinity: and so it continued until the suppression of the Society. Besides the above-mentioned Colleges, we must mention the House of the Third Probation at Ghent, begun in 1620 (p. 425 More's Hist.) by the pious generosity of Ann (Dacre) the Countess of Arundell and widow of Philip, the Earl of Arundell, who had died in the Tower of London, 19 October, 1595, not without suspicion of being poisoned, after ten years and a half imprisonment (p. 188, More's Hist.)† It was opened about August, 1621.‡ Hither the veterans, (*Emeriti*) often retired, to prepare themselves for the last passage into eternity.

Q. Will you be pleased to furnish me with a list of the *Generals* of the Society?

A. Willingly, Sir.

1. ST. IGNATIUS, elected 1 April, 1541: obiit 31 July, 1556, æt. 65.

2. F. JAMES LAYNEZ, elected 2 July, 1558: obiit 10 January, 1565, æt. 53.

3. ST. FRANCIS BORGIA, elected 2 July, 1565; obiit 1 October, 1572, æt. 62.

4. EVERARD MERCURIAN, elected 23 April, 1573: obiit 1 August, 1580.

5. CLAUDIUS AQUAVIVA, elected 19 February, 1581: obiit 31 January, 1615, æt. 72.

6. MUTIUS VITELLESCHI, elected 15 November, 1615: obiit 9 February, 1645, æt. 82.

7. VINCENT CARAFFA, elected 7 January, 1646: obiit 8 June, 1649, æt. 65.

* Clementia, Countess of Flanders, founded in 1072, a Church at Watten, in honor of St. Mary, St. Nicholas, and St. Richerius, to which was subsequently attached a College of regular Canons. On its dissolution Pope Pius V. annexed it to the New See of St. Omer.—With the consent of his Dean and Chapter, and of the Court of Brussels, the Church and Manor were conveyed in perpetuity by the worthy Bishop James Blase O. S. F. for a Novitiate of the English Jesuits. This grant was ratified by Gen. Aquaviva, 8 September, 1612, and Gen. Mutius Vitelleschi, 22 October, 1616. N.B. Abbe Mann's account of this, in his "Short statement of the English Cath. houses (13 Vol. Archaeol) is incorrect.

† F. William Weston however, in his Latin Autobiography, written at the commencement of the 17th Century, (and who had reconciled the Earl to the Catholic Faith, and to whom the Earl, on his death bed, left the Breviary that he was in the habit of using) whilst he mentions the report of poison, candidly admits "*Ego tamen, quamvis à quodam Catholico, qui tum et puer in Turri inerviebat, sim percunctatus, nunquam certis rem scire potui.*" But he affirms as a fact, that Q. Elizabeth had offered to the Earl his liberty, if he would confer on religion with the Archbishop of Canterbury. This proposal was refused by his Lordship, choosing rather to suffer affliction with the people of God, than to enjoy the short pleasure of temporal liberty—esteeming the persecutions of a christian greater riches, than the sinful and false joys of worldly happiness."

* N.B. The Grafton Estate was forfeited to the Crown by the attainder of Humphry Stafford, Esq. K. Henry VII, 17 July, 1486, bestowed it on Sir Gilbert Talbot, as a reward of his faithful services, and intailed it on the heirs male of his Body lawfully begotten.

† See p. 131. Flandria illustrata, Vol. I.

8. FRANCIS PICCOLIMINI, elected 21 December, 1649; obiit 17 June, 1651, æt. 69.

9. ALEXANDER GOTTIFRED, elected 21 January, 1652; obiit 12 March, 1652, æt. 58.

10. GOSWIN NICKEL, elected 17 March, 1652; obiit 31 July, 1664, æt. 82.

11. JOHN PAUL OLIVA, who had been elected "*Vicarius Generalis perpetuus cum jure succedendi 7 Junii 1661*," was immediately invested with the government of the Society at Nickel's death. This most excellent General died 26 November, 1681, æt. 81.

12. CHARLES DE NOYELLE, elected 5 July, 1682; obiit 12 December, 1686.

13. THYRSUS GONZALES, elected 6 July 1687; obiit 27 October, 1705.

14. MICHAEL ANGELUS TAMBURINI, elected 31 January, 1706; obiit 28 February, 1730.

15. FRANCIS RETZ, elected 30 November, 1730; obiit, 19 November, 1750, æt. 78.

16. IGNATIUS VICONTI, elected 4 July, 1751; obiit 4 May, 1755.

17. ALOYSIUS CENTURIONI, elected 30 November, 1755; obiit, 2 October, 1757.

18. LAURENCE RICCI, elected 21 May, 1758. The Brief of Clement XIV, for suppressing the Society, dated 21 July, 1773, was put in execution 16 August following. The Father, contrary to all forms of justice, was thrown into jail, where without trial he was kept a close prisoner, until death released him, 24 November, 1775 !!! æt. 72.

IN RUSSIA

1. STANISLAUS CZERNIEWICZ, the Vicar General, was elected General 17 October, 1782; obiit 18 July, 1785, æt. 57.

2. GABRIEL LENKIEWIEZ, elected 8 October, 1785; obiit 21 October, 1798, æt. 77.

3. FRANCIS KAREW, elected 12 February, 1799; obiit 4 August, (23 July, V. S. in Russia) 1802, æt. 71.

4. GABRIEL GRUBER, elected 22 October, 1802; obiit 6 April, 1805, æt. 67.

5. THADDEUS BRZOWSKI, elected in 1805. At the Restoration of the Society, 7 August, 1814, by the Bull of Pope Pius VII, *Sollicitudo omnium Ecclesiarum*, he became General of the whole Body, but never removed to Rome, dying at Polosko. (the Russian Government refusing him permission to quit for Italy) on the 5th of February, 1820, æt. 72.

6. ALOYSIUS FORTIS, elected 18 October, 1820; obiit 29 January, 1829, æt. 81.

JOHN ROTHMAN, Vice-Provincial of Italy, elected 9 July, 1829, æt. 44.

Q. Be pleased to furnish me with the succession of the English *Provincials*?

A. 1. F. Richard Blount appointed 21 January, 1623, and continued in office until late in 1635.

2. F. HENRY MORE, who held this dignity for seven years.

3. F. EDWARD KNOTT served the office from 1643 to 1646; and was again appointed 22 March 1653, for another Triennium.

4. HENRY SILSDON, was Provincial from 1646 to 1650.

5. FRANCIS FOSTER, filled the office from 1650 to 1653.

6. RICHARD BARTON, from 1656 to 1660.

7. EDWARD COURTENAY from 1660 to 1664.

8. JOHN CLARK, followed till 1667.

9. JOSEPH SIMEONS till his death in the summer of 1671.

10. GEORGE GRAY, till 7 September, 1674.

11. RICHARD STRANGE was in office for three years.

22. THOMAS WHITBREAD, (alias *Harcourt*) was apprehended soon after his appointment, and was the murdered victim of Oates' malice and perjury, 30 June, 1679.

13. JOHN WARNER succeeded and remained Provincial three years.

14. JOHN KEYNES was in office from 1683 to 1689.

15. WILLIAM MORGAN, declared Provincial 22 August, 1689, and died about five weeks after.

16. JOHN CLARE, (alias *Sir John Warner*) declared F. Morgan's successor 4 December, 1689.

17. ANTHONY LUCAS, appointed in 1693, and died in office the same year.

18. WILLIAM MUMFORD succeeded in 1694.

19. HENRY HUMBERSTONE, from 1697 to 1701.

20. JAMES BLAKE, declared 3 April, 1701.

21. PETER HAMMERTON succeeded in 1704.

22. LEWIS SABRAN followed from 1709 to 1712.

23. THOMAS PARKER, (alias *Culcheth*) from 1712 to 1716.

24. RICHARD PLOWDEN followed for three years.

25. JOHN EDISFORD, from 1719 to 1721.

26. ROBERT BEESTON presided for three years.

27. THOMAS LAWSON succeeded, but resigned in 1725.

28. JOHN TURBEVILLE, from 20 May, 1725 to 1731.

29. JOHN (alias *Richard*) RICHARDSON remained in office two years.

30. LEVINUS BROWNE governed the Province from 1 October, 1733 to 20 July, 1737.

31. HENRY BOLT (alias *Mc' Intosh*) from 1737 to 1740.

32. CHARLES SHIREBURN from 1740 to 1744.

33. HENRY SHELTON from 1744 to 1751.

34. PHILIP CARTERET, declared provincial 3 October, 1751.

35. HENRY CORBIE succeeded 17 July, 1756.
36. JAMES DENNET entered on office in 1762.
37. NATHANIEL ELLIOT followed in 1766.
38. THOMAS MORE declared 19 July, 1769; and witnessed the Suppression S.J. in 1773.
39. MARMADUKE STONE, declared Provincial on the feast of the Ascension 19 May, 1803.
40. CHARLES PLOWDEN succeeded 8 September, 1817.
41. NICHOLAS SEWELL succeeded 1821.
42. CHARLES BROOKE declared 15 February, 1826.
43. RICHARD NORRIS declared 28 May, 1832.
44. JOHN BIRD, declared 24 June, 1838.
45. F. RANDAL LYTHGOE declared 14 September, 1841.

N.B. In the course of this work many names will occur of natives of other countries besides England; but they have either been aggregated to the English Province, or have been appointed to preside by the General of the Order, or have lived or died in some of their Missions or Colleges. Some also have been educated *since* the Suppression of the Order, in the Pontifical Seminary at Liege or Stonyhurst, and though not actually Jesuits, have usually served their Missions.

Q. Will you be pleased to give me the series of the *Rectors* of *St. Omer's College*?

A. Yes, viz.

1. WILLIAM FLOCK, of Suffolk, appointed in 1592, See pp. 162-461 of More's Hist.
2. JOHN FOUCART, succeeded in 1594.
3. GILES SCHONDONKUS, 1600.
4. PHILIP DENTIER 1617.
5. WILLIAM BALDWIN 1622.
6. THOMAS WORSLEY, followed late in 1632.
7. THOMAS PORT.
8. EDWARD COURTENAY declared Rector 27 July, 1646.
9. HENRY MORE succeeded in July, 1649, N.B. In 1657 he was re-appointed 27 July, on the death of F. T. Bapthorpe, and continued in office three years.
10. CHARLES DARCY, declared 5 August, 1652.
11. THOMAS BABTHORPE 16 February, 1656.
12. RICHARD BARTON succeeded F. More, September, 1660, and died in his 9th year of office.
13. THOMAS CARY declared 13 June, 1669.
14. RICHARD ASHBY 28 August, 1672.
15. THOMAS STAPLETON, 27 March, 1679.

16. JOHN WARNER followed 31 July 1683. During his Rectorship, we find in the An. Lit. "*Collegium in fine anni 1684, conflagravit: novum multo splendidius*

mulloque commodius excitatum."

17. MICHAEL CONSTABLE succeeded 8 April, 1688.
18. EDWARD PETRE declared Rector 29 April, 1693.
19. WILLIAM WALTON succeeded F. Petre 16 December, 1697.
20. HENRY HUMBERSTONE 11 December, 1701.
21. EDWARD SLAUGHTER 28 April, 1705.
22. RICHARD PLOWDEN 16 April, 1709. N.B. He was re-appointed 22 May, 1725, for another Triennium.
23. LEWIS SABRAN 12 June, 1712.
24. FRANCIS POWELL 28 October, 1715.
25. WILLIAM DARRELL 5 July, 1727. N.B. He died in office 28 February, 1721.
26. FRANCIS TURBEVILLE declared 29 July, 1721.
27. JAMES GOODEN 14 March, 1722.
28. RICHARD HYDE appointed 12 May, 1723.

N.B. Re-appointed from 31 July, 1742 to June, 1746.

29. THOMAS ECCLESTON declared 11 August, 1731.
30. JOSEPH CONSTABLE 22 September, 1737.
31. PERSEUS PLOWDEN declared 22 October, 1739.
32. CHARLES WELLS succeeded F. R. Hyde, 1746.
33. NATHANIEL ELLIOTT in October, 1748.
34. JOHN DARELL, 17 Sept. 1752.
35. FRANCIS SCARISBRICK, May, 1759. He witnessed the expulsion from St. Omer in the Autumn of 1762.

AT BRUGES

- F. NATHANIEL ELLIOTT, Sep: 1762.
- F. THOMAS LAWSON, 24 Feb. 1766.
- F. THOMAS STANLEY, 21 Dec. 1769.
- F. THOMAS ANGLIER, 1772.

Q. Can you supply the succession of the *Rectors* at *Liege College*?

A. There is some difficulty in fixing them precisely during the first 39 years; but I think this may be surmounted. From that period all is clearly known.

1. JOHN GERARD governed the House from the day of taking possession of the Premises, 1 November, 1614, until the year 1620.
2. HENRY SILSDON succeeded and was certainly in office two years at least.
3. OWEN SHELLEY. I have seen a letter from General Vitelleschi, dated 25 September, 1625, addressed to F. Shelly as Rector.
4. ROBERT STAFFORD occurs Rector in 1629.
5. GEORGE DUCKETT was certainly Rector 19 September, 1637.
6. EDWARD KNOTT occurs Rector in April, 1640.
7. FRANCIS WALLIS.
8. JOSEPH SIMEONS declared Rector in 165

9. JOHN CLARK succeeded 15 May, 1655. He was replaced for another Triennium between 20 Jan. 1668, and July, 1671.

10. EDWARD WORSLEY, 2 November, 1658.

11. JOHN CLAYTON succeeded 11 June, 1662.

12. JOHN STEVENS, on the death of Clayton, 29 November, 1663.

13. EDWARD COURTENAY, 20 October, 1666.

14. ANTHONY TERRILL, 7 July, 1671.

15. THOMAS CLIFFORD, declared Rector, 29 July, A. D. 1674.

16. JOHN WARNER, succeeded 2 January, 1678.

17. JOHN KEYNES, 29 January, 1680.

18. THOMAS STAPLETON, 1 August, 1683.

19. ANTHONY LUCAS, 3 March, 1686.

20. WILLIAM MORGAN, 15 August, 1688, but declared Provincial in the autumn of that year.

21. JOHN DORMER, succeeded 4 November, 1689.

22. GEORGE BUSBY, 23 April, 1691.

23. JOHN PERSALL, entered on office 19 June, 1694.

24. THOMAS PARKER, succeeded from 4 March, 1698, to September, 1701; re-appointed from 15 October, 1716, to June, 1720, and from June 1727, to July, 1731.

25. EDWARD SLAUGHTER was Rector nearly four years, from 16 September 1701.

26. RICHARD PLOWDEN, from 15 June, 1705, to 1708; again declared Rector from 1720, to 1724.

27. WILLIAM DARREL began office 17 November, 1708.

28. FRANCIS POWELL succeeded F. Darrell, 29 January, 1712.

29. THOMAS EBERSON, declared Rector, 18 May, 1724.

30. EDMUND PLOWDEN, declared Rector 18 July, 1731.

31. HENRY BOLT, or *Mc. Intosh*, 17 October, 1734, again from 1740 to 1743.

32. LEVINUS BROWNE, entered office 20 July, 1737.

33. CHARLES ROELS, succeeded F. Bolt 7 September, 1743, and was Rector 16 years; being re-appointed 30 November, 1752, on F. Jackson's death; he remained in office until 1759.

34. JOHN JACKSON, declared Rector in 1752; but died 19 June, that year.

35. EDWARD WITHE succeeded F. Roels, 8 May, 1759.

36. FRANCIS SCARISBRICK, in December 1764.

37. JOHN HOWARD, entered on office 29 February, 1768; and saw the suppression of his House, 9 September, 1773.

After the dissolution of the Soc. the Prince of Liege restored the House to this *F. John Howard*, and under the name of "THE ACADEMY" it served as a place of Education for the English Catholic Gentry, as well as a Seminary for Ecclesiastics. F. Howard

presided over the new Establishment until his death, 16 October, 1783. He was succeeded by *F. William Strickland*, a man of superior merit, who after introducing some considerable improvements, delivered up the government to *F. Marmaduke Stone*. This last respected and conciliating Superior continued in office until the final emigration to *Stonyhurst** in August, 1794.

Since 27 August, 1794, when the community was put in possession of the premises by the late Thomas Weld, Esq., of happy memory, the series of Rectors is as follows:—

1. F. MARMADUKE STONE.

2. F. NICHOLAS SEWALL, October, 3 1808, to January, 1813.

N.B. Reappointed on his successor's death.

3. F. JOHN WELD, entered on office in January, 1813, and died Rector 7 April, 1816.

4. F. CHARLES PLOWDEN, declared Provincial and Rector, 8 September, 1817.

5. F. JOSEPH TRISTRAM succeeded F. Plowden, as Rector, 26 December, 1819.

6. F. RICHARD NORRIS, 21 August, 1827.

7. F. RICHARD PARKER, 20 June, 1832.

8. F. JAMES BROWNELL, 26 May, 1836.

9. F. FRANCIS DANIEL, announced Rector of *Stonyhurst* 3 June, 1839.

10. REV. ANDREW BARROW, appointed 16 July, 1842.

Q. Be pleased to supply the list of the Masters of Novices?

A. I will, to the best of my power.

1. THOMAS TALBOT had the charge of the Novitiate at St. John's House, Louvain, from 1606, until the removal to Liege, in 1614.

2. JOHN GERARD united in his own person the offices of Rector and Master of the Novices at Liege, until the year 1620.

3. HENRY SILSDON, who did the same for two years, when he removed with the Novices to *Watten*,† and was the first Superior of that House.

4. EDWARD KNOTT, succeeded, I believe, in 1627.

*Situ loci nil amœnius aut jucundius. Regale illud ædificium de *Stonyhurst*, ubi vivarium damis refertum, piscaria insignia, aqueductus nobiles et ut omnia dicam hortus, floribus et arboribus, jucundis juxta atque utilibus undique consitus; in hoc Labyrinthum miræ jucunditatis, Pegasus et Fons Musis et Apollini sacer, quin et situs uberissimus. Mens etiam Longridge ignis fomitem quotannis abundè suppeditat, et dulcissimos Aquarum fontes ubertim undique diffundit; pascula et prata longe lateque patent gregibus et gramine repleta, arva frumenti feracissima. Imis in vallibus duo flumina, Ribellus et Hodder, in quibus piscium delicatissimorum ingens copia quotidie capiuntur. De salubritate aeris quid dicam? Favonius placidus ab occidente plaga leni flamine spirans tanta temperie plantas arboresque fovet et salubres reddit, ut quamvis multos longævos illic invenias, hilares tamen et lætos invenies, tanquam in ipso flore juventutis."

Ex MS. penes Josephum Weld, Armigerum.

† See a view of *Watten*, with a description p. 494, Vol. II, *Flandria Illustrata*, Cologne, 1641.

5. ROBERT STAFFORD, 1638.
6. FRANCIS FOSTER, 1641.
7. HENRY STAFFORD, 1648.
8. JOHN CLAYTON, declared Rector, 26 August, 1651.
9. WILLIAM SWINBURN, 1662.
10. MARTIN GREEN, 1666.
11. RICHARD ASHBY, 1668.
12. FRANCIS WILLIAMS, 1672.
13. ANTHONY LUCAS, declared 8 October, 1680.

14. JOHN CLARE (alias *Sir John Warner*) declared 25 November, 1685.

15. WILLIAM MUMFORD succeeded in 1690, was re-appointed in 1698 and for ten years successively held this office.

16. MATTHEW WRIGHT declared Rector 10 April, 1694.

17. ROBERT BEESTON in 1708; re-appointed from 1715 to 1721; 1724 to 1731.

18. THOMAS EBERSON served from 1711 to 1715.

19. THOMAS LAWSON declared Rector in 1721 and held office Four years; he was re-appointed 1 January, 1734, and remained in office six years longer.

20. LEVINUS BROWNE succeeded 27 March, 1731.

21. JOHN BODENHAM 15 Sep. 1740.

22. JOHN TICHBOURNE declared Rector 21 November, 1741.

23. HENRY CORBIE declared Rector 21 June, 1745.

24. WILLIAM BLACKISTON 14 November, 1756.

25. ROBERT CONSTABLE declared Rector 26 April, 1761.

Late in the next year the Novitiate was removed to Ghent.

N.B. At the revival of S. J. the Novitiate was opened at *Hodder Place*, about a mile distant from Stonyhurst, 26 September, 1803, with 19 Candidates. The Masters of Novices have been as follows:—

1. F. CHARLES PLOWDEN declared September, 1803.

2. F. N. SEWALL, 8 September, 1817.

N.B. In September, 1821 the Noviceship was removed abroad.

3. F. THOMAS BROWNBILL 19 September, 1827.

4. F. GEORGE CONNELL in 1842.

Q. Can you supply the series of the Rectors at *Ghent*?

A. Not entirely to my satisfaction. In a letter which I received in June, 1817, from the late Reverend and Venerable Charles Plowden, he says "*Rectores Domus Gandavensis desunt ad annum 1695.*" But this is incorrect, and I believe the greater part of the hiatus may be filled up. I think that the first Rector was

MICHAEL ALFORD. See p. 394, *More's Hist.* and *Sanders' Flandrea Illustrata*, Vol. I, p. 131.

2. WILLIAM ANDERSON } *Sanders, ut*
3. JOHN NORTON } *supra.*

4. WILLIAM FLOCK was unquestionably

Rector 21 June, 1632: p. 461 *More's Hist.*

5. ROBERT JENISON p. 724, *Southwell's Bibliotheca.*

6. CHRISTOPHER WARNER was Rector in 1642.

7. GEORGE DUCKETT was certainly Rector in March and April, 1648.

8. JOHN STEVENS was declared Rector 19 October, 1653.

9. HENRY MORE.

10. WILLIAM CAMPIAN died in office 28 September, 1665.

11. RICHARD ASHBY of THIMBLEBY.

12. RICHARD STRANGE. See p. 719, *Southwell*,

13. WILLIAM TUNSTALL, I think was Rector from 1672 to 1674.

14. WILLIAM MARCH was Rector during *Oates' Plot*.

15. HERMES MARY VISCONTI was Rector in 1692.

From 1695 the succession is ascertained

1. GEORGE WEBB 1695.

2. JOSEPH LAYTON 1696.

3. HENRY SHELTON 1703.

4. MATTHEW WRIGHT 1707.

5. ROBERT BEESTON 1711.

6. JOHN NORRIS 1715.

7. EDWARD SLAUGHTER 1716.

8. EDWARD SALTMARSH, 1722.

9. RICHARD VAUGHAN 27 August, 1725.

10. JAMES GOODEN declared Rector 15 April, 1728.

11. HENRY HAYES declared 5 April, 1731.

12. PERCY PLOWDEN 21 January, 1735.

13. CHARLES TURVILLE declared 30 September, 1739.

14. STEPHEN ROBERTS succeeded in 1742.

N.B. He was re-appointed in 1752, and continued in office for one year.

15. PHILIP CARTERET 1746.

16. CHARLES WELLS 1751.

17. THOMAS CLIFTON 19 June, 1757.

18. WILLIAM BLACKISTON 1764.

19. HENRY CORBIE succeeded late in 1764.

20. ROBERT KNATCHBULL was declared Rector in August, 1765, and saw the destruction of his house in the fatal year, 1773. *Jesuit Rectors of the English College at Rome.*

1. ALPHONSUS AGAZZARI, appointed 19 March, 1579; for seven years he governed the College with great credit. On 17 May, 1596 he was re-appointed, but held the office for one year later. This lover of the English Nation died 30 May, 1602.

2. WILLIAM HOLT entered upon office 24 October, 1586, but held it for one year and a half.

3. ROBERT PERSONS succeeded Holt in July, 1588, but retired in the following year. On 25 May, 1597, he resumed the reins of government, and held them until his death, 15 April, 1610.

4. JOSEPH CRESSWELL appointed in April, 1589.

5. MUTIUS VITELLESCHI, (who was afterwards General S. J.) became Rector 16 April, 1592.

6. JEROME FIORAVANTI succeeded 27 May, 1594.

7. THOMAS OWEN succeeded F. Persons, 15 April, 1610, and continued in office until his death, 6 December, 1618.

8. THOMAS FITZHERBERT, succeeded Owen, and died in office 17 August, 1640.

9. THOMAS COURTENAY succeeded.

10. ROBERT STAFFORD made Rector 22 September, 1644.

11. JOSEPH SIMEONS followed Stafford 26 January, 1647.

12. THOMAS BATHORPE declared Rector March, 3, 1650.

13. EDWARD COURTENAY succeeded in 1653, again from November, 1667, to October, 1671.

14. JOHN MANNERS followed Courtenay in December, 1657.

15. JOHN STEVENS succeeded in October, 1659.

16. CHRISTOPHER ANDERTON in October, 1663; replaced in office from 1673 to 1683.

17. JOHN CLARK was declared Rector in 1671.

18. WILLIAM MORGAN 1683.

19. CHARLES CAMPIAN succeeded in November, 1686.

20. ANTHONY LUCAS followed Campian 1 October, 1687.

21. RALPH POSTGATE 1693.

22. ROBERT MANSFIELD from 1699 to 1704, and again from 1704 to 1707.

23. FRANCIS POWELL in November, 1707.

24. RICHARD PLOWDEN in March, 1712.

25. THOMAS EBERSON in October, 1716.

26. LEVINUS BROWNE, declared 12 December, 1723

27. PERSEUS PLOWDEN about May, 1731.

28. JOSEPH MARSHALL November, 1734.

29. HENRY SHELDON from June, 1738, to October, 1744; again from 1750 to 1759.

30. CHRISTOPHER MAIRE from 1744 to 1750.

31. NATHANIEL ELLIOTT from 1756 to 1762.

32. CHARLES BOOTH from 1762 to 1766.

33. WILLIAM HOTHERSALL from 1766 till the Suppression in 1773.

See pp. 328-9 Cath. Magazine, June, 1832.

Q. What information can you offer on the subject of the Irish Mission?

A. Unfortunately but very little. St. Ignatius, it is well known, had this Mission greatly at heart: he sent FF. Salmeron and Broet, two of his first companions, with Francis Zapata, into Ireland, towards the end of Henry the Eighth's Reign: and they spent 34 days in confirming the people in the faith of their forefathers (p. 10 More's Hist. p. 169 Tanner's Conf. S. J.)* In the Generalship of St.

Francis Borgia, this Mission began to be regularly supplied with Fathers of acknowledged merit and abilities. But until the year 1620, they were usually attached to the persons or houses of the Gentry: after that period they obtained Stations of their own, which increased to 8 Colleges and Residences, some of which counted 8 members in community, and none less than three. The Novitiate was at length established at Kilkenny, but shortly afterwards removed to Galway. Yet this prosperous state of things was blighted, withered and destroyed, in the tempestuous visitation of that Thunderbolt, Oliver Cromwell. From the æra of this successful Usurper, and Despot, until the dissolution of the Order in 1773, several Fathers, in defiance of the terrors of the infamous Penal Laws, were never wanting to cultivate the Irish Vineyard: although the majority of the Irish Members, were drafted into the other Provinces of the Society, and especially in Colleges at Salamanca, Rome, Paris, and Poitiers.

The last Members of the Ancient Society had died away, when the Mission was restored by F. Peter Kenney, in November, 1811. Under his auspices the College of Clongowes Wood, in the County of Kildare, was opened in 1814, and some time after a Seminary at Tullabeg, in the King's County. The Mission, revived in the same manner as it existed before the Suppression, became erected into a Vice-Province, by the present General, in October, 1829.

Q. Had the Scotch FF. any Colleges in their own Country?

A. None whatever; but they possessed a small College at Douay, and were administrators of houses for their Nation at Madrid, Paris, and Rome. After the expulsion from Douay by the French Parliament, in 1762, a College was obtained at Dinant in the territory of Liege, into which F. John Pepper entered with his little Community, in April, 1764. He was succeeded as Rector of the house in 1772, by F. George Maxwell; and in September, of the next year, the College was involved in the general destruction.

Q. How has the Anglo-American Mission been perpetuated and governed since its foundation in 1634?

A. It was dependent for its supply of Members on the English Province, until the Suppression of the Society of Jesus in 1773,

Jesuits made their first entrance into Ireland by the means of Robert Waucop, Archbishop of Armagh, who assisted at some of the Sessions of the Council of Trent, and died at Paris in one of the Houses belonging to the Society, 10 November, 1557.* (In the Supplementum Indicis Concilii Tridentini, this Abp. is said to have been elected Primate of Armagh in 1541—to have passed by the name of *Venantius Scotus* and to have died in 1551.) The above Biographer of St. Patrick adds "The Jesuits in King James the 11's Reign, had a very decent Chapel, in Mass or Lucy's Lane, near the Inns Quay (Dublin) now made use of by the French Hugonots."

* In p. 97 of the Life of St. Patrick, printed in Dublin 1747 (an octavo of 127 pp.) it is stated "The

and was governed by a local Superior. Since the declared Independence of the United States, the Members of the Society have rapidly increased. They have a Novitiate at Whitemarsh, and also a College at *George Town*, near Washington. This is the oldest Seminary in the United States, being founded immediately after the Revolutionary War, and was raised by Congress to the rank of an University, 1 May, 1815. The Mission of Maryland revived in 1803, was erected into a Province by a publication of

the decree of the present General, F. John Rothaan, in July, 1833, and F. William Mc. Sherry,* a native of Virginia, was installed the first Provincial.

* To this Reverend Father the Legislature of Maryland has recently applied for all the information that can be obtained relative to the first settlement of the Colony in that Country. So great is the increase of the Society in the *United States*, that it was stated in the address delivered in their Church of St. Joseph, Philadelphia, on Sunday 27 September, 1840, (the Tricentenary Anniversary of the Order) that they had then 200 Priests or Brethren, 6 Colleges, and 1200 Students.

Collections Illustrating the Biography, &c.

—o—

SCOTCH MEMBERS, S. J.

* * * * * *Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum.*

HORACE, Lib. I. Ep. VI.

ABERCROMBY, CHRISTOPHER occurs, as Procurator of his brethren at Paris, 18th June, 1686. From a letter of F. James Forbes, rector of the college at Douay, dated 26th January, 1691, it is evident that F. Christopher was then assisting him at Douay, and could ill be spared for the Scotch mission. In a subsequent letter, however, dated Paris, 24th November, 1692, he states that F. Christopher was then proceeding to the mission. After this I lose sight of him.

ABERCROMBY, DAVID.—This father, as I find by a letter of F. James Forbes, dated 10th Sept. 1690, was shortly expected in Scotland. "*D. Davidem Abercromium, quem a multo tempore paternitas vestra nobis tam benigne concessit, hic in Scotia brevi expectamus.*"

ABERCROMBY ROBERT.—We learn from F. Tanner's Lives of the Confessors, S. J. p. 106, that on the failure of *Gaudanus'* embassy to Mary, Queen of Scots, (to which he had been appointed by Pope Pius IV.) his companion, F. Edmund Hay, succeeded in bringing away from Scotland, James Tyrie, John Hay, William Murdock, and Robert Abercromby, *qui datis societati nominibus in viros egregios evasere, quibus plurimum Scotia debet.* After spending 23 years in assisting Catholics abroad and in training the novices of the Society, and after labouring during 19 years in the Scotch Mission, and enduring imprisonment for Christ, he died peaceably at Braunsberg, 27th April, 1613, æt. 80. (See F. John Drew's Fasti, S. J. This posthumous work contains 516 pp.)

ABERCROMBY, THOMAS.—He had been serving the English mission for several years with little danger or suspicion, when he ventured into Scotland in June, 1610, but owing to the heat of the persecution raging there, he deemed it prudent at the end of two months to return to his former situation. With great difficulty he effected his escape, as he informs the General, Claudius Aquaviva, in a letter dated 3rd Oct. 1610. His death occurred in England, 4th Feb. 1644.

ABERNETHY THOMAS.—I find by his letter dated Douay, 16th Aug. 1633, that he had safely arrived there from Rome. He was a missionary in Scotland in 1636, and attached to the family of the Marquis of Huntly. Further particulars I cannot recover.

ANDERSON, JAMES.—All that I can learn of him is, that he governed the Scotch college at Madrid a very long time.

Much misconception prevails about the Scotch college which formerly existed at Madrid. The truth appears to be, that a royal palace in that city, not being found sufficiently commodious for the residence of the sovereign, was appropriated, in the first place, to the use of the Scotch Embassy, and was so used for very many years;—that on the accession of James I, to the crown of England in 1603, the palace was abandoned by the then Scotch ambassador;—that King Philip III. proceeded to allot one side of the building to the purposes of a Scotch college, under the direction of *Scotch Jesuits*, and ordered that the other three sides should be let out to their tenants, and that the rents thence arising should go to the support of the said college. The king of Spain was therefore the FOUNDER. Yet some other individuals, especially *Col. Semple*, were great benefactors. Until 1732, the house was invariably governed by *Jesuits*, when it was thought advisable for the community to be transferred to Douay, with the liberty of receiving the rents as before. The FF. at Douay continued so to receive the rents until their expulsion from Douay by the French government, about 32 years later. It may perhaps be difficult to supply the list of the rectors at Madrid; but we meet with

F. Hugh Semple, Senior,
F. Hugh Semple, Junior,
F. Frederick Maxwell,
F. John Seton, Senior,
F. John Seton, Junior,
F. James Anderson,
F. William Grant,
F. Alexander Clarke,

F. James Fife,
F. (Hugh?) Strachan,
F. William Mc Gill.

ANDERSON, PATRICK, was born in the county of Elgin, or Moray. His mother was sister to Dr. John Lesley, bishop of Ross, that model of faithful adherence to royalty in distress, in the person of Mary Stuart. After attending the grammar school, at Elgin, and then the university of Edinburgh, Patrick went abroad, and joined the Society of Jesus at Rome in 1597, and in due time he acquired the reputation of an eminent linguist, mathematician, philosopher and divine. Being ordered to the Scotch mission, he reached London in November, 1609, and after a short stay in that capital, prosecuted his journey towards his native country. Admirable were the fruits of his apostolical career, in the conversion of the old and the young, of the noble and the poor, even of several members of his own respectable family, amongst whom may be mentioned his brother, whom he reconciled to God, and whom he prepared to die in the most edifying sentiments of piety. In his missionary excursions through the Highlands and Lowlands, he had to encounter incredible fatigue and privations; every place was full of suspicion and danger; and his hair-breadth escapes from the hands of his fanatical persecutors, as detailed in his narrative, manifest the special interpositions of a kind Providence in his favour. Twice he was in immediate peril from the information given to the privy council and its cruel president, Lord George Hume, Earl of Dunbar, by two false brethren, one of whom the Father had actually employed as secretary; but when his apprehension was deemed quite certain, God was pleased to rescue him from danger. To these false brethren and their families, the good Father rendered in the sequel the kindest offices and benefits, and he remarks, that nothing is more becoming a member of the Society of Jesus, than to repay good for evil, and to return a blessing for a curse. Receiving orders from his superior, F. James Gordon, (Huntly) to meet him in France, he quitted Scotland late in 1611. It is a remarkable fact that at the time of his departure, there was but one priest in all Scotland, and he very old and infirm. Two worthy secular priests, Andrew Creighton and Roger Lindsay, had been apprehended in August, 1610; and after suffering imprisonment had been sentenced to perpetual banishment. To supply this dearth F. Anderson collected nearly one hundred promising youths in Scotland, eager to serve God and the church, as I find in a letter written by F. Gordon, and dated the 11th March, 1611.

In Scotland the dreadful engine of excommunication had at this period directed its full force against the Catholic body. When once that abominable sentence was

pronounced by the kirk against the Catholic victim, he could neither inherit property nor enter into a legal covenant, nor claim a debt, nor form the marriage union. At the end of a year's absence from the parish conventicle, the Catholic was liable to be cited by the *preacher of the word*, who alone was to decide on the sufficiency of his reasons for such absence. Should the Catholic prove contumacious, the frightful sentence was fulminated; his property at once became confiscated to the crown; his person consigned to safe custody; and such was the envenomed hatred of the Scotch Puritans to the professors of the ancient faith, that they would neither break bread with them after such sentence, nor speak to them, but would shun them as if infected with pestilence. Here in England, our *recusants*, who possessed interest or wealth, might, comparatively speaking, live at their ease.

After recruiting his strength and filling the office of first Jesuit Rector of the Scotch college at Rome, (which was founded in 1600, by Pope Clement VIII, and committed to the direction of the Jesuits in 1615,) F. Anderson was allowed by his superiors to return to Scotland. Finishing his visitation of the Highlands, he proceeded to the south, when he was betrayed on St. Patrick's day, 17th March, 1620, into the hands of the magistrates of Edinburgh, by a pretended Catholic, *Alexander Boyd*, whose honor could not resist the bribe of £75. sterling. During his rigid confinement in the Tolbooth the good father, whose constitution was greatly impaired, had to stand several examinations, during which he gave evident proofs of superior learning and invincible constancy. He was threatened with the barbarous torture of the *Boots*, in which the legs of the prisoner were so compressed that the blood and sometimes the marrow started from the compressed part. But nothing could intimidate his generous soul, which panted for martyrdom. *Quis mihi tribuat*, he says, *ut pro dulcissimo Domino Jesu moriar? O felix hora, qua comparatur æterna illa felicitas!* But whilst in daily expectation of death, he was restored to liberty, at the intercession of, as it is thought, the French ambassador, the *Marquis Deffiat*, who chose him for his confessor. He died quietly in London, on the 24th of September, 1624, ætat. 49.

We have from his pen *The Ground of the Catholicke and Roman Religion in the Word of God*, 4to. 1623. It is divided into three parts, the first containing 60 pages, the second 150 pages, the third 174 pages. F. John Mambrecht, S. J. in a letter dated London, 31st of December, 1624, states, that F. Anderson had prepared for the press two other parts of the above-mentioned highly esteemed work, as also a little English Manual for Scotland. Whether they were ever printed I cannot ascertain.

The learned Alban Butler, in a note to the life of *St. Felan*, (9th of January), and again in his life of *St. Duthak*, (8th of March), and of *St. Constantine*, (11th of March), refers to the MS. Memoirs of the Scotch Saints, compiled by a Scotch Jesuit, and preserved in the Scotch college at Paris. The compiler was no other than *F. Patrick Anderson*. For in his original letter addressed to the General of his Order, Fr. Mutius Vitelleschi, and dated 14th of May, 1620, from his prison in Edinburgh, I read, "*Commendo Paternitati vestræ Alumnos Collegii Scotorum, quibus consolationi erit non mediocri, ut typis mandentur VITÆ SANCTORUM SCOTORUM, quas ego magno sane labore in unum congessi.*"

We cannot conclude this account of F. P. Anderson, without briefly adverting to his uncle, bishop Lesley, who died 31st of May 1596, æt. 70. This excellent prelate was the steady friend of the Society of Jesus, and whilst ambassador of Queen Mary, at the French court, obtained, against the parliament of Paris, that the Scotch College should remain under the direction of the Jesuits. In the college refectory at Douay, his portrait was set up as a token of gratitude, with the following eulogium:—

"*Joannes Leslaus, Rossensis in Scotia, et designatus Constantiensis, in Gallia, Episcopus, Mariæ Reginae in Anglia Captivæ, apud Elizabetham orator, Hæreticorum invidia captus, triennio vinctus, bonis exutus, perpetuo exilio mulctatus, reliquum vitæ variis apud Pontificem Maximum, Cæsarem, et Gallie Regem, legationibus, liberandæ Reginae, et restituendæ in Patria Catholicæ Religionis impendit, scriptis et factis clarus, sancte moritur Bruxellis, anno 1596, sepultus in Sacello Sanctissimi Sacramenti. Mirifico Benefactori suo Sem. Scot. P."*

BECAM, THOMAS.—This Scotch Jesuit was living in Spain, in August, 1593, and probably died there.

BLACK, alias RUSSEL, ALEX. was certainly chaplain to Lady Seaforth, in September, 1712. He was born in 1675, and entered the Novitiate in 1695.

BOLT, alias M'INTOSH, HENRY, joined the English province, but when, I cannot learn. The first time that I meet with him is at Watten, in the Low Countries, in 1701. For several years he was missionary at Spetchly, in Worcestershire. From 1734 to 1737, he filled the office of Rector of the English college at Liege; and he was declared Provincial of his brethren, 20th July, 1737. His term of office being expired, he returned to Liege, 15th Sep. 1740, and died there, 9th Feb. 1743.

BROWN, RICHARD.—In a letter of F. James Mambrecht, (Superior of his brethren in Scotland) to the General Vincent Caraffa, and dated 29th October 1646, Father Brown is recommended as a fit successor in the place recently occupied by F. Robert Gall, who had been transferred from the mission to Douay. He says that he would be a most useful work-

man in these difficult times; that he was well known to many in Scotland, and that he would be well received by them.

Fr. Brown remained in Scotland for some years; but about the year 1663 he was obliged by the violence of the persecution raging there, to quit it. The time and place of his death are not known. He had a talent for preaching, and before he went to Scotland, had taught philosophy in the French provinces.

BRUCE, ROBERT.—He occurs as a brother in a letter of F. George Christie, dated Edinburgh, 16th March, 1625.

BUCHAN, ALEXANDER, eldest son of the family of Auchmacoy, near Aberdeen, was born in 1659; joined the Society at Madrid in 1678; made his solemn vows at Douay 18 years later; within two years after he came to the Scotch mission. Dying in Aberdeen or Buchan he was interred in the family burying ground. I find him described in a letter, in 1716, as "*Apostolicis laboribus probatum et spectatæ prudentiæ.*"

CAMERON, ALEXANDER, was born in September, 1701. After studying philosophy for two years at Douay, he joined the Society at Tournay, 30th September, 1734, and made his simple vows 1st Oct. 1736. When he had completed the course of four years of Divinity at Douay, he returned to Scotland as a missionary towards the end of June, 1741. The late Mr. Charles Butler, p. 509, Vol. II. of his *Historical Memoirs*, quoting Dr. MacLaine, and stating that the unsuccessful attempts of the Stuarts, in 1715 and in 1745, occasioned an increase of severity towards the Catholics, adds, that *Frs. Gordon and Cameron, of the Society of Jesus, were imprisoned*. He might have added that Fr. Cameron died in captivity at Gravesend, 19th October, 1746.

CHRISTIE, GEORGE, was Rector of his brethren at Louvain in 1598. This little Community was founded by Dr. Cheyney, a Canon of Tournay, for his Scotch countrymen in 1576, but was removed to Pont-a-Mousson, by permission of Clement VIII. dated 5th April, 1594, to *Douay*: and after a short stay it proceeded to Louvain, where it remained till 1608, when it finally resettled at Douay, and continued to flourish under the direction of Scotch Jesuits, until the year 1765. I meet with F. Christie at Douay, in the spring of 1622. Six years later he was chaplain to the *Countess Linlithgow*, who was privately a Catholic. Having completed 51 years in the Society, the good old man died most piously on the 14th of April, 1629, and was attended in his last moments by F. Robert Valens, one of the nine Jesuits then in Scotland.

CHRISTIE, WILLIAM, called the Junior, came on the Scotch mission in the year 1625. F. John Mambrecht, in a letter dated 7th April, 1628, says of him,

that he was a model of apostolic zeal and labour; that he had already reconciled to the Catholic faith more than 400 persons. During this time he had no regular station, but subsequently he became attached to the Marquis of Huntly's family, and assisted at that nobleman's most edifying death at Dundee, on 15th June, 1636. Quitting Scotland he reached the Continent 25th of January, 1642, as I find by his letter of 6th March following. He succeeded F. Robert Gall, as Rector of the seminary at Douay, 17th March, 1650. Further particulars I am unable to collect.

CLARKE, ALEXANDER, born in 1669, entered the Order at the Age of 20, was professed at Loretto, 2 Feb. 1706. This father was certainly Rector of the Scotch Seminary at Madrid; and I read in a letter of F. Rd. Plowden, addressed 26th Oct. 1726, to F. Thos. Ebersson, the Rector of the English College at Liege, "F. Clarke, the Scotch Jesuit, made Confessor to the king of Spain in place of F. Bermudez, who has his congé. This will promote the affairs of the Scotch college at Madrid; this change is attributed to the Queen."

CLINTON, ALEXANDER.—His real name was Mac Kenzie; he was born 23rd of March, 1730, entered the Novitiate in 1749, and seven years later was sent to the London Mission. Here he had ample field for exertion, and was deservedly esteemed and admired for his fatherly attention to the poor, and especially to the unfortunate prisoners. In 1767 he was raised to the rank of a professed father. The late Thomas Weld, of Lullworth, Esqr., charmed with his merits and social qualities, engaged him for his chaplain in 1781. Retiring from that situation about 14 years later, he went to Ireland, where he died 5th June, 1800. We have from his pen—

1. An edition of Dunlevy's Catechism.

2. The Spiritual Guide.

3. A treatise on frequent Communion, (dedicated to the venerable bishop Chaloner), 12mo. 1780, London, pp. 406. He translated from the French of Pere Grou, Moral Instructions extracted from St. Augustine's works comprised in 2 Vols. 12mo. printed at Dublin, by P. Wogan, 1792. The first vol. contains 150 pages; the second 167. 4. Characters of real devotion; 12mo. London, 1791. 5. School of Christ, 12mo Dublin, 1801. Was he not also the compiler of "The poor prisoners' Comforter." 12mo. London. 1764, pp. 228.

COLLISON, GEORGE, entered the Society 1696, in the Province of Thoulouse.

CORNE ALEXANDER.—He has left an interesting MS. Report of the Scotch Mission in 1663, where twelve Jesuits were then actively employed. He was in Scotland ten years later. Though a great valetudinarian, he was employed at Paris, in September, 1680, in negotiating the affairs of his brethren.

CREITTON, WILLIAM. — This father was possessed of considerable zeal and talent, but was deficient in judgment. To his misplaced confidence, may be principally ascribed the failure of Pope Pius the Fourth's secret embassy to Mary Queen of Scots. See p. 105, of Tanner's Confessors of the Society of Jesuits." From the diary kept in the Tower of London, by the Rev. Edward Rishton, we learn that F. Creitton, on returning from Scotland (where he had converted the Earl of Arran), was apprehended and committed to that prison on the 16th of September, 1584. How long he remained in custody I know not; but F. Persons addressed letters to him at Seville in 1596. It is clear that James VI of Scotland had actually employed him in a delicate embassy; for in a letter to F. Thomas Owens, dated 4th June 1605, he says, "Our Kyng had so great fear of ye nombre of Catholiks, and ye puissance of Pope & Spaine, yt he offered libertie of Conscience, and sent me to Rome to deal for ye Pope's favor & making of a Scottish Cardinal; as I did shaw ye Kyng's letters to F. Parsons." Having no guile himself, he suspected none in his weak and hollow-hearted Sovereign. He was living at Paris in 1615, and, in a letter, written 14th July, that year, he says, "Verum est ætatem me non gravare multum, quamvis anni abundant." The date of his death I have yet to learn.

Rev. William Waytes visited Scotland (under the direction of F. Persons), and whose letter received by the latter 15th September, 1582, is to be seen pp. 116-7-8 of F. More's History.*

CROOKSHANKS, ALEXANDER, occurs rector of the Scotch college at Douay, 30th January, 1748.

CURLE, HIPPOLITUS.—In our notice of F. Geo. Christie, we glanced at the original foundation of the Scotch seminary at Pont-a-Mousson, and its various movements. These were occasioned by the failure of funds, by the unhealthiness of Pont-a-Mousson, by the inconvenient distance from the coast, by the wars round Louvain, and by the absence of proper accommodations. It is true that several generous individuals came to their relief, and supplied the means of subsistence. Amongst these benefactors we may particularize Mr. Cuthbert and George Christie, canons of St. Quintin's Church, Picardy; Wm. Meldrum, quondam preceptor of the cathedral church of Aberdeen; Hon. Robert Seton, son of Lord Seton; Messrs. Lacy and Wilson; Rev. John Weymes, chaplain of our Lady at Bruges; and Rev. John Grier, "*de familia Lagne in Scotia canonicus ecclesiæ S. Petri in Anderlebe, in Flandria prope Bruzellas.*" But above all, Dr.

* In 1582 Scotland had no Printing Press, p. 119, More's Hist.

Cheyney, whose portrait in the refectory of Douay, thus recorded their gratitude.

Jacobus Cheynerius ab Aboyn
Scotus, juris utriusque Doctor, Canonicus Tor-
nacenſis
Collegium Scotorum hæredem reliquit ex æsse
27 Octobris 1602.

On the return of the community to Douay, the members took up their former lodgings in the "Refuge de Marchiennes," which the Walloon Jesuits had obtained for them. Whilst sheltered here, they applied to Philip III, king of Spain, for permission to purchase a site in the town for the erection of a College, which his Majesty readily granted, adding a considerable benefaction for the purpose. Having completed the purchase, they removed from their old quarters into some small tenements that stood on their ground; but now arose the difficulty of building a suitable College, when a kind Providence visibly came to their relief. Amongst the students of the house was a youth of the name of *Hippolitus Curle*, son of Gilbert Curle, [Q. When did Gilbert Curle die? He was discharged from prison by Queen Elizabeth 6th Aug. 1587] formerly secretary to Queen Mary, by his wife Barbara Mowbray. He was studying poetry when the account arrived of the recent martyrdom at Glasgow of F. John Ogilvie, who had been an alumnus of that college. It was publicly read in the refectory amidst the tears of the community. A second reading of the narrative was called for; and the more it was discussed, the more they were overjoyed, that one of their countrymen and brethren was so happy as to suffer such a glorious martyrdom. The tender heart of Hippolitus was sensibly affected; he sighed after the participation of the same happiness. This was in the year 1665. Three years later he defended Universal Philosophy with great applause, and then humbly petitioned for admission into the Society. He was accepted, and entered a novice at Tournay. During the second year of his noviceship, his aunt Elizabeth Curle died at Antwerp viz. 29th of March, 1619; and by her death he received a considerable accession to his fortune; for he had now the command of sixty thousand florins. Before he made his simple vows he generously devoted the bulk of this patrimony to the use of the establishment. At the death of F. John Robe, 13th March, 1633, F. Curle, who may justly be called the second founder of the college (for with his money it was erected) was appointed its rector. For his perpetual remembrance, his picture was set up after his death in the college refectory; near him was the correct view of his college, with the following inscription beneath:—

"R. P. Hypollitus Curle, Presbyter Societatis Jesu ex Patre Scoto Reginae Mariæ Stuartæ a secretis. alterque ab ea Collegiū Scotorum Parens obiit 21 Octobris, anno 1638, ætatis suæ 47, Religionis 20."

C

After this statement of facts will not Dodd's account, p. 42, Vol. 2. Church History, be admitted to be grossly defective and inaccurate?

DEMPSTER, THOMAS, was Rector of the Scotch College at Rome, I believe, from 1647 to 1650. He is not to be confounded with *Thomas Dempster*, the author of the rare 4to. "*Apparatus ad Historiam Scotticam*," Bononiæ, 1662, and the "*Scotorum Scriptorum Nomenclatura*," printed at the same place and in the same year, and who died a Layman at Bologna in 1625. Of the Jesuit I lose sight after 1650.

DOUGLAS, FRANCIS.—He was educated from childhood in France, and evinced talents for the pulpit. He reached Edinburgh as a missionary on the 28th May, 1686; but became so alarmingly unwell, that his medical friends urged his departure before that winter to a warmer climate. He actually embarked to go abroad, but was driven back by contrary winds, as I find by F. William Aloysius Lesley's letter, dated Edinburgh, 7 December, 1686. Probably he died shortly after his return to Douay.

DOUGLAS, ARCHANGEL, born of Scotch parents at Verdun, 27 April, 1677; joined the Society at Tournay, 24 February, 1692, and the same year passed over to the Austrian Province.

DRUMMOND, CHARLES, born 6 July, 1686; entered the Novitiate at Paris 11 September, 1699: ten years later was a Student of Divinity.

DRUMMOND, WILLIAM, (alias *Melfort*) born 24 September, 1686; at the age of 18 consecrated himself to God in religion.

DUGUID, ALEXANDER, born 5th March 1711: studied Humanities and Philosophy in the National College at Douay: entered the Novitiate of the Society at Tournay, 28 September, 1730. After passing through various offices he arrived in Scotland, 26 December, 1739, to serve the mission; was admitted to the profession of the solemn vows of his order, 3 May, 1747, at Aberdeen. He is said to have died at Elgin, 21 September, 1789.

DUGUID, CHARLES, born 8th January, 1748, O. S. Studied Humanities in the Scotch College, Douay; inrolled himself at Tournay amongst the children of St. Ignatius, 28 September, 1764 and pronounced his simple vows on Michaelmas day, 1766. After teaching Humanities for one year at Mons, he was ordered to Pont-a-Mousson; but forced to emigrate with his brethren, he finished his Philosophical and Theological course in the English College at Liege. But I suspect this is F. Charles Leslie.

DUGUID, JOSEPH, brother of Alexander, born 6th January, 1713. After studying for a short period with his brother at Douay, he proceeded to Spain, and thence to Rome, where he embraced the

Institute of St. Ignatius, 20 January, 1713. When he had completed his Noviceship in that city, he applied himself to Philosophy; but the climate disagreeing with his constitution, he returned to Douay, where he finished the remainder of his studies; proceeding to Scotland, he reached Edinburgh 20 June, 1742. He was raised to the rank of a Professed Father, 24 March, 1747; and died in Edinburgh, 28 February, 1775.

DUGUID, GEORGE, also brother of Alexander. He died about the year 1760; but I can recover no details.

DURHAM, STEPHEN. This Father was at Edinburgh in August, 1704; I meet with him at Edinburgh, 9 Sept., 1712.

DURHAM, WILLIAM, was born in 1651, entered the Society at Paris 21 December, 1673, made his solemn profession February 4, 1689, in Scotland, while serving the Mission. In 1709, was apprehended and banished the realm. I have seen his letter dated from Paris, 1 October, 1706, to the Assistant of Germany, imploring, as Procurator of the Scotch Mission, and as Consultor, that an *Italian* Jesuit might not be appointed for a third time to the Presidency of the Scotch College at Rome—that such appointment would give displeasure to the English (Stuart) Court, who would prefer a Scotch Father.

DURIE, JOHN, of Fifeshire. This Father is highly commended by F. Possevinus for his learning and eloquence. F. Southwell, (p. 440, *Bibliotheca Scriptorum*, S. J.) says, that F. Durie, was living at Clermont College, Paris, in 1582. "*Jam tum Presbyter et Theologus*," and that he died in Scotland 20 Oct. 1668. (Query 1598 or 1608!) His elegant and victorious confutation in Latin of Whitaker's Reply to Campian's *Decem Rationes*, was printed at Paris, Svo. 1582, pp. 466. and at Ingolstadt, Svo. A. D. 1585, pp. 856, bearing for title "Confutatio Responsionis G. Whitakeri ad x Rationes, quibus fretus Edm. Campianus Certamen Anglicanæ Ecclesiæ Ministris obtulit in causa Fidei."

EGLIN, ——— All that I can learn of this Father is, that he reached the Scotch Mission early in 1627; but owing to weak health, he was forced to return to Douay within a twelvemonth.

ELPHINSTON, WILLIAM. What I can learn of this saintly novice is from Drew's *Fasti*, S. J. who affirms that he died at Naples, 16 April, 1548, a most devout client of the blessed Virgin Mary.

ELPHINSTON. This Father is mentioned as being aggregated to the French Province in F. James Gordon's letter of the 11 March, 1612 to the General Claudius Aquaviva, and it was then proposed

to send him to Scotland; but it seems that he was sent to Spain. After January 24, 1631, I lose all traces of him.

FAIRFUL, DAVID ANDREW, born in 1648: at the age of 30 enrolled himself amongst the Novices: for a considerable period served the Scotch mission, where he was twice apprehended, and long imprisoned. On the 2nd of February, 1697, was promoted to the rank of a Professed Father. He was famed as a Preacher; made many converts in Scotland and elsewhere, especially at Douay.

FAIRFULL, DAVID, was certainly rector of the Scotch College at Douay, in the summer of 1708. Eight years later I meet with him at Paris.

FARQUHARSON, CHARLES, died in 1797.

FARQUHARSON, JOHN, born 19 April, 1699; entered the Society at Tournay, and became an excellent scholar. Towards the end of October, 1729, he landed at Edinburgh to serve the mission. On 2 February, 1736, he made the solemn profession of the four vows. He was still living in 1775. In p. 285 of the London and Dublin *Orthodox Journal*, April, 1836, a correspondent A. H. asserts that F. J. Charles and John Farquharson were natives of Braeman, and belonged to the very ancient and respectable house in Inveray, which suffered so much for its attachment to the Stuart family. Placed in the mission of Strathglass, Invernesshire, F. John F. found the necessity of acquiring a competent knowledge of the Gaelic language. In Mrs. Fraser of Kilbokie (Q. Catherine Mackenzie?) then considered the best Erse-scholar in the district, he experienced an invaluable guide. By degrees he formed an immense collection of Gaelic Poetry. The original Folio M S. in his own hand—writing he deposited, in 1772, in the Scotch College, at Douay; but those who ought to have kept this precious treasure in cedar wood, suffered it to be thrown aside and to perish, and to be applied to every ignoble purpose. The *whole* of *Ossian's* Poems, translated by Macpherson, were in F. Farquharson's collection, and many others either not known to Macpherson, or at least not published by him. F. Farquharson frequently quoted the original passages of Ossian, with remarks on the inferiority of Macpherson's translation. F. John F. was taken prisoner about the year 1745, whilst saying Mass, and conveyed to Edinburgh in his sacerdotal vestments. After many sufferings, he was restored to liberty, and lived several years afterwards abroad; when he finally returned to Scotland, and resided with his nephew, Mr. F. of Inveray. There he died suddenly, and was buried at Braeman. His Rev. Brother Charles, who died 1797, was interred in the same grave.

FERGUSON, ALEXANDER, born 10 January, 1672; embraced the Institute of St. Ignatius, 29 November, 1697.

FIFE, JAMES, was born 22 July, 1656; when 17 years of age, consecrated himself to God in the Society, and 18 years later was made a professed father. Whilst serving the Scotch Mission was arrested and sent to exile. He lived for some time at Naples; was appointed by the Gen. M. A. Tamberini, Rector of the Scotch College at Rome, in 1709. In a letter of the F. Thomas Ebersson, Esq., Rector of the English College at Rome, and dated thence 26 February, 1724, I read. "I leave next Thursday, 2 March. F. Fife who came up hither two years ago to the Scotch College, goes along with me as far as Modena, I do not know who will be here at Rome in F. Fife's place."

FIFE, THOMAS, born about 1671; admitted into the Society at Naples, 29 January, 1694, and was still attached to the Neapolitan province fifteen years later.

FORBES, JAMES, occurs superior of the Scotch mission in May, 1679. In 1686 he and F. Thomas Patterson were appointed Chaplains to King James II. in Holyrood House. This Chapel was opened on St. Andrew's Day, 1686. At the revolution he was sent to the Continent. His superior, F. William Aloysius Lesley, felt much at parting with him, as being "*rerum nostrarum expertissimus*," and recommends to the General to reinstate him in the government of his brethren in the mission. But he was appointed Rector of the College at Douay, where I find him still in the autumn of 1694, when business calling him to Scotland, he was taken in company of F. Marvell and Mr. Charles Gordon, both members of the Society, and conveyed to England, where they were committed to prison for some weeks, and then released on bail. He was still living in the Scotch College at Rome, 1709. This venerable man was 83 years of age, and had spent 64 in the order.*

FORDE, ROBERT.—This father, who was reputed a man of business, succeeded Fr. Wm. Aloysius Lesley, as superior of his brethren in Scotland at a most difficult crisis. In a letter, dated Douay, 12 July, 1695, he mentions the system of espionage that prevailed in the post-office in Scotland, as well as his own captivity and discharge: he states that three of his brethren (unnamed) had recently died in Scotland; one soon after his release from gaol, two others in consequence of being exposed to the inclemency of the air, or the close confinement in their hiding holes; and eight had been taken from prison to be sent to banishment. F. Robert Forde was still living at Douay, in December, 1709.

FORNYCE, ROBERT, born in 1645, entered the Society at Tournay, in 1668, for many

* This Father Francis Marvel, or Moreil, mentioned in this page, as apprehended with F. Forbes, was born at Paris in 1664; at the age of 32 went to the Scotch Mission—was committed to prison and banished; but returned.

years cultivated the vineyard, and was repeatedly imprisoned, and at last banished. In 1709 was Rector of the Scotch College at Douay. He was recommended for Superior of his brethren in Scotland by F. Forbes in 1691, and is described as "*peritus rerum*." I lose sight of him after the autumn of 1712.

FORSYTH, HENDRIC, a man of great merit. He died 1 November, 1690. In a letter written after his death, he is described as "*Vir plane Apostolicus, et cujus memoria in benedictione erit apud Pauperes illos, qui montana in Scotia incolant*."

FRASER, JOHN; died at Parten in Scotland, 12 March, 1797. At the suppression of the Society in 1773, there were but seven Jesuit missionaries in Scotland, but for a long time previous to that event members of the order had served Kirconnel, Terregles, and Munshes, in the South; and Bracmar, Glengairn, Glentanar, Buchan, and Strathglass, in the North. The Superior and his Socius resided at Edinburgh, and another Father at Aberdeen.

GALL, ROBERT, of Maw, probably, county Fife. In Thurloe's State Papers, Vol. I. pp. 538-9, is published an intercepted letter of this Father to his General, Goswin Nickel, dated from Scotland, 23 October, 1653. Before his appointment to the office of Superior of his brethren in Scotland, he had filled the situation of Rector of the national College at Douay. In a letter dated 29 December, 1647, he shows his charitable disposition and generous hospitality to his Catholic countrymen, who had been obliged to leave Scotland for their loyalty and their devoted attachment to their religion; and he mentions an extraordinary fact, that the Jesuit missionaries were then the only priests actually in the country. He repeats this assertion in his letter of the 26 March, 1648; and he adds that these Fathers, "*nunc, si unquam alias, verissimi sunt pauperrimi Jesu Socii, vix enim habent ubi caput reclinent*." Father Gall, was a man of great merit, a solid religious, an excellent scholar, and a discreet and vigilant Superior.

GERNER, JAMES.—All that I can learn of him is from a letter written by him from Edinburgh, 29 May, 1662, in which he earnestly recommends that a spiritual Father of their own nation may be assigned to the college where the Scotch youths are sent over for their studies. He states it as his opinion, that Father George Mortimer, who is still detained a prisoner at Glasgow, but whose deliverance has already been signed by the Government at the instance of the Spanish ambassador at London, would be fitted for that office, if not allowed to follow his functions in Scotland. He mentions *Cameron* and *Patrick*, whose arrival he was expecting; as also that he had sent Alexander Ogilvie, *insignem subjectum*, who last year

had returned from Douay to Scotland, to begin his noviceship at Nanci.

GORDON, ALEXANDER, was born 12 April, 1702: repaired to the Scotch College at Douay, in 1718; continued his studies there until September, 1723, when he joined the Society at Tournay. In due time he was ordered to Scotland, where he arrived 30 June, 1734. On the 2 February, 1739, he was admitted to the profession of the four vows at Aberdeen. Apprehended as a Priest, he died a prisoner at Inverness, about the middle of May, 1746.

GORDON ALEXANDER, born 25 July, 1657; at the age of 20 became a member of the Order in the Venetian Province.

GORDON, ALEXANDER, of Scotch extraction, but born in Poland in 1681; joined the Society in 1696, in the Province of Lithuania.

GORDON, ALEXANDER JOSEPH, born 19 March, 1707: at the age of 20 entered the novitiate at Bourdeaux. He came to the Scotch mission 5 November, 1744, and the same year made his solemn religious vows at Munshes, in Galloway.

GORDON, CHARLES.—He was taken prisoner with Father Marvel by an English ship, and committed to prison in 1694; but enlarged on bail shortly after.

GORDON, JAMES.—Of this name I find four Fathers. The first was the fifth son of George, fourth Earl of Huntly, and was born in 1541. Leaving Scotland, he enrolled himself at Rome among the children of St. Ignatius, on 20 September, 1563. After filling the highest offices in various colleges of the Society throughout France, he was appointed "*Nuncius Apostolicus*," for Ireland, and Prefect of the Scotch mission. His glowing zeal obtained for him the honor and happiness of being the "*Vinctus Christi*," both in his native country and in England, but the only grief of this humble, religious, and truly apostolical Priest, was to be denied the glory of shedding his blood, and sacrificing his life in the cause of his crucified Maker. This noble and good father died at Paris, on Good Friday 16 April, 1620, aged 77, and in the 50 year of his religious profession; and his interment was conducted with unusual pomp and solemnity. The character of this illustrious Jesuit, as drawn by his relative Sir Robert Gordon, (p. 363, *Genealogy of the Earls of Sutherland*, folio, Edinburgh, 1813), will interest and amuse the reader:—

"In the moneth of April 1620 yeirs, upon Good Fryday, Mr. JAMES GORDON, (a Jesuite and the Marquis of Huntlie, his uncle) died at Paris in the street of Sanct Anthoine in the Jesuits' College, where he lyes bureid—a verie learned and godlie man, who from his infancie had forsaken the pleasures of this world, and did altogether give himself to the service of God. He was much respected and revered by that So-

cietie for his holieness of lyff and conversation. The onlie Phenix of this Sect, much abhorring their damnable positions of murdering and dethroning of Kings"!!!

In page 4, of the life of his nephew, (8vo. Douay, 1628, Jno. Forbes, alias Father Archangel, who died a Capuchin Friar at Tenerarmunde, 2d August, 1606, æt. 36, I read what follows:—

"That noble personage and verie Rev. F. James Gordon, Huntley, unkle of F. Archangel, a true and elect Priest of God, verie lately deceased, after much miserie which he endured in Scotland for the consolation of the faithfull, refused peremptorilye the Marquisship descending to him by the death of his elder brethren, though offered to him by the politique statesmen, choosing rather to be an abject in the house of God, and in the most holie Societie of Jesus, in which he lived and died, and under the yoaik of obedience to pass a long and voluntarie martyrdom in banishment, than to have that contentment and estate of temporall greatness and felicity."

F. Gordon was the author of "*Controversiarum Christianæ Fidei adversus hujus temporis Hæreticos Epitome*." The first volume appeared at Poictiers in 1612; the second at Paris in 4to.; but John Kinchius reprinted these with a third part in 8vo. at Cologne, in 1620.

Q. Is this the F. Gordon mentioned in Dr. Lingard's 4to. Edition of the History of England, (p. 559, Vol. V. note 87), as having formed the project of getting Arabella Stuart out of England?

Some of his letters written in a clear and bold hand at the age of 72, from Paris, are still extant, and mark him as the man of business, and most zealous for the interests of religion and the good of his country.

GORDON, JAMES, of the house of Lésmoir, county Aberdeen, was admitted into the Society at Paris in 1573. After teaching Theology with distinguished reputation, he was appointed rector of Tholouse and then of Bourdeaux College, and in his old age was summoned to court to be Confessor to Louis XIII. He died at Paris, 17 November, 1641, æt. 88, Soc. 68, Prof. 52. This learned Jesuit sent to the Press—

1. "*Opus Chronologicum, Annorum seriem, Regnorum mutationes, et Rerum toto orbe gestarum memorabilium Seriem Annunq; a Mundi exordio ad nostra usque tempora completens*." It appeared at Poictiers in 1613 and at Cologne the year after, in two folio volumes, the first of which contains 180 pages, the second 518 pages.

2. A Treatise "*De Catholica veritate*," 12mo. Bourdeaux, 1623.

3. *Biblia sacra cum Commentariis*, 3 vols. folio, Paris. 1632.—F. N. Southwell, p. 366, *Biblioth. SS.* mentions a Volume, "*De Rebus Britanniae Novis, et in Nuptias Caroli Regis Britanniae*."

4. "*Opuscula tria, Chronologicum, Historicum, Geographicum.*" Cologne. 1636.

GORDON, JAMES, after long serving the Scotch mission, *cum laude*, was minister in the College of Arras, and was one of the three Scotch Fathers proposed to the General Thyrus Gonzales in January, 1691, to be appointed Superior of his brethren in Scotland.

GORDON, JAMES, born 16 September, 1702; became a Novice at Rome, 27 October, 1719, and at the end of this probation, repeated his simple vows, 28 October, 1721; in the sequel, he acquired the reputation of being an excellent scholar.

GORDON, JOHN, was born 1638, entered the Society at Tournay, 1660, taught humanities for 5 years, and philosophy for 9 years at Douay; made the solemn profession of the four vows in 1676, was Rector of the Scotch College at Madrid; and in 1709 had been missionary in Scotland Thirty years. I find him recommended for the office of Superior of his brethren in Scotland, by F. Fairfull, in a letter written 20 August, 1708.

GORDON, PATRICK, (who often passed by the name of *John Johnstone*), was born 24 June, 1703; embraced the Society at Tournay, 27 September, 1727. With F. Riddock he returned to Scotland, March 8, 1736; and on February, 2, 1745, made the four solemn vows, at Achoil. He was Superior of his brethren at the dissolution of the Society in 1773.

GRANT, JOHN, was born 15 August, 1674, entered the novitiate at Rome 20 November, 1696. I find by a letter of F. David Fairfull, dated Paris, 21 March, 1716, that at the request of that heroine and pride of her sex, the Lady Winifred (Herbert) Countess of Nithsdale, F. John Grant was appointed Tutor to her only son John, Lord Maxwell. Lady Winifred Herbert was daughter of William, Marquis of Powis, and through her contrivance, her husband, William, fifth Earl of Nithsdale, escaped on 23 of February, 1716, from the Tower, the evening before the day fixed for his execution. He died at Rome, 29 March, 1744; her Ladyship survived him 5 years. Their son and heir died at London, 4 August, 1776.

GRANT, JAMES, was born in Scotland, 25 November, 1721, was admitted into the Order 21 September, 1743, and became a professed Father, 2 February, 1759. He died in London, 5 May, 1769.

GRANT, WILLIAM. I meet with two Fathers of this name. The Former was living in the N. of Scotland in 1641 and 1646, and narrowly escaped apprehension in May 1647. The year after this he was admitted to the profession of the four vows. In the sequel he became Rector of the Scotch College at Madrid.

GRANT, WILLIAM.—The Second Father of this name was still living in Scotland in

November, 1793. He died at Deeside 1 March, 1797.

GREEN. ———— This Father was at Olmutz in 1612, and was recommended by F. J. Gordon to his Superior of the Scotch mission.

HAY, EDMUND, of the family of the Earls of Errol. He went through his Noviceship at Rome. The discretion, presence of mind, and stoutness of heart, which he displayed in serving the cause of his unfortunate sovereign, Mary Queen of Scots, merited for him the honourable commendation of the sainted Pontiff, Pius V. During his visit to Scotland, he had the comfort of reconciling to the Church, Francis Earl of Errol. Such was the opinion entertained of his talent for government, that he was appointed rector of the College of Clermont, the first superior in the new College at Pont-a-Mousson, in Lorraine, and was assistant both for Germany and France to Claudius Aquaviva the fifth General of the Society. F. Hay finished his mortal course at Rome, on 4 November, 1591. "*Vir valde religiosus, prudens atque eruditus.*" He was the author of "*The Contradictions of Calvin.*"

HAY, JOHN, of the Hay family of Dalgaty, entered the Society at Rome in 1566. He was a man of commanding abilities, of primitive fervour, apostolic zeal, and infantine docility. His merits as a Theologian were universally acknowledged. He died beloved and regretted at the college of Pont-a-Mousson 21 May, 1607, "*sexagenario major.*" We have from his pen "*Certain Demandes concerning the Christian Religion and Discipline, proposed to the Ministers of the new Pretended Kirk of Scotlande, by John Hay, one Clerke of the Societie of Jesus.*" 8vo. Paris, 1580, pp. 104. This has been reprinted. He published in French an apology for the said work. Also "A Dispute with an anonymous Minister." Lyons. 4to. 1584 "A Reply to Beza." 8vo. Tours, 1588. "Short Notes on the Holy Bible." Lyons. He translated into Latin the letters of his Missionary Brethren in Japan & Peru. Svo. Antwerp. 1605. pp. 968. His MS. entitled, *Helleborum Joanni Serrano* (Serres) the Calvinist, was in the Jesuits' Archivium at Rome in 1676.

HUDSON, JAMES, born 17 June, 1665; entered the Society at Bologna, 27 Sept. 1689. After completing all higher studies in Italy, and teaching Humanities there, he returned to his native country on 4 June, 1704. This Professed Father resided with the Earl of Nithsdale, and is described in a letter of 9 September, 1712, as, "*Vir prudens et religiosus qui suum munus omni cum diligentia obit, Multis utilis, omnibus charus?*" Whilst Superior of his brethren, he was apprehended in 1715, as Chaplain to the nobleman above-mentioned, and committed to close custody. On his discharge he retired to Douay, where he died full of days and merits on 14 May, 1749.

HUME, JOHN.—I have seen a letter on business written with this signature from London, 3 June, 1630, but it may be a name assumed by F. William Christie.

HUNNY, ALEXANDER.—According to *Drews' Fasti*, this Father died at Cambrai, 28 March, 1606. He was a man of tenacious and prodigious memory, and a profound Greek and Latin Scholar. He had endeared himself to the soldiers, to whose service and spiritual comfort he devoted his time and attention. It is said that he reconciled 2,000 souls to the Catholic Church.

INGLIS, GILBERT.—I have seen a letter of his, whilst Rector at Douay, written in a fine bold hand, 28 July, 1685.

INNES, JAMES.—After being Procurator at Douay, he was appointed to the Scotch mission in 1686, where he was twice seized, imprisoned, and finally banished. He was still living in 1709.

INNES, JOHN.—I meet with two Fathers of this name. The first born 26 October, 1667: entered the Society at Avignon, 2 November, 1687; studied philosophy at Lyons, and Theology at Dole. In June, 1700, he returned as a missionary to Scotland. His station was in the *Highlands*, as I find in a letter of 1712, where, with his neighbours, F. F. Meara, Seaton, and Strahan, they lived very hard: straw or heath served them for bedding; their drink milk and water; wine or beer seldom passed their lips: their bread was made of barley; but they were indemnified by the success of their labours among the poor.

The other John Innes was born 31 July, 1668: entered the Novitiate at Watten, 31 October 1688, but made his simple vows at Vienna, 1 November, 1690, studied Philosophy at Gratz, and Theology at Vienna. For eleven years he was employed as a missionary in Muscovy. This talented and worthy religious returned to Scotland in 1718, and died in Galloway, 6 May, 1757.

INNES, ROBERT, was born 1 June, 1693, and became a member of the Society at Tournay, 29 September, 1713. After completing his studies, and teaching Humanities in several places, he arrived as a missionary at Aberdeen, 21 June, 1729; during the troublesome times he was apprehended, and finally banished 15 May, 1751.

JOHNSTON, JOHN.—See *Gordon Patrick*.

JOHNSTON, WILLIAM, enrolled himself in the Order at Lyons in 1578; and subsequently taught Philosophy and Scripture at Gratz with great commendation. He died there in high repute for piety and learning, 19 December, 1609, æt. 47. He is said to have published a corrected *Abridgment of Sleidan's History*, and to have prepared for the press a "*Commentary on Isaiah*."

KELLIE, — I have met with the name of this Scotch Father in 1666; but can discover no details.

KINGHORN, GEORGE.—I find in a letter

of F. George Christie, bearing date Edinburgh, 16 March, 1625, that brother George Kinghorn, a Temporal Coadjutor, had arrived safely from Madrid, with a message from Colonel Semple, who meditated great benefactions to his countrymen and the Society.

LAMBERT, — Of this Father, who was living towards the middle of the 18th century, I regret to be unable to give any account.

LEITH, ALEXANDER, had laboured in the Scotch mission with exemplary zeal for several years, when he became a Postulant for admission into the Society of Jesus. His wish was acceded to, and he was ordered to Bourdeaux to make his Noviceship. Returning to the Scotch mission, like a giant refreshed, he cultivated that vineyard with all the fervour of an Apostle, and was a model of a good pastor, by his unaffected humility, meekness, love of poverty and self-denial, and tender regard for the interests of the poor. With such a spirit, he could not fail of producing an abundant harvest of souls. He died most piously in April, 1675.

LESLEY, ALEXANDER, born in Aberdeenshire, 7 November, 1693. His father was Baron of Pitcairne; and his elder brother James died a General Officer in the French service.

Alexander was admitted into the Novitiate of the society 12 November, 1713, and to the profession of the four vows, 2 February, 1729. After teaching Humanities for four years, and Philosophy for the same period, he was sent to the Scotch mission. Whilst a young missionary there the following adventure occurred to him, which I give from a letter of his friend F. John Thorpe. "He had travelled with a Puritan Presbyterian, who was going to the General Meeting, and at Evening was invited to the same house where the Meeting was to be held, and was introduced to the company, which stood in profound silence until the landlady brought a bottle of brandy, when they all put themselves in order, and stood in almost a circle, with their hats slouched over their foreheads, and their eyes fixed on the ground. Lesley had his place in the circle, when one of the company began with a solemn tone, '*Brother, beg a blessing.*' The next repeated the same expression, until it came to Lesley's turn, who scarcely able to restrain a burst of laughter, faithfully repeated his lesson, and with an affected gravity, cried '*Brother, beg a blessing.*' The words were carried on to the last of the elders, who raising his hands and eyes, bade the glass be filled and given about. Lesley, in his turn, took his dram, and thinking he had kept up the jest as long as he could, found an excuse to retire. In his old days he told me this

story with much humour, and for the sake of that most amiable and very learned man, you must excuse my inserting this compendium of it."

Father Leslie, as I find by an authentic document, was stationed at Rome in 1747. In that city he finished his mortal course, as I discover in part of a letter written by his friend F. Thorpe; but unfortunately the date is not given; perhaps it occurred in 1760. "On Monday, in Easter week, I lost the person with whom I had the greatest familiarity, Fr. Lesley. He had been invited to dine with Mr. Fermour. According to custom he had taken no breakfast, and had been in the Confessional six or seven hours. At mid-day he came out; but meeting a crowd of clowns coming from the country vineyards, he desired the coach to await, till he had assisted at the confessions of that company. At dinner he ate and conversed with much freedom, as usual; for I do not remember to have seen him hipped at any time. Towards the end of the table, when every one was giving his opinion of a particular wine, he seemed to be less attentive, but was not behind with his sentiments; for he looked up and said the wine was Tuscanello, and immediately bowed his head. Mr. Booth who sat next him, took the old man in his arms, and with help carried him into the next room; but he was no longer alive. You may guess what confusion there was in the company, which was fuller than usual at Mr. Fermour's table. You will pardon me for mentioning all these particulars. He was my friend. I do not Remember that the loss of any acquaintance made so deep an impression upon me. The concern was universal amongst all those that were acquainted with him. Besides, his life, as a religious man, he was possessed of a vast fund of solid learning. His conversation upon many subjects was more instructing than any book that has fallen into my hands: though old, his discourse was always entertaining, and he was never tired. A little while before his death, I was about entering into a nearer connexion with him and his studies; for he was willing to communicate to me any of his observations upon men, books, or things. The loss of this opportunity doubles my regret. As you have heard from me at different times of his writings, &c. perhaps you may be curious to know what has become of all. His edition of the *Mozarabick* * *Missal* is much esteemed. The designed Confessor of Gravelines carried down a copy, a present from the author to the library of Liege College. A Treatise on the "*Legions of Rome*," was far advanced before he left it

He told me he had only some few quotations to examine, and make some few alterations in the Preface or Introduction. This work is much desired by all the learned. Had he published it during his life time, his name would have never decayed in the memory of the learned. According to the custom of our colleges, at his death the door of his chamber was locked, after the minister had been to make a short review of what was within. I desired F. Rector to speak immediately to the Rector of the Roman College, that I might have something of his writings in *English*; for I despaired of getting any thing else. The answer from the Roman College was very civil, that nothing should be moved until F. Elliott*, or some one by his orders, came to look over his papers. I daily pressed the Rector to go: he took me along with him. You would have been surprised to see what piles of writing there was contained in his little room; but our business was only to look for English MSS, and two or three lent books. But as the old man wrote chiefly in Latin or Italian, and sometimes French, little or no English could be discovered, except two or three Abridgments of as many English Books, chiefly upon the English or Scotch History, with some papers of his refutation of Dr. Middleton's "*Pagan and Modern Rome compared*." These few were sent home to me.† What will become of the rest, perhaps no one will be able to tell. What seemed to have any relation to his "*History of the Roman Legions*," was afterwards put apart, together with his vast Collection of Inscriptions, chiefly gathered and deciphered by himself in different parts of Europe. In looking over his papers, I observed what he had too much honor to make known during his life, namely, that he had a *principal hand* in compiling those works, which made our Father Azevedo's‡ name so

* F. Nath. Elliott was Rector of the English College at Rome, from 1756 to 1762.

† In a loose note written by F. Thorpe, I find that F. Lesley had a series of 20 or 30 letters written partly in English and partly in Latin, by F. John Tempest, who had been his companion in the Roman College. This F. Tempest had been ordered to attend my Lady Gerard in her travels to Jerusalem. In the descriptions of the countries through which he passed, he displays good taste and criticism, and a thorough acquaintance with the Greek and Latin classics. They had been sent to F. Lesley by an Italian Count to be revised and enriched with annotations. F. Lesley had often spoken of them to F. Thorpe in terms of high commendation.

‡ Father Emanuel Azevedo, born at Coimbra, 15th Dec 1713: in the sequel became one of the most distinguished Scholars and Theologians in the Society of Jesus. In vol 90 Supplementi primi Bibliothecæ Scriptorum S. J. Rome 1814, we read "Illud profecto verum est Azevedum magnam partem habuisse in Editione Romana operum Benedicti XIV, quæ sex milibus additamentis et correctionibus illustravit," ob quæ et alia officia præstita ab Azevedo, dignatus fuit Benedictus XIV. brevibus literis ad ejus Genitorem Josephum, missis 1750, ita de filio Emanuele loqui, "Pater Emmanuel de Azevedo, S. J.

* This was published at Rome, in 4to. A. D. 1755. Illustrated with a preface and learned Annotations,

famous throughout Italy, and which gained him so much the favour of his Holiness. But that trick has been practised by greater men; for it is known to several that the late Father *Julii* composed the Treatise "*De Synodo Diocæsana*," which is greatly esteemed among the works of Benedict XIV." So far F. Thorpe.

LESLEY, ANDREW, brother of FF. John and William Lesley, left his family in Aberdeenshire to enter the Novitiate of the Society in Belgium early in 1627, but finished his studies at Rome. He was a man of considerable talent and observation, as his MS. letters abundantly prove; and Scotland and Religion may well be proud of him, as one of their brightest ornaments. After discharging for about 16 years missionary duties, chiefly in the Highlands, he was seized in May, 1647, and conveyed to Aberdeen, where he had to undergo an examination. The wisdom and boldness of his answers filled Catholics with consolation and joy: whilst his meekness and patience amidst injuries and the privations and severity of imprisonment, extorted the praise and admiration of his bitterest enemies. These were indeed days of trial and misery for the poor afflicted Catholics. F. Gall, in his letter, 26 June, 1647, after extolling this glorious confessor and prisoner of Christ, says, "The other members of our Society who are now employed in this most painful mission, are reduced to the greatest extremities; they can hardly abide for two days together in the houses of Catholics: their usual lot is to wander in solitudes and in the caverns of the earth, to endure hunger and thirst; but they rejoice notwithstanding to be accounted worthy to suffer these inconveniences for the name of Jesus." Soon after his commitment to Aberdeen Gaol, the pestilence broke out, and made great havoc in the town; his zeal for souls induced him to petition for leave to attend the infected and dying: but he petitioned in vain. Removed to Edinburgh gaol, he found a brief opportunity of writing, on 27 March, 1648, a note to the General F. Vincent Caraffa. It is still extant, and from the paleness of the ink which the circumstances obliged him to use, the characters are difficult to decipher.—We copy the whole letter, for fear that it might otherwise perish.

Adm. Rde. in Chro. P.

Quæ vel P. Vrà, vel Societati universæ ab ineunte ætate, debeam officia, nullis unquam verbis exprimere potui: nunc ex carcere difficiliter significare possum. Nam

religiosus quem summopere diligimus, tum propter morum probitatem, tum propter sacrarum rerum scientiam, et demum ob continuos, quibus premitur, labores in nostris operibus prælo dandis, &c."

et P. Væ. auspiciis plurima mihi fausta hoc tempore contigerunt, et me Societatis foveat merita quotidiana: licet in ea numerum compleam, virtutes non expleam. Narrationem adornare cœperam de toto comprehensionis meæ cursu; sed perficere et ad exitum perducere non conceditur. Spero nunc verno tempore elaborandum. Mihi nec initio necem, sed carcerem diuturnum, non supplicium sed exilium minantur. Utinam similis martyrum officiar passionibus. Severiores, inedia me atque squalore interire exoptant; verum qui nobis præest, verè Pater, verè Nutritor, creberrime inopiam meam sublevavit. Socii atque amici cæteri egregie præsidii concurrunt. Opto cursum consummare, et sanguine æquitatem causæ, quam Hæresis impugnât, asserere, sed moram injicit. Fautores plurimi ex carne etiam et sanguine intercedunt: pænè universi in Exiliî Pœnam verti omnia prædicant, atque ut id fiat allaborant. Quædam mihi, quam cæteris qui ante me Ergastulo delenti erant, magis singularia evenerunt. Serpebat in eâ Urbe in qua inclusus eram, lues quæ vel contagionem indies et mortem, vel Famem inferre videbatur; ipsis paucitas, mihi nimia multitudo in custodia sociorum: fautores alicubi et humanitatis officia non pauca: visitare, qui velint frequentiores: disceptatio cum Hæreticis præter unam, nulla; vel non audent, vel non vacat, adeo omnia tumultuum sunt plena. Plura addere temporis morula non patitur: spero occasionem postea, adfuturam. Felicem me putavi semper cum Societatis me precibus adjuvari, tum P. Væ. caritati me commendatum novi. Gaudia et exultationes in hac Palæstra non deficere Deus optimus providit mihi. Ego omnia ad ipsius majorem evenire gloriam precor. P. Væ minimus servulus in Chro. Andreas Lesleius, S. J.

27 Martii An. 1648, ex carcere Edinburgensi in Scotia.

Indorsed—Adm. R. in Chro. P. P.

Vincentio Caraffæ Stis. Jesu.

Romam Præpto. Grali.

The above-mentioned F. Gall, in a subsequent letter, viz. 30th June, 1648, describes the miseries of his Catholic countrymen and brethren. "The Calvinist Ministers force themselves into the Catholic houses, remove the Catholic servants, substitute others of their own leaven, oblige the family to attend morning and evening daily at their prayers, and tear away children from their parents to be educated in heresy. For more than a year F. Andrew Lesley has been their prisoner. It is his earnest desire to suffer death for religion; but their object is to dispatch him by hunger and misery. With the greatest difficulty have our Fathers hitherto escaped the snares and vigilance of their enemies, and as most of the adherents to the ancient faith are either driven into banishment or consigned to prison, our missionaries can scarcely find

any bidding places, where they may in safety offer to God the unbloody sacrifice, or recite their Breviary." Through the exertions of friends, and the influence of the French Ambassador, Count Montreal, F. Lesley was released from prison in July, 1648, and ordered to quit the realm, under penalty of death, should he venture to return. With broken health, and suffering severe bodily pain, he reached the Scotch College at Douay, where as Spiritual Father he infused his own generous spirit among its Alumni. F. Gall, in a letter dated Douay, 2 January, 1649, earnestly recommended him to the General as the future successor of F. Thomas Dempster in the Rectorship of the Scotch College at Rome. He describes him as eminently prudent, as a lover of peace, and one specially qualified for the office by his perfect acquaintance with the language and customs of Italy. When and where this Confessor of the Faith finished his meritorious life, I have not succeeded in learning.

LESLEY, CHARLES, was a fellow Novice with the learned Pere le Pointe, in France. On coming to the English mission, he resided for a time at Woodstock, then at Tusmore, and lastly fixed himself at Oxford, where he erected, in 1793, a very neat chapel about 70 feet long and 30 wide. By his amiable manners and classical taste, he conciliated the respect and esteem of many members of the university. To the regret of his flock and numerous friends, he was carried off by a paralytic stroke, on the 28th December, 1806, and was buried in the sanctuary of his chapel, with the following Epitaph:—

Here lies the body of
The REVEREND CHARLES LESLEY,
Who built this Chapel
in the year 1793.

He died the 28th of December, 1806,
aged 59,

Requiescat in Pace.

LESLEY, JAMES, elder brother of *Charles*; after serving the Grafton mission for 9 years he succeeded to his brother in the mission of Oxford; but left it in the autumn of 1812 to be Chaplain to Peter Middleton, Esq. He died at that gentleman's seat, Stockheld Park, Yorkshire, 25 August, 1816, æt. 75, and was buried at Spofforth.

LESLEY, JOHN, the youngest of the brothers of FF. Andrew and William, returned a missionary to Scotland in 1628, and died seven years later, viz. 23 May, 1635. During the last year and a half of his life, he was a great invalid; but no consideration for his health, no apprehension of personal danger, could induce him to retire from his post. In his last illness he had the consolation of being attended by his brother, Father Andrew, who sent a moving and edifying account of his death to the General F. Mutius Vitelleschi.

Some of the letters of F. John Lesley to

the said General are preserved. One of 30 Sept. 1633, is particularly interesting, in which he describes the coronation of Charles I. at Holy-Rood House, Edinburgh, on the 18th of the preceding June; and the proceedings of the Parliament in that city. He ends with this observation:—"Plura hujus Parliamenti acta in gravissimum et evidentissimum Reipublicæ et Populi damnum tendunt, ut jactatum ex Populi voce fuerit, Regis in Scotiam adventum, Christi in Hierosolymorum ingressui similem fuisse, cui Palmarum die caneatur Hosanna in Excelsis, &c.; paucis diebus post ingeminabatur Crucifige, Crucifige. Narratum hoc ab Joanne Leslæo, Insularum noa pridem Episcopo, homine liberrimo, prandenti Regi in utriusque regni confinio; quo audito, illico abstinuit a cibo."

LESLEY, JOSEPH, was admitted into the Society at Watten, 31 October, 1688, ætat 17. I cannot trace him further, but am informed that he became confessor to the pious King Stanislaus, and died at Nanci.

LESLEY, WILLIAM, elder brother of Andrew and John; was sent to the Scottish Mission in 1617, and his arrival may be regarded as an æra in the restoration of religion. At that time there were but two of his brethren in the Highlands, and as many in the Lowlands. In 1628 I meet with ten Fathers of the Society, and the number subsequently increased. For some years F. William Lesley was their Superior, and usually resided with the Earl of Errol, the Constable of Scotland. In a letter of 1 May, 1629, he relates the proceedings of the persecutions in Scotland. The year before, King Charles I. had addressed a Proclamation to the Bishops and Ministers to mark down and send to the Privy Council, twice in the year, viz. in November and July, the list of all Catholics who declined to attend the service of the Law Church. The denounced Catholics were to be diligently searched for, and placed under safe custody. Their souls and bodies by the horrible sentence of excommunication were to be given over to Satan: they were to be treated as rebels—their property confiscated. After putting out the fire in their apartments, the Catholic owners were to be ejected from their homes, and the keys to be delivered to the King's Officers. Such was the barbarity of the bigots and zealots, that an illustrious lady, in the very time of childbirth, with her sick children, was turned adrift, in the presence of the astonished multitude of both sexes. A widow with all her children and domestics, was forcibly ejected in another place. Every day afforded the spectacle of Catholic women hurried to gaol, for daring to serve God according to their conscience, and the religion of their forefathers. In another letter

of F. William Lesley, dated 1 September, 1630, I read that the Catholics who had appeared before the Council in the previous month of July, women and men, had all been sentenced to perpetual banishment; seven weeks were allowed to prepare for their departure: one third of their rents was granted for the maintenance of their families, which third however would be forfeited should they venture to return, besides the penalty to be incurred of fine and perpetual imprisonment. The Courts of Equity were to be shut to the suits of Catholics, and their enemies openly boasted that Catholicity should be extirpated from the realm of Scotland. Still they claimed 'credit for clemency, because they spared the lives of the Papists. From all that I have read, I am led to believe that the persecution of the Scotch Catholics was conducted with more cold-blooded and remorseless barbarity, than was exercised against the primitive Christians during the ten General Persecutions under the Heathen Emperors.

The date of F. William Lesley's death I look for in vain.

LESLEY, WILLIAM, ALOYSIUS, of Aberdeenshire, born in 1641. At the Age of 25, when a Doctor of Divinity, he joined the Society at Rome. On 10 February, 1674, he was appointed Superior of the Scotch College at Rome—an office which he retained for nine years. For the last 19 years of his life he served the Scotch mission, where he died in 1794.

F. Lesley was a man of talent and business. We have from his pen, the *Life of St. Margaret of Scotland*, written in Italian, 12mo. Rome, 1675.

Q. Was he the author of *An Answer to Monsieur de Rodon's Tombeau de la Messe*? This Answer to the Calvinist Minister is a small 8vo pp. 137. Printed at Douay, in 1681.

LEVINGSTON, JAMES, was of the Venetian Province, and born about 1654; entered the Society at Bologna, August 4, 1678, and in 1686 was studying the fourth year of Divinity, when he was applied for, to serve the Scotch mission. It seems however that he was not sent over till 1691. He was professed at Aberdeen, August 15, 1695. In 1712 he occurs Superior of his brethren in Scotland.

MACKENZIE, KENNETH, was born 4 May, 1704. At the age of 20 he enrolled himself among the children of St. Ignatius at Madrid: and on finishing a triennial course of Philosophy at Murcia, was employed for some years in the Scotch College at Madrid, to teach the Classics. His Theological studies were pursued in the College of Louis-le-Grand, at Paris; and in that city he was promoted to Holy Orders. He reached Edinburgh as a missionary on 19 February, 1737; but his career was short, for he was cut down in the flower of life

and usefulness at Munches, on 14 November, 1744.

MACKY, ANDREW.—This Father was preparing to leave London for Rome in 1685. He died Rector of the Scotch College at Rome late in the year 1690.

Mc GILL, WILLIAM, was Rector of the Scotch College at Madrid; but I can offer no particulars.

MACLEOD, WILLIAM.—He was living in Scotland certainly in November, 1775.

MACRAE, ALEXANDER, born in Scotland 2 April 1672: entered the Novitiate at Tournay 24 Feb 1692, but by order of Superiors completed it at Brun, in Moravia; studied Philosophy and Theology, at Prague. Towards the end of October, 1703, he reached the Scotch mission, and was admitted to the profession of the four vows "in Castello de Braan," by F. Alexander Seton, on 5 February, 1710, O. S. I meet him 28 January, 1732, at Braan, "in vineâ Dni operarius." His death took place at Douay, 1748.

MAGILLVAY, JAMES.—After studying Humanities with Mr. John Chisholm* in the Scotch College, he removed from Douay to Dinant (when F. John Pepper was Rector) and witnessed soon after his Novitiate, the suppression of the Society. On receiving Holy Orders he became Chaplain in 1778, or 1779, at Traquair, county Peebles. His noble and venerable patron, Charles Stuart, seventh Earl of Traquair, in a letter to the Rev. F. Stone, of 19 September, 1814, states that his late Chaplain, Mr. Magillvay, (who died 4 April, 1811,) was "the last of the Scotch Jesuits." He was pleased to add, "I was educated at St. Omer's College, am sincerely attached to the Society, and congratulate you on its restoration. From a letter now before me, written by F. John Pepper, and dated Terregles, 17 January, 1803, I learn that Mr. James Mc Gillvay entered the Novitiate in October, 1768, and after his first Vows studied Philosophy with the Jesuits at Luxemburgh, and was already named by the Provincial to be Regent of the College of Namur, when the suppression of the Society took place.

Was not the former Chaplain to Earl Traquair's family, the notorious Rev. Alexander Geddes, who died so unhappily, 20 February, 1802, æt. 65?

MAMBRECHT, JOHN, (who sometimes signed himself, *Du Pre*) was of a good Scotch Family, and connected with the Ogilvies. After serving the mission for some time, he was called to London to be

* This worthy Ecclesiastic went to the Novitiate at Tournay in 1772, the year before the suppression of the Society, and through life cherished a special affection to the Institute of St. Ignatius. On February 12th 1792, he was consecrated Bishop of the Highlands by the title of *Oriensis*. Writing to a friend from Lismore, 12 November, 1807, he feelingly says—"I wish I was allowed once more to begin my Novitiate: the only year I had of it was I believe, the best of my life." Bishop Chisholm, died July 8, 1814.

confessor to the French embassy—a situation that he filled with credit to himself and the Society for a year and a half during the latter part of the reign of James I. and the beginning of Charles I. This office procured him an introduction to the Court, and he says in a letter, dated Antwerp, 7 April, 1628, that King James had treated him with much kindness. "*Jacobo Regi familiarissimus per annum fui, etiam illi notus, ut Societatis nostræ.*"

Retiring from the Court, he returned to the Scotch Mission, in the Lent of 1626. In December the same year he was apprehended at Dundee by the Bishop of Brechin, and committed to Edinburgh Gaol. We learn from his own report, that he passed rather more than six months in his loathsome prison; that the warrant for his being hanged had received the royal signature; but had been cancelled at the earnest intreaty of the Queen and the Countess of Buckingham, (the Duke's mother); he laments that his constant prayer for martyrdom, which he had offered to God from his youth upwards, had not deserved to be granted; yet he hopes that eventually God, in his mercy, will not deny him this glorious end—that during his imprisonment no friend was allowed to visit him—that he was interdicted the use of pen and paper—that his only comfort was the cross that hung around his neck, and his Breviary, when the light in his gloomy cell would permit him to use it; that twice during the 24 hours a turnkey brought him a scanty provision of food, barely sufficient to support nature. Before the end of June, 1627, he was discharged; but his confinement in that filthy prison brought on a long and dangerous illness, and it was only in the Spring following that he was able to walk abroad. F. William Lesley, in a letter of 22 June, 1627, says of him, that this prisoner had conducted himself so well in the cause of Religion, as to leave the realm with satisfaction and comfort to the Catholics, and with the recommendation and admiration of their enemies.

His subsequent history I obtain from p. 161, of *Drems'* "*Fasti Societatis Jesu,*" printed at Brunsberg, 1723. It relates his retirement into Poland, where he was wholly engaged in hearing the confessions of various nations; Italians, the inhabitants of Great Britain, Germans, French, Spaniards, and Hollanders, of whose languages he was a perfect master—that he was eminent for his devotion to the passion of Jesus Christ, and that he perpetually regretted his having been disappointed of suffering martyrdom for his crucified Lord. This venerable Confessor died at Warsaw, 28 April, 1670.

MAMBRECHT, JAMES, reached the Scotch mission, in 1627, at the very time that F. John Mambrecht, who calls him

"*cognatus meus,*" was on the point of leaving it. He was placed as chaplain with George Seton, third Earl of Wintoun.* After residing in this capacity nearly twelve years, and endearing himself to all, his noble patron was accused of harbouring a Popish Priest, and such was the envenomed malice of the Puritans, that with the advice of his friends, F. Mambrecht was induced to withdraw himself for a time, as many Catholics did, into England, as a shelter from the storm of persecution. However he soon returned to support the declining cause of religion. I find by his letter of 17 December, 1640, that "he considered all their former and present afflictions as but the preludes to future evils. Within the last ten days orders have been published throughout Scotland not to sell anything to Catholics, or buy any thing of them. Many are already deprived of their rents and income. Several Catholics have offered three-fourths of their property, provided they may keep the remaining fourth for the maintenance of themselves and their families, and even this is refused. Nay, our adversaries impiously swear, that not a single Catholic shall live or remain in Scotland by the end of the year. I pass by numerous instances of insolence and outrage. A noble Baron, 70 years old and more, was seized in England and brought to Edinburgh, whose family they ruined, whose property they have confiscated: at the end of six months' imprisonment, he died most piously on the 3rd of the present month. On the 30th ult., the feast of St. Andrew, the tutelary saint of Scotland, one of our Fathers (the context shews it was the writer) paid him a visit, and succeeded on the following night, with imminent danger to himself, to say Mass, and administer all the Holy Sacraments. There is no one for us, but the Good Jesus: yet if he be for us, what matter who is against us? The only concern I have had during nearly the two last years, is, that I remain *alone* in this southern part of the kingdom, and I have no one, whose help I can procure for the good of my soul, and every hour I expect either to be taken, or compelled to quit the country."

In a letter of 13 June, 1641, he says—"Such is the fury and power of the Puritans, that their will is impunity. They seek to extinguish every spark of orthodoxy—that every vestige and the very name of Catholic may be effaced. Against those who decline to take the Covenant, the proceedings are carried on with the extremity of rigour. Such and so general a persecution I have never yet seen, nor has any Catholic, since the true Faith was first banished from this kingdom. I am the only one left in this south part of Scotland, but as long as

* Died 17th December, 1650, æt. 65, and was buried at Seton.

I am able to stay, I have decided with the help of God to remain, whilst I have a place where to lay my head, though my lot must be extreme misery and perpetual fear and danger. God grant that I may save *even one soul* from shipwreck : and may good Jesus show me what things I may suffer for his name. Oh ! how I wish I could die for Him."

In another letter of 5 July, 1642, he observes, "that for the last two years he has received no answer to his communications—that during the last and present year, the Kirk Assembly has been occupied in extirpating Catholic Faith, and rooting up every monument of ancient piety—that their brutal violence has been spending itself against the images of the crucified Redeemer, and his most blessed Mother—that very recently in the town of Inderhiden, in Fifeshire, a noble stone cross, superiorly worked, which stood in the Market-place, was doomed to destruction. The ministers had given the commission to a mason, who made all the usual preparations ; after mounting the ladder and scaffold, he came down under the pretence of wanting a tool ; but hurried from the town, and meeting a person on the road, he declared that he was deterred, and that nothing should induce him to injure and destroy that figure of Christ. Another man was obtained, who completed the job ; but strange to say, he had no sooner come down from the ladder, than he was paralyzed in all his limbs, and continues to this very day motionless and bedridden. But their hearts are hardened. There is soon to be a general search through the kingdom for Church furniture, and rosaries and Catholic books, &c. and they are determined, as they say, to make their last effort, not to leave a Catholic in this kingdom."

In August, 1642, this zealous and patient Father still remained without a helper, "*Solus ego modo in his meridionalibus partibus relictus sum. Dominus est ; quod bonum est, in oculis suis faciat.*"

In the following April, he briefly notices the iniquity and tyranny of the times—the order for the gentry to dismiss all Catholic domestics—and for all Catholic children to be sent to the heretical schools—and the active search that was going on for the few priests, who could rarely abide for three days in the same place ; but still faithfully discharged their duty.

In such a state of misery and destitution, and exposed to the implacable malice of the ministers of the kirk, banishment and even death must have been a relief to the suffering Catholics. It sometimes occurred to him to go on board a vessel, and bid adieu to his ungrateful country ; but then the thought of what would be the forlorn condition of his scattered flock rushed into his mind, and he determined to remain with them to the very last : too happy indeed, if like the good

shepherd he could lay down his life for his sheep.

During much of this time, and even for seven long years, F. Mambrecht was Superior of his BB. but it was most difficult to hold any intercourse or receive any information. In his letter of 29 October, 1646, he says, for the last two years he could not visit those in the North even by letter : that he was unacquainted as yet, whether F. John Seton, whom he had long time commissioned to receive the religious profession of F. William Grant, had been able to do so ; that he understood that he had sailed for Norway ; but, whether he had yet returned he could not ascertain. He implored the new General, F. Vincent Caraffa, as he had done his predecessor, F. Mutius Vitelleschi, to discharge him from an office to which he always believed himself to be unequal.

For part of the subsequent history of this truly good man, we are indebted to an intercepted letter of F. Robert Gall, bearing date 23 October, 1653, and published in Volume 1st of the *Thurloe* State Papers, pp. 538-9. He says that he had reached Scotland towards the end of last August, and had thrice visited F. James Mambrecht in Edinburgh goal, where he had been kept a close prisoner nearly ten months ; but found him serene and cheerful, and ready to suffer shame and death for the name of Jesus. F. Gall administered to him that pledge of divine love, the Holy Communion, which he received with abundant tears mingled with joy, and with incredible delight to both. Understanding that the civil authorities were reluctant to execute their prisoner, and that his constitution was impaired, even to the spitting of blood, by the severity of his confinement, F. Gall left no stone unturned to obtain his freedom. The Government consented to his release, provided he would take an oath to go into perpetual banishment, and find two securities in a large sum, and pay a sum of money himself before his discharge. F. Mambrecht avowed that he would rather rot in goal, than bind himself to conditions so unjust and so discreditable to his religious profession.

The correctness of this account is confirmed by a letter of this worthy Confessor of Christ himself, dated Douay, 9 March, 1654. He relates that on 9 November last, he was led from goal to the Judges, who had been much displeased some months before by his refusal to offer a petition for his life, after having received sentence of death, and by his subsequent refusal to pay down £100. penalty, and fine bail for £500. and to depart the Kingdom within the space of one month, and never return thereto. After descanting on the clemency of the Government, they discharged him by proclamation, on 14 November, 1653, in the eleventh month of his imprisonment. He reached

Douay on 6 March following, where I lose sight of him. The memory of so good a man deserves to be perpetuated.

MARTIN, WILLIAM. All that I can learn of him is from a letter of F. James Gordon (Huntly), dated Bordeaux, 11 March, 1611. "I have heard that the Earl of Tyrone of Ireland, who lives at Rome, complains much of our brother William Martin; therefore I have taken care that William should write to him, and vindicate himself."

MAXWELL, ALBERT. The name of MAXWELL is of all others the most numerous in the Fasti of Scotch Jesuits. F. Albert was Chaplain to King James II, at St. Germaine's, and is described by F. James Forbes, in a letter dated from Douay, 26 January, 1691, as "*Vir solidæ virtutis et doctrinæ*." A few days later, viz. 2 February, he was professed of the four vows at Paris. He continued attached to the Court many years: thence he retired to Watten, where he filled the Office of Spiritual Father, and there he died on 18 January, 1729.

MAXWELL, CHARLES, was born 23 January, 1748: studied Humanities partly at Douay, and partly at Dinant; entered the Society at Tournay, 28 September, 1767, and there took the scholastic vows. For many years he served the Scotch mission. He was Prefect in the new Scotch College in Dinant, at the dissolution of the Order. Returning to Douay, he there finished his studies, and with his confrere Mr. J. Mc'Gillivray, took the *Mission Oath*, but both reserved to themselves the full power of rejoining the old Standard of the Society, as soon as Providence should restore it. In a letter now before me he says "I have a copy by me of that Oath, signed by me and Rev. Robert Grant, President, and Rev. Andrew Oliver, Vice-President of the College: after promising never to embrace any religious Order, the following exception is inserted and sublineâ, "*excepta Societate Jesu, si unquam vel ex toto, vel ex parte quocumque modo, sub quocumque nomine, in quocumque regno vel provinciâ, sive expresse vel tacite, tantum consentiente Sede Apostolicâ, fuerit instaurata*." He was chosen in 1797 by the unanimous consent of the Missionaries to take the trust and management of the temporalities, and he continued to act in this capacity of Procurator until his death, which happened at Edinburgh, on 5 March, 1811.

MAXWELL, FRANCIS, a man of talent and solid virtue, was preparing for the Scotch mission in 1691. Sixteen years later I find him there; but suffering from a dangerous humour in his eyes. He was living in Galloway in 1707.

MAXWELL, FREDERICK, son of Lord Herries—He was living in Scotland, in October, 1653. He died Rector of the Scotch College at Madrid, "*in odore Sanctitatis*;" but the date I cannot learn.

MAXWELL, GEORGE, son of William Maxwell, of Kirkconnell, was born 13 October, 1714, and entered a Novice at Tournay, 28 September, 1732. After qualifying himself by proper studies for the mission, he returned to Scotland, 30 October, 1744. He made his solemn profession at Tereigles, 13 January, 1749, and succeeded F. John Pepper in 1772, in the Rectorship of the new College at Dinant. Shortly after the Suppression of the Order he returned to Scotland. His last will bears date 26 August, 1796, and he died on 5 November, 1802, at Edinburgh.

"At six o'clock in the evening, (as I find by F. John Pepper's letter, of 21 January, 1803) 5 November, 1802, his maid came to his room to know if he wanted any thing: she found him as ordinary in his chair, with a spiritual book in his hand. Not being able to awake him, she was affrighted, and ran for F. Charles Maxwell, who came immediately, found him really dying, administered the Extreme Unction and last Absolution, and about an hour after, at eight o'clock, the good old man breathed calmly his last, in presence of Bishop Cameron and the other Clergyman, whom Mr. Maxwell had called to be witness with him of his last moments. R.I.P. The same Father relates that F. Geo. Maxwell left his property for the good of the Scotch mission until the restoration of the Society of Jesus, when the principal (about £1900) was to be transferred without interest, to the General of the Society, or his Proxy. This was signed by Bp. Hay, Mr. Charles Maxwell, and Jas. Farquharson, Esq.

MAXWELL, HERBERT.—I meet with this Rev. Father at Douay, on 10 June, 1686; but about three months later, he was appointed Chaplain to Earl Melfont, the principal Secretary for Scotland, who had been recently converted with all his family to the Catholic Faith. Further particulars I cannot recover. Probably he shared in the fortunes of his Patron at the Revolution, who emigrated to St. Germaine's, and who died there in January, 1714.

MAXWELL, JOHN, was born 22 August, 1682, and joined the Society 18 October, 1702. This excellent scholar and worthy Father returned to Scotland in August 1717; but owing to the difficulties of the times did not become a Professed Member of the Society until 4 July, 1720. Retiring in his old age to Douay, he there finished his pious course, 5 January, 1759.

MAXWELL, ROGER, born 18 April, 1664; joined the Society at Nancy at the age of 16: studied at Pont-a-Mousson. After spending some years on the Mission, was obliged to retire from bad health and the violence of the Persecution. At the age of 34 was numbered with the professed Fathers.

MAXWELL, STEPHEN, a man of superior merit. He was born in 1666; was educated in the National College at Douay, and em-

braced the Institute of St. Ignatius, in the province of Tholouse. Endowed with great talents, he improved them by diligent cultivation. After filling the chair of Philosophy at Carcasson, he was ordered to the Scotch mission, where he was a model of zeal, humility, and charity. At the Revolution he fell into the hands of the enemies of the Catholic Faith, who kept him immured in Blackness Castle for some years; but here he had the comfort of being admitted to the solemn vows of his order: and being a good Biblical scholar, he employed much of his spare time in collating the Sacred Volume with the Hebrew text. Restored to Liberty he proceeded to Douay, where he was appointed Prefect of Studies, and subsequently Vice-Rector, Rector, and Procurator. His services being required in his native country, he returned home in 1703, and for the greater part of the remainder of his life was the vigilant and gentle superior of his brethren. Bishop T. Nicholson, the first Vicar Apostolic of Scotland, and his coadjutor and successor Bishop James Gordon, held him in the highest esteem and regard. The last mentioned Prelate, in a letter dated Edinburgh, 3d Nones, June, 1710, to the General M. A. Tamburini, styles F. Maxwell “*vir prudentiæ egregiæ*.” This learned and venerable Father died of consumption (*tabe absumptus est*), on 10 August, 1713. F. Fairfull, in reporting his most edifying end to the Rector of the Scotch College at Rome, says, that from early youth he had retained through life the custom of sleeping in a hair shirt—that his life had been irreproachable and that he was a most worthy son of the Society of Jesus.

MAXWELL, STEPHEN IGNATIUS, was born 1 June, 1688. He joined the Society at Paris, 21 September, 1704, and studied Philosophy at La Fleche, and Theology at Paris. For several years he was employed in teaching Humanities. After his promotion to the rank of a Professed Father, he was appointed to the Scotch mission in 1726; but his career of usefulness was arrested by death, on 28 November, 1734.

MAXWELL, WILLIAM ANDREW, was born 28 February, 1717. At Paris he enlisted himself under the banner of St. Ignatius 10 September, 1733. In the sequel he distinguished himself as a scholar. On the 11 January, 1750, this Rev. Father returned to Scotland; but when the friends of religion were expecting great things from his zeal and talents, they had but to witness his premature but most religious death a few months after his arrival at Aberdeen. The mournful event took place on the feast of his Holy Founder, 31 July, 1750.

MENZIES, JAMES, born 27 Sept. 1639: was admitted into the Order at Paris 6 Oct. 1661: eighteen years later made his solemn profession: was long Procurator of the mis-

sion in France: and for some years was missionary in his native country:

In F. Thomas Roby's letter, written from Douay, 4 December, 1641, I read “*huc profesto St. Andrea pervenerunt bini fratres, duo Menesi, duo Lomas-danii, omnes, Aberdonienses.*”

In a letter of the same Father Roby, dated 9 March, 1644, I read that “F. John Smith had recently converted the Baron of Petfodels, the chief of the Menzies family; nor would the convert trust himself to a sea voyage, until he had been duly fortified with the Sacraments. He has already set out for France, under pretence of bad health: the affair is kept secret for just causes.” Religion is now mourning for the last member of this ancient Family, John Menzies Esq. who died near Edinburgh 11 Oct. 1843, æt. 87. Eleemosinas illius enarrabit omnis Ecclesia Sanctorum.”

MOFFET, JAMES. On the death of Geo. Home, Earl of Dunbar, (who died at Whitehall, 29 January, 1611, and who as High Commissioner of the General Assembly at Glasgow, had unbounded influence in Scotland, and had exercised his implacable animosity against the adherents of the Catholic Faith), a sudden relaxation of the persecution became manifest. The Superior of the mission, F. James Gordon, (Huntly,) deemed it advisable to improve this favourable opportunity to send over some missionaries into Scotland.

F. Moffet arrived there in 1614. From his long and interesting letter, dated Antwerp, 13 December, 1615, we learn most of the following particulars. For the six first months he was gathering a rich harvest of souls, and succeeded in celebrating Mass almost every day after his landing, when through the contrivance of the Bishop of St. Andrew's the Father was apprehended (in his brother's house in that city, as I learn from F. Gordon's letter, dated Paris, 27 Jan. 1615). The Prelate's eldest son, Archdeacon as he was, did not consider it beneath his dignity to head the guards who had arrested the prisoner, and to escort him from St. Andrew's to Edinburgh, then computed a distance of 28 miles. Very frequently the Father was brought before the Privy Council, and subjected to a severe cross examination; many captious arguments and insidious questions were proposed, which he parried with admirable prudence and dexterity. Unquestionably he was a man of acute mind and metaphysical discrimination, and on these occasions he confesses that he felt himself actually assisted in his answers by the Holy Spirit, according to the promise of Jesus Christ, *Matthew* x. 19-20. Unable to ensnare him in his words, after keeping him in the strictest confinement, after changing his turnkeys, and denying him the least intercourse with his friends, and threatening him

with the horrible torture of the *Boots*,* which would have disabled him for life, his Judges reluctantly determined on contenting themselves with his banishment. They held his brother in security for his not returning to Scotland, in the sum of three thousand marks, and then descending on their justice, which awarded punishment to criminals only, and on their mercy which did not avenge by death mere religious opinions (though their hands were yet reeking with the blood of F. John Ogilvie), they proceeded to pass the sentence of perpetual banishment, adding the penalty of death if he should venture back into Scotland. Five honest men had been committed to goal on his account: on three of them sentence of death was pronounced, because they would not give false testimony against the Father, and in the very act of the first mounting the ladder to be executed, the sentence of death was commuted for perpetual exile. Towards the conclusion of his letter, he says, "when his enemies could not accomplish their purpose by threats of torture, by fraud, and by sophistry, they adopted another plan; they offered him a Bishopric and the Abbey of Coldingham, (county Berwick) one of the best in the whole country, which still remains with its leaden roof, "*quod adhuc manet plumbeis laminis tectum*," provided he would renounce the Catholic Faith, and join theirs. His answer was worthy of the faithful Minister of Christ, "If his Majesty would even give me his three kingdoms, I would never yield to your wishes, nor prove a dissembler. Riches will not render me happy. Christ affirms 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven.' To obtain this beatitude I have bound myself by a vow of perpetual poverty, and with the blessing of God, will never violate this engagement. Abandon therefore every hope of thus inducing me to exchange the Catholic Faith for yours."

The Father inclosed two certificates, which abundantly shew, that he was indebted for his escape from death to an over-ruling Providence alone, and not at all to the clemency of the King, or to the lenient forbearance of the Pseudo-bishop of Scotland.

"I, *Robert Wilkes*, citizen of Edinburgh, certify and declare, that *George* Archbishop of St. Andrew's, Primate of the realm of Scotland, and *John*, Archbishop of Glasgow, principal Members of the Privy Council, together with some other Ministers of Scotland, did offer to me (in order that I might betray your Reverence, and affirm that I had heard you say Mass, or that you had treated with any of their nobility for their conversion to the Faith, or had repaired to

their houses for that purpose), the sum of one thousand marks in ready money, as also the yearly pension from the King of four thousand marks during the term of my life, with a free pardon and discharge from my long confinement, and from the sentence of death, and the grievous confiscation of my temporal goods: from which sentence of death I was freed by the mercy of Providence, when in the act of mounting the ladder to be hanged, and which sentence of death has been commuted for perpetual exile. I do not regret to have suffered so much for this pious cause, and am ready to suffer more, rather than betray your Reverence, or any other Catholic, especially a religious man. In witness whereof I have signed this with mine own hand, in the prison of Edinburgh, this 21 September, 1615."

William Synelair,* an Advocate in the Supreme Court of Scotland, who on the same account had been an equal sufferer with the above, gave a similar certificate.

F. Moffet concludes thus:—The above certificates may suffice to show, that I have not gratuitously escaped the fangs of my enemies, who have thirsted more eagerly after my blood, than ever the hart pants after the fountains of water. Most willingly would I have satisfied their malice, if such had been the will of God; but this may prove the case in a second conflict. In the mean while, I cordially commend your paternity to the sweetest Jesus, and to his most holy Mother, and myself to your pious prayers and sacrifices. JAMES MOFFET."

Soon after writing this letter, F. Moffet proceeded to Paris, and proposed to visit Rome: but here I can follow him no longer.

MOREVILLE, FRANCIS, I meet in Gallo-way, during the early part of the last century.

MONTEITH, WILLIAM, of Glasgow, joined the Society at Rome. In the report of the English Provincial for the year 1642, he is stated to be then 23 years of age, of which he had passed five in the Society, and that he was studying Theology at Liege. F. Southwell, (p. 318 *Bibliotheca Scriptorum S. J.*) informs us, that he was subsequently employed in teaching Humanities for eight years, (probably in the Scotch Colleges), and that he served the office of

* Edinburgh, 21 June, 1561. The Town Council ordains Mr. George Strachan, priest, to depart forth of this town and bounds thereof, within twelve days next hereafter, and that he be not found therein until they be fully certified of his public repentance against his papistrie.

Edinburgh, 14 July, 1615. William Sinclair, advocate; Rbt. Wilkie, embroiderer; and Rbt. Cruickshanks, stabler,—all in Edinburgh, were tried before the Court of Justiciary, and condemned to be executed, for assisting at Masses, said in Wilkie's house, and for sheltering John Ogilvie, and Masters Moffat and Campbell, Jesuits. Master Moffat was harboured a day or two in Sinclair's house—Master Ogilvie's horse was kept in the stable of Cruickshanks—and Master Campbell and his horse were also taken in by Cruickshanks.

* "*Crucifragiorum torturam quam preparatam ad duas integras menses severe adhibuissent, quam nulla ratione timebam ob dolorem quem eo tempore sensissem, sed reliquo vitæ fuisset semper inuitis, quia Ossibus contractis, medullam ex planta pedum expressissent.*"

Penitentiary at Loretto for three years. Coming to London soon after the Restoration, he was aggregated to the English province, by F. Edward Courtenay, who expresses himself, in a letter dated 9 June, 1663, as highly satisfied with his peaceful and docile character. He died shortly after, viz. 7 August, 1663. His Latin encomium of St. Ignatius was printed at Rome, in 8vo. 1661.

MORTIMER, GEORGE.—This useful and highly esteemed Father, after suffering imprisonment at Glasgow, was at length released in 1622, through the interest of the Spanish Ambassador at the court of London. To the regret of his numerous friends, he died on the 1st October, 1626, and had the comforts of being assisted by his reverend brethren FF. Patrick Stickley and William Lesley. The latter writes of him on the 22 June, 1627, "*magno sane multorum dolore mortuus est; et sui memoriam propter singularem animarum zelum posteris reliquit.*"

MORTIMER, ROBERT, reached the Scotch mission early in 1631.

MURDOCK, WILLIAM, was at Pont-a-Mousson in 1611. He had passed on the mission by the name of Gilbert. F. Drews, in his *Festl*, says, that he did and suffered much for the Catholic Faith in Scotland, and that he died at Pont-a-Mousson, 21 August, 1616.

NIMMO ANDREW, born 4 Nov. 1674: entered the Society at Genoa 8 Dec. 1699. Ten years later was employed in the Milanese Province.

NORMANSON, WILLIAM, was studying his second year of Divinity at Douay, in 1748.

Ogilvie, ALEXANDER.—After quitting Douay in 1621, he repaired to Nanci the ensuing year to commence his Noviceship. For about thirty years he diligently cultivated the vineyard, and was hailed as the father of the poor. During the rage for the Covenant he retired to Ireland with the Earl of Straban, where he endured extreme misery. Seized by the persecutors, and lodged in jail at London; at the end of some months, as no sufficient evidence could be produced of his being a priest, he was taken on board of a vessel and landed in France. But he soon returned to his dear flock in Scotland, who welcomed him like an angel of God. He died in 1663. F. Verdier, in his report of his visitation of Ireland, dated 24 June, 1649, says he met F. Alexander Ogilvie near Kilkenny, and that he had then recently come from prison where he had been detained three years and a half.

Ogilvie, JOHN, was educated at Douay, as already mentioned in the notice of F. Curle, and was received into the Society by F. Ferdinand Alberi,* Provincial of Austria. I meet him at Rouen, in the spring of 1612. Late in the year following, or early in 1614,

he succeeded, with F. Moffet, in reaching Scotland. In the midst of his apostolical labours, he was arrested at Glasgow, in Oct. 1614; one account says with eleven, another with twenty Catholics. We learn from F. Gordon's letter, dated Paris, 27 January, 1615, that he was not apprehended in the act of celebrating Mass, (as had been reported at first), but was betrayed in the street itself of that city, by a person whom he had admitted incautiously to hear Mass, and that he with the eleven Catholics who had assisted at the holy sacrifice, were committed to gaol—that F. Ogilvie, by the King's order, was removed to Edinburgh to be examined by the Supreme Council, by whom is governed the realm of Scotland, in the king's absence—that on being brought before the Council, and publicly accused by the false Bishops, he replied so accurately, learnedly, and courageously, that he reduced them to silence, and exposed their ignorance, to the great edification and admiration of both Catholics and Heretics. F. Gordon was then persuaded that the prisoner would be released, as well as F. Moffet, who had been taken about the same time, and safely lodged in the very same goal, though in another division. Nothing however could satisfy the vindictive virulence of these enemies of Orthodoxy, but the torture and blood of their innocent victim. In these enlightened and tolerant days, it appears hardly credible, that the wanton barbarities which this prisoner had to endure, could have been directed and sanctioned by the constituted authorities. They are scarcely to be paralleled by the refined cruelty of the persecutors of the Christians during the three first centuries of the Church, or of the Indian Savages and Cannibals: and could only be surpassed by the Father's meekness, patience, and alacrity. We subjoin in proof of this, a translation of the letter which the Father wrote by stealth from Glasgow gaol, (to which he had been remanded by his infamous judges), but 16 days before his execution. It is addressed to F. Ferdinand Alberi, whom Cladius Aquaviva, the fifth General, S. J. had appointed Vicar-General in his last illness.

"Rev. Father in Christ,

"The Peace of Christ.

"Your Reverence will easily judge of my present condition from the bearer of this. It is a capital offence to be caught writing, so that before the return of the turnkey, I must needs hurry. Your Reverence when Provincial of Austria, first received me into the Society: on that account I may recommend my children with the greater confidence to your Reverence as to their grandfather. Should therefore Mr. John Main require your services, I beg that he may find in my dearest Ferdinand, the Father of genuine charity, some share of the kindness which I have experienced. I have written to the

* This Rev. Father died 30 October, 1617, æt. 69 Soc. 52.

bearer of this. Your Reverence may ask, if you please, what he has done with the particulars that may serve for our Annals. I earnestly recommend myself to your Reverence's prayers. Dated from my prison at Glasgow, where I lie under the load of two hundred weight of irons, looking for death, unless I accept the proffered favour of the King; that is, a rich preferment and another religion. Once I have sustained the torture of being kept without sleep for nine nights and eight days: now I expect two other tortures, and then death. I am still awake this 22 February, 1615—Your Reverence's servant in Christ,

JOANES OGELBEIUS, Soc. Jesu."

F. Gordon, in his letter from Paris, 21 April, 1615, says that it was in virtue of an express order of King James, that the prisoner was removed back to Glasgow for execution. He went joyfully to the gallows as to a feast, on 10 March, 1615, æt. 34. He was not quartered, but after hanging until he was dead, the body was laid in a coffin, and interred in the common ground allotted to executed malefactors. "*Primus ille est ex nostra Societate qui in Scotia tali honore dignatus est.*" says his above mentioned friend and superior F. Gordon. See his Life. by N. Matthias Tanner; also Southwell's *Bibliotheca*, p. 483.

In the British Museum is a 4to. book, printed at Edinburgh, A. D. 1615, intitled,

A true Relation of the Proceedings against John Ogilvie, a Jesuit, executed at Glasgow."

OGILVIE, JOHN.—The following letter of Alexander Conne, to the General F. John Paul Oliva, and dated from Scotland, February 9, 1673, relates to F. Ogilvie.

"Yesterday letters were brought me announcing the death of F. John Ogilvie, who died at Wintoun, the seat of the noble family, near Edinburgh, in a good old age, for he was more than 70; after innumerable labours sustained in the mission for more than thirty years, and with great fruit and gain of souls. He was for a long time a prisoner in London, under Cromwell, that tyrant and usurper of the kingdom. In Ireland he was almost reduced to starvation, whilst compelled during the period of the Scotch covenant, to lurk in the mountains and caverns. He did and suffered many things besides, as well when in a private capacity, as when Superior of the mission, which will be reported more at large in the next annual letters. F. Thomas Paterson attended him at his death, and administered to him the Sacraments of the Church, and bears testimony of his most religious end. The accustomed suffrages of the Society are therefore requested for him, by your most humble servant in Christ, "ALEX. CONNE."

PATERSON JOHN. This good lay-brother was rendering useful service as Taylor, &c. in the College of Douay in 1709, was then

69 years of age, and a religious of 45 years standing.

PATERSON, THOMAS, was employed in the Scotch mission in 1673. I read in F. James Forbes' letter, 2 May, 1679, that when the popular phrenzy was excited against Catholics by Oates's daring perjury, F. Paterson, a man of eminent virtue and learning, "*vir sane eximia virtute et doctrina præditus,*" was apprehended and committed to prison. When examined by the Judges, the account he gave of himself and his principles was so candid, so discreet and satisfactory, that all were persuaded of his innocence, and many Anti-Catholics felt regret, that one so unexceptionable, so moderate and gentle, should have fallen into their hands. How great was his equanimity and Christian fortitude in bearing the loss of liberty, and the hardships of imprisonment, may be inferred, says F. Forbes, "as well from his comforting letters breathing divine love and a desire of suffering, as from the fact, that when some of the constituted authorities insinuated to him the expediency of representing to them that confinement was prejudicial to his health, to afford them a colourable pretence for discharging him (and though he really had long suffered from the stone and a stomach complaint), yet no entreaties of his friends could induce him to apply for his liberty; declaring that now his constitution was improving, and his sleep more refreshing, than when he was his own master; and therefore that he would not conceal this blessing of his God. Although I knew well his spirit of implicit obedience, I would not exercise any authority over him in this respect; but thought it more advisable to permit him to follow the guidance of the Divine Spirit. Would to God, that I may walk in his footsteps, if it be my happy lot to suffer also for Jesus Christ."

F. Paterson was soon discharged, and I meet him at the National College, Douay, in the following year, employed in the business of educating his countrymen. He is then described as "*vir admodum prudens et aptissimus qui juventutem instruat.*" I find by his own letter of 5 May, 1693, that he was then actively engaged in the Scotch mission; but I think he died before the close of the 17th century.

PEPPER, JOHN, was born 10 January, 1725: studied in the Scotch College at Douay, and entered the Novitiate at Tournay, 28 September, 1747. where he deeply imbibed the religious spirit of his holy founder, which so strongly animated his breast for the remainder of his life. From his own letter of the 21st of January, 1803, I collect that this good Father "came to the Mission in the summer of 1759. In January, 1763, the Superior of the Mission sent me to France with a procurator for recovering its funds in that Country. On reaching London I received the Orders of the General F. Laurence Ricci, for my admission to the Pro-

fession of the Four Vows. This was performed in the presence of the Reverend F. Dennet, Provincial of the English Jesuits, then in London, on 5 February, 1763. Thence I went to Paris, but staid there only a few weeks, and seeing nothing was to be done, was returning to Scotland, when passing by Douay, the Provincial of the Walloon Province kept me there, to assist the Scots Rector in those troublesome times. The Rector sent me to Liege, to purchase a place for a new Establishment. With leave of the Bishop of Liege, and even at the request of the Magistrates of Dinant, I purchased a proper habitation and fitted it up for our uses. The Rector, with his little community, arrived there in April, 1764: we obtained from the Prince-Bishop, and the States, all the privileges and exemptions which the other Jesuit Colleges enjoyed in that Country: The General Ricci named me first Rector of that new College of Scots, and I held that office until 1772, when I was succeeded by F. George Maxwell. The destructive Bull was signified to us at Dinant, in Sept. 1773. The following year, that I might be employed in functions proper to the Society, I returned to Scotland, and took charge of the congregations at Kirkconnell and Teregles, with the town of Dumfries. For some years I was alone (F. Fraser, another professed Jesuit, was at Munshes in the neighbourhood) but in 1779, or 1780, a Secular clergyman was appointed to take charge of the numerous congregation of Kirkconnell; since which time I have had the charge of the Catholics of Teregles and Dumfries only; though occasionally I serve also the family of Kirkconnell, who are strong friends of the Society. Though ready to enter in my 79th year, I am able, thank God, to go about and fulfil my charge of Missionary." He continued to labour with exemplary zeal, until his pious death, at Teregles, on 24 March, 1819. He was buried in the small Kirk adjoining, but there is no inscription to his memory. For some years before his death, God granted him the wish of his heart, to renew his vows in the Society of Jesus, which he had always loved with filial affection.

This truly good man, had a younger brother, *William*, who had his education at Douay, and ever after retained the sincerest attachment to the Society. He became a Religious in the Holy Order of St. Benedict, I think, at *Wurtsbourg*. For many years he served the Scotch mission. He was at Berwick in January, 1819, and then 81 years of age, Ob 17 Nov. 1824.

RIDDOCK, JOHN, born 11 September, 1700. At the age of 14 he went to Douay, and four years later joined the Society at Nanci. After studying Philosophy at Pont-a-Mousson, he was sent to Madrid to teach Humanities: and in the sequel his eminent talents in this department were put in requisition in several French Colleges. After he

had gone through the course of Divinity at Rheims, he was ordered to teach Philosophy for two years at Auxerre. Returning to Scotland, 8 March, 1736, he made his Religious Profession at Aberdeen, on Ascension Day, 27 May, that year. How long he served the mission I cannot ascertain; but I meet him at Douay, in 1748.

ROBE, JOHN.—The name of this Father occurs in a letter written in 1615, when he was at Antwerp, and when his Superior, F. Gordon, recommended him for the Scotch mission. "*Aptissimus ad hoc officium esset P. Joannes Robbus—in Missionibus tam bene versatus.*" For some years he cultivated that vineyard. I meet with him at Amsterdam, in January, 1631. I believe that he succeeded F. George Turnbull, as Superior of the Scotch College at Douay. He died there of fever, 13 March, 1633.

ROBE, THOMAS.—He was employed in the Scotch mission, as his letter proves, 1636: three years later he had retired to London. In his letter from thence, 31 October, 1639, he recommends his mother who had died on the 4th of that month, to the prayers of General Vitelleschi. From London he removed to Douay, where for a considerable time he was Rector of the Scotch College. He was still living there in August, 1673.

ROBERTSON, ALEXANDER, came from Germany to serve the mission, late in 1635, during the hot persecution, and active search set on foot by Matthew Weems, Minister of Canongate, Edinburgh, that winter. On 15 December, (O. S.) he had to quit his lodgings, to the imminent danger of his life, in a dreadful storm of snow, without being able to distinguish where he was or whither he was going.

ROBERTSON, JOHN.—In F. John Mambricht's Report of the Scotch mission, dated 7 April, 1628, he says, "This Father was still detained in Prison." He must have obtained his liberty and been apprehended again, for I find in F. Thomas Roby's letter, dated Douay, 9 March, 1644. "On the 6th of this month arrived here from Scotland, F. John Robertson, cast into exile after eleven months imprisonment. This good Religious has comforted us much." From that time he does not appear.

RUSSELL, ALEXANDER, was born in Scotland, 13 February, 1669: joined the Order in Bavaria, and made his profession in Scotland, in the year 1739. The worthy old man died in the English College at Liege, 14 September, 1742.

SCOTT, JOHN.—He was attached to the family of the Marquis of Huntly, as I collect from F. Thomas Roby's letter of 2d January, 1636, (O. S.)

SEMPIL, JAMES, born on 1 May, 1638: admitted at Madrid 11 May, 1656. After completing his studies and teaching Rhetoric during eight years, was sent to the Scotch Mission, which he served for seven—

teen years: then returned to the Toledo Province.

SEMPLE, HUGH.—I meet with two Fathers of this name. The *elder* related to Colonel Semple, (once Ambassador of Scotland to the Court of Spain, and a singular benefactor to the Scotch College at Madrid, and to the Scotch mission), was aggregated to the Society at Toledo, in 1615. He passed for an eminent Linguist and profound Mathematician. His death occurred at Madrid, where he was Rector of the Scotch College, 29 September, 1654, æt. 58. His treatise, in 12 books, *De Mathematicis Disciplinis*, was published at Antwerp, 1635. His *Experientia Mathematica*, 8vo at Madrid, 1642. At his death he was engaged in preparing *Dictionarium Mathematicum*.

In an original letter of this good Jesuit, dated Madrid, 15 October, 1642, he recommends the appointment of a Bishop for Scotland. "For many years I have desired a Bishop for the Hebrides, to instruct and form the Priests, to settle disputes, to administer the Sacraments of Holy Orders and Confirmation, to outshine and govern the rest in the world, in life, morals, doctrine, and power, and with the same authority as the Bishops exercise in Ireland. The glory of God, the public good, the custom of the Church, and the propagation of the Faith demand this."

His letter is in answer to a letter from the Propaganda dated from Rome, 30 Aug. 1642, and which was subscribed "*Francisco Ingoli*."

"Epistolam pietate et prudentia plenam tertio Kalendas Sextilis datam alacriter accepi, in qua aperte video, vir clarissimo, tibi curæ et cordi esse Scotiæ instaurationem. Quo nomine tibi devinctus gratulor, candidamque infractæ amicitie tesseram, firmamque mutui amoris cateam sine fraude aut furo contextam, servare illasam sancte polliceor. Requiris quid sentiam de dobus antidotis a te excogitatis contra pestilentem in Scotia grassantem hæresim. Utrumque mihi videtur quod de optimis Galenus 'Efficax, facile, jucundum.'

Episcopum enim in incultis Hebridum Insulis, a multis annis desidero, qui Sacerdotes instruat et instituat, Catholicorum discordias componat, sacramenta Ordinis et Confirmationis administret, verbo, vita, moribus, doctrina et potestate aliis præluceat, et præsit eadem autoritate quam Episcopi in Irlandia exercent. Non ignoro multos privatis commodis ductos, aut nimium terrore seductos sese opponere; sed hoc suadet Dei gloria, bonum publicum, et Ecclesiæ consuetudo ac incrementum. Nullum huic muneri aptiorem existimo quam Missionis Scotiæ pro Familia Franciscana Præfectum, in quo concurrunt omnia boni Pastoris signa. Huic et Sociis ornamenta Ecclesiastica et elemosynas misi, et quotannis ejus inopia sublevare contendam.

Quod ad Præfecturam mihi oblatam attinet. Laborem ambio, Honorem recuso. Malo enim gregarius Miles nullo munere adstrictus Patriæ et Ecclesiæ deservire, privataque boni viri autoritate contentus, malo mihi Deo et Musis vivere, quam in alto positus vanitatis vento circumagi.

Quis huic Præfecturæ aptus sit, designabit P. Generalis Societatis Jesu, contra cujus præscriptum nihil tentabo. Invidorum calamos et calumnias contemno: hæreticos hostes parvi facio: sed susceptæ vitæ rationem violare nefas puto. Interim si in Hispania quippiam possum hoc tibi suisque impendam.

"Hugo Semplius."

Matriti, 15 Oct. 1642.

The *Junior* Father was also Rector of the Scotch College at Madrid, and probably died in that city.

SETON, ALEXANDER.—I meet with two Fathers of this name. The *first* was in Germany, 11 March, 1612, when F. Gordon recommended to the General C. Aquaviva to recal him, and send him to cultivate the mission of Scotland "*qui omnium aptissimus ad hanc Missionem videtur*."

Of the *second* I can glean only that he was sometimes called *Ross*, and that he entered the Society at Tournay, 3 Oct. 1687, aged 20, that he was living in Aberdeenshire 1710, and that he must have attained a great age at his death: for 29 Dec. 1749 he admitted to the first Communion Geo. Hay, afterwards the learned Dr. Hay, Bp. of Daulis and V. A. of the Lowlands of Scotland. This illustrious Prelate died 15 Oct. 1811 æt. 83.

SETON, JAMES, of a noble family, I find by F. John Mambrecht's letter, 7 April, 1628, that he was then profitably employed in the North of Scotland. In the beginning of his ministerial career, his zeal led him too much among his family connexions: this aroused the spleen and vengeance of the false Bishops, who served him with citations, and afterwards proceeded to excommunicate him. This obliged him to adopt more caution and secrecy. He had then in hand, Baron Ogilvie, the head of his Clan, who had fixed the day to be reconciled to the Catholic Church. After some time he was ordered to Germany; but hearing of the disconsolate state of his aged mother, who wished to see him before she died, he applied for permission to return to Scotland. I meet him there for several years after; but the intense heat of the persecution and the virulence of the Kirk Ministers, compelled him to sail for Norway. Where and when he ended his days I cannot discover.

SETON, JOHN.—There were three Fathers of this name. The *first* is mentioned in a letter of F. John Lesley to the General, 30 Sept. 1633, in which he relates the distress of the Scotch mission, by the recent loss of their kind benefactor, Colonel Semple, in

Spain, and adds, "*res Hispaniensis summa diligentia P. Joanni Seton, commendanda ut omni labore et studio soliti auxilii rorogatio impetretur.*"

The second was formed in the Tholouse province, and became a very superior missionary. In a letter of F. W. Aloysius Lesley, of December, 1686, I read, "F. Seton has gone into the county of Perth to open a new mission." When the Revolution burst out, he was one of its earliest victims. In the Spring of 1693, the imprisoned Priests were allowed to regain their liberty, provided they agreed to depart the realm; he refused to accept the condition, and at length was discharged by Proclamation. This apostolic man died at Edinburgh in the beginning of 1694. Before he went to Perthshire, he had for upwards of twenty years planted and watered the vineyard in Galloway, and by his engaging sweetness and patient zeal, brought back more than five hundred strayed souls to the Church, and trained them in the way of piety and devotion. But what could not this man of God effect, whose life was a perpetual prayer?

The third Father, great grandson of Geo. 3rd Earl of Winton, and grandson of Sir John Seton, of Garleton, was born 9 November, 1695: entered the Society at Madrid 20 September, 1716, came to the Scotch mission in 1725, and ten years later made his solemn vows at Aberdeen. He died at Edinburgh, 16 July, 1757.

SMITH, JOHN.—I meet with him in the North of Scotland, in the winter of 1641. On 9 March, 1644, F. Thomas Robe announces that he had been the happy instrument employed by God, to convert the Baron of Petfodels, the chief of the Menzie family. He occurs again in October, 1653; after which time I lose sight of him.

SPREULE, — In a letter dated Edinburgh, 28 July, 1685, F. William A. Lesley informs the General Charles de Noyelle, that in conformity to his orders, F. Spreule. "*senectute confectus,*" was preparing to return to Belgium. Most probably he died at Tournay.

STEVENS, JOHN.—F. John Mambrecht, in his letter of 7 April, 1628, reports of this zealous Father, that during the late winter, he had escorted ten youths to the seminary at Douay—that he had then returned to Aberdeen, "*ubi satis frequens Missio et Societati addictissima.*" It is painful to repeat the incapability of discovering more particulars.

STICKLEY, PATRICK.—This apostolic man was alarmingly ill in the autumn of 1622. F. William Lesley, his Superior, in a Letter 4 February following, says of him, that though much recovered, yet his constitution was greatly debilitated, but he could not provide himself a substitute or assistant; but had himself rendered occasional help. I find him living with the Marquis of

Huntly in 1628, and rendering valuable services in his excursions in the neighbourhood. Through his means a happy reconciliation was effected between the hostile Clans of Gordon and Errol, and the Marquis' son married the Earl's daughter. This restoration of friendship between the two families was so much talked of, that even the Bishop in a sermon at Aberdeen, publicly asserted, that what the King and Council and Kirk could not accomplish, had been brought about by a single Jesuit.

STRAHAN, ALEXANDER, was the eldest son of Sir Alexander S. (the sixth baronet of Nova Scotia), by his wife Jane Bremner, of Attenbury; and on the death of his father succeeded to the title, with its slender income.

This worthy Jesuit had travelled much, and was universally esteemed and respected for his solid and unaffected virtues, and most amiable manners. He retired in his old age, to the English college at Liege, where he died 3 January, 1793. The title descended to his only brother Robert, a most devout layman, and a gentleman of unblemished honour and integrity. He died at Exeter, 3 April, 1826, æt. 89, and was buried at St. Nicholas' Chapel, in that city. At his death, the title of Baronet of Nova Scotia, granted by King Charles I. on 28 May, 1625, became extinct.

STRAHAN, FRANCIS XAVIER.—He was Rector of the National College at Douay. in 1734. I have read his letter addressed to the Assistant of Germany at Rome, dated 1 April that year, on the business of the College, and it proves that he was well acquainted with the history of its foundation.

STRAHAN, HUGH, born 4 May, 1672; joined the Order at Tournay, 4 June, 1693, but finished his Noviceship at Lantsberg. In November, 1701, he returned a missionary to his native country. At Lady Day, 1710, he took the solemn vows of the Society. In a letter of 1712, I read, "*Dominus Ramsey alias Strachan in regione Braomarr, quæ ejus est Statio, plures Ducen-tis veræ Fidei cultores reddidit.*" He died at Douay, 23 March, 1745.

STUART, JAMES, was born in Scotland 30 March, 1711; was admitted into the Order 28 September, 1728, and was professed 2 February, 1746. After teaching Humanities, Philosophy, and Theology, in the French Provinces of the Society, he was employed to profess scholastic and moral Divinity at the English College at Liege, where he departed this life, 18 March, 1784.

STUART, WILLIAM, alias SHARP.—This native of Scotland became a Member of the Society in Italy, and for many years filled several of its offices with credit in that country, and at Douay. At length he attached himself to the English province, and lived as Chaplain to a noble family in Yorkshire, until his death, 21 May, 1677. "*Vir in Deum pius, atque omnibus quibus notus erat, percharus*" An. Litt.

Q. Was F. Wm. Stuart, the author of "Presbyterie's Triall, or the Occasion and Motives of Conversion to the Catholique Faith of a Person of Quality in Scotland, to which is subjoynd a little Touchstone of the Presbyterian Covenant. 12mo, Paris, 1657. pp. 241.?" At the end of the Preface are the letters F.W.S.

TROTTER, JOHN, was born at Edinburgh 18 August, 1704, and on the same day was baptized by F. Durham. He entered the Society at Madrid, 19 September, 1722. In the beginning of October, 1727, he defended the Philosophical Theses. After finishing a course of Theology, he was ordered to prepare for the Scotch mission; but owing to bad health, he did not reach his destination until 29 May, 1733. He made the Profession of the four vows of his Order at Aberdeen, 15 May, 1740; after which the clue of his history slips from me.

TURNBULL, GEORGE, born of Catholic parents in the diocese of St. Andrews. From early youth he manifested a holy impatience to embrace the pious Institute of the Society, and how he imbibed the spirit of its saintly founder, appeared in his subsequent life and manners. Zealous for the greater honour and glory of God, mild to his neighbour, severe to himself, industrious and learned, for upwards of thirty years he rendered important services to the Colleges of Pont-a-Mousson and Douay. I read in F. Gordon's letter of 12 January, 1615, "*P. Turnebulus strenue et utiliter laborat Duaci, omnibus admodum gratus.*" He had then the charge of the National Seminary, as F. Wm. Creighton mentions in his letter of 14 July that year. In a letter of F. William Lesley, written from Scotland, 1 September, 1630, he says, "An heretical Minister here, who has been an obstacle to several conversions, has written a book on the formal object of Faith, and had boasted that none of our Society could answer it. I sent it to F. George Turnbull, who has admirably refuted it. This answer is much approved of by our friends in this country; but as the minister perseveres in his folly, I beg your reverend paternity to exhort him to continue to refute similar treatises, which I may occasionally send him, for the defence of the Catholic faith, the salvation of souls, and the honour of our Society." F. T. closed his useful life by a most Christian death at Rheims, 11 May, 1633, æt. 64, Rel. 42. Prof. 23. He published "*Imaginarium Circuli quadratura Catholica*," 8vo. Rheims, 1628, "*In sacræ Scholæ Calumniantorem*," 8vo. Rheims, 1632. He left in M.S. "*Commentary on Universal Theology*."

TYRRE, JAMES, of a good Scotch family. Joining the Society at Rome, 19 August, 1563, he eventually became one of its most distinguished ornaments. After filling the chairs of Philosophy and Divinity at Paris, he returned to Rome, and was elected As-

sistant for the French Province at the fifth general Congregation of the Society, November, 1593. But he was prematurely taken away by a short illness 20 March 1597, æt. 54. Under the name of George Thompson, he wrote a brief but learned treatise "*De Antiquitate Ecclesiæ Scotiæ*," which Possevinus inserted in lib. xvi. *Bibliothecæ*. This Treatise exasperated that ruffian bully John Knox, to publish an answer. F. Tyrie's rejoinder, "The Refutation of an Answer made by Schir Johne Knox, to an Letter send by James Tyrie to his umquhyle Brother," Paris, 1573, is pronounced by Bishop Lesley to be most argumentative and victorious. A copy was sold at Heber's sale 10 April, 1835, No. 3616.

VALENS, ROBERT.—We learn from his own letter dated from *Edinburgh*, 16 June, 1629, that he had then been in the mission about five years. His residence in that city, though most dangerous to himself, was to the Catholics, especially the gentry detained in custody, a source of consolation. With the greatest difficulty he had succeeded in escaping the pursuit of his enemies. The city being divided into districts; twenty Puritan zealots had been selected to hunt out Catholics and search their houses and lodgings. The persecution at length forced him to seek refuge in England. I find in F. James Mambrecht's letter 3 April, 1644, that this reverend Friend had been apprehended some time before in London. Probably his sentence was perpetual banishment.

URQUHART, ADAM, born 6 February, 1679; enlisted at Paris in the Society in his 16th year; was engaged at the age of 30 in teaching Scholastic Divinity.

URQUHART, CHARLES, born 1st of August, 1666: entered the Society at Paris, 7 September, 1685, and made his solemn Profession 1703.

URQUHART, LEWIS, was living in the Province of Thoulouse in 1709.

WEEMS, PATRICK, born 29 June, 1671: entered the Society 15 January, 1698: eleven years later was employed in the Province of Bohemia.

WEST, THOMAS.—His real name was *Daniel*, but occasionally he passed by the name of *Watson*. He was born 1 January, 1720. For some time he was a traveller in trade; at the age of 31 was a candidate for admission into the Society: and so great were his merits and proficiency, that his Superiors judged him fit to be enrolled amongst the Professed Fathers 2 February, 1769. For a short time he served Holywell mission—thence removed to *Ulverstone*, and finally settled at Sizergh, where he died 10 June, 1779. He was known by his "*Guide to the Lakes of Cumberland*," also by "*The Antiquities of Furness, or an Account of the Royal Abbey of St. Mary of Nightshade, near Dalton, in Furness*." 4to. Lon-

don, 1774, p. 288, preceded by a descriptive view of Furness," p. 56, and closed with a weighty appendix. An ecclesiastical antiquary having access to the stores of original documents in the possession of his friend and patron (Right Hon. Lord George Cavendish) should have embodied a larger fund of information.

Reverend John Whitaker, the learned Historian of Manchester (ob. 30 Oct. 1808, æt. 73), in Vol. ii. of the ancient Cathedral of Cornwall p. 357, who was acquainted with T. West, had recommended to him to expatiate on monastic manners and habits in his Antiquities of Furness, but adds "I was too late in my recommendation to Mr. West,

as he was then in London, attending the Press for Publication."

We say nothing of the Rev. *Archibald Bower*, born at Dundee, 17 January, 1686, entered the Society at Rome, 10 Dec. 1706, and who died 3 September, 1766.—All lovers of truth and honesty regarded him, living and dying, as an unprincipled impostor, and a disgrace to any religious denomination. He was buried in Marybone Cemetery: and his lying epitaph may be seen p. 264 Lyson's *Environs, &c.* Vol. III. "*Initium superbiæ hominis apostare a Deo: quoniam ab eo qui fecit illum, recessit cor ejus.*" Eccl. x.

Collections, Illustrating the Biography, &c.

—o—

ENGLISH MEMBERS, S. J.

* * * * Fungar vice Cotis acutum
Reddere quæ ferrum valet, exors ipsa secandi.
HORACE de Arte Poetica.

—o—

*ABEEL VANDEN, JAMES, was admitted at Watten† into the Society of Jesus 7 September, 1671, and died in the English College at St. Omer, 10 February, 1698, æt. 49.

*ABEEL, VANDEL, BALDWIN, died at St. Omer, 13 October, 1679, æt. 41, Rel. 17. The Annual Letters of the English Province describe him as "*Vir pius et humilis*."

*ACLAND, ANTHONY.—He appears to have been a native of Devonshire. The first time that I meet with him is in the year 1623, at Rome. He was Socius to F. William Risdon, the Procurator there. In a Letter of F. Edward Knott, bearing date 15 January, 1627, I discover that this useful Lay-brother had died in that City late in the preceding year.‡

ACTON, THOMAS.—His real name was Dupuy. He joined the Society 25 November, 1684. Seventeen years later he was residing at Liege College, in the capacity of Prefect of Spirit. In 1704, I find him a Missionary in the College of St. Thomas of Canterbury. He died at St. Omer's 21 March, 1721, æt. 59.

ADAMS, JAMES, began his Noviceship at Watten, 7 September, 1766. In the sequel he taught a course of Humanities with dis-

* Names marked with an (*) were either Scholastics or Lay brothers in the Order.

† The English Novitiate of the Society was fixed at Watten, about two leagues from St Omer, in 1622, and continued there until the Suppression of the Society, 151 years later.

‡ We may observe once for all, that the Catholics in the British dominions continued to follow the *old stile*, instead of the Gregorian Calendar, until the British Parliament enacted the adoption of this New Stile, to commence on 1st of January, 1752. In p. 96, of F. Edward Knott's Treatise "*Charity Mistaken*," printed in 1630 he says, "We the Romane Catholics in this kingdome, do rather governe ourselves at this day by the less perfect Kalendar, which now is used in this place than by the other, which is both the better (even by the judgment of learned Protestants) and is authorised by the Catholicke Church abroad e[ven] letting the world see thereby how willingly we can accomodate them in all things which belong not merely to religion.

tinguished credit at St. Omer. After pursuing the quiet tenor of his way as a Missionary for many years, he retired to Dublin in the early part of August, 1802, and died there 7 December, the same year, aged 65. He was the author of the following works:—

1. *Early Rules for taking a Likeness*. With plates, (from the French of Bonamici), 1 Vol. 8vo. pp. 59, London, 1792.

2. *Oratio Academica, Anglice et Latine conscripta*. Octavo. pp. 21, London, 1793.

3. *Euphonia Linguae Anglicanae, Latine et Gallice Scripta*. (Inscribed to the Royal Societies of Berlin, and London). 1 Vol. 8vo. pp. 190, London, 1794. The author was honoured with the thanks of the Royal Society, London.

4. *Rule Britannia, or the Flattery of Free Subjects paraphrased and expounded* To which is added, *An Academical Discourse in English and Latin*, 8vo. pp. 60, London, 1768.

5. *A Sermon preached at the Catholic Chapel of St. Patrick, Sutton Street, Soho Square, on Wednesday, the 7th of March, the Day of Public Fast*, 8vo. pp. 34, London, 1798.

6. *The Pronunciation of the English Language Vindicated*. 1 vol. 8vo. Edinburgh, 1799.

Q. Was F. Adams the author of the following works mentioned in the catalogue of the British Museum:—

1. *The Elements of Reading*. 12mo. London, 1791.

2. *The Elements of Useful Knowledge*. 12mo. London, 1793.

3. *A View of Universal History*. 3 vols- 8vo. London, 1795.

From a letter of his friend John Moir, dated Edinburgh, 11 Nov. 1801, as well as its answer, it is obvious that the Father had it in contemplation to publish his *Tour through the Hebrides*. He had been much

disgusted with the Tour of that "ungrateful depreciating cynic, Dr. Johnson."

ADDISON, THOMAS.—All that I can gather of him is, that he joined the Society at the age of 34, on 1 July, 1668, and that he died in England 23 March, 1685.

AGAZZARI, ALPHONSUS. Though a native of Sienna, this Father is connected with our country, by having been Rector of the English College at Rome. Pope Gregory XIII. that lover and benefactor of the English Nation, having thought proper to issue his command to F. Everard Mercurian, the 4th General of the Society, "to take the whole charge of the English Seminary in Rome upon him in all respects, as he had the charge of the German College there," F. Agazzari was appointed the first Rector, and was admirably qualified for the office by learning, piety, prudence, and special regard for the English people. During his government, the College flourished in science, peace, concord, and property; and about one hundred Priests went forth to the English mission. Dr. Allen, the patriarch of the English Clergy, esteemed and loved like a brother F. Agazzari, as his numerous letters abundantly show. This truly good Father died at Rome, 30 March, 1602, æt. 56, Soc. 35. See *Dodd's Church History*, vol. ii., p. 134. *More's History*, Prov. Angl., pp. 57, and 138.

ALACAMPE, EDWARD, was admitted into the English College at Rome in 1605, to study Philosophy. Three years later he enrolled himself among the children of St. Ignatius. I meet with him at the new College in Leige, during the winter of 1614. For several subsequent years he filled the office of Procurator at Rome; but died in the House of Probation at Ghent, 6 Feb. 1646, æt. 65, Soc. 38. "*Virtute et doctrina insignis*."

ALANSON, JOHN.—I think that his real name was *Armstrong*, and that he was a native of Northumberland. He was admitted into the Order in 1621, and to the Profession of the four Vows 6 May, 1632. In a letter of F. Ireland, dated from St. Omer, 11 March, 1676, I read F. John Allison is come to be Prefect of the Sodality." The venerable old man died in England, 10 Feb. 1684.

The name of F. WILLIAM ALANSON, occurs in the Necrology; but the date of his death remains unknown.

ALBIN, ROBERT, of Lancashire.—He died at Tongres, near Liege, in attending the Scotch Soldiers infected with the Plague, 8 December, 1667, æt. 37, Rel. 16.

ALCOCK, JOHN.—His real name was *Gage*. After studying Humanities at St. Omer's College, he was conducted by his master, F. Henry Pitts, to the Novitiate, with six other Rhetoricians, on 7 September, 1670, and at the end of two years, made the vows of a Scholastic of the Society. He died whilst serving the Eng-

lish mission, on 29 December, 1704, æt. 52.

ALDREN, ROBERT. His name does not appear in the Necrology; but he entered the Order in 1697. In due time he was sent to the English vineyard, and his station was Little Crosby, near Liverpool, where he built the Priest's house in 1719. There he died, 23 February, 1728, aged 54.

ALDRINGTON, (alias WAKEMAN) THOMAS, died in England, 29 April, 1649.

ALFORD, (GRIFFITH) MICHAEL, of London, entered the Novitiate of St. John's House, Louvain, 29 February, 1607, and made his simple vows 1 March, 1609. At Seville he studied a course of Philosophy; thence proceeded to Louvain to commence Theology. On his promotion to the priesthood he was ordered to Naples, where he administered his charitable and valuable services to the English Gentry, Merchants and Sailors, who frequented that city; thence removed to Rome; from the year 1615 to 1620 he filled the office of Penitentiary to the general satisfaction. After passing through other offices of the Society at Ghent,* and at Liege with equal ability and credit, he was allowed to go to the English mission. Landing at Dover he was placed under arrest. What led to suspicion of his character was the discovery of a copy of "*The Imitation of Christ*," on his person. A minister of the Law-church was called in for his opinion: after passing over the contents he gravely pronounced that the *Title Page* was more objectionable than the Text—that the author, Thomas à Kempis, was a Regular Canon—that the Canons and Canonists were proscribed by English Statute, and that the Bearer ought not to be hastily discharged. In fact, the Prisoner was suspected to be the Right Rev. Dr. Richard Smith, Bishop of Chalcedon, and Vicar Apostolic, for whose apprehension the English Government had offered a reward of £200. by the several Proclamations of 11 December, 1628, and 24 March, 1629. The consequence was that F. Alford was conducted to London; but as his person in no respect corresponded with the Bishop's description, he was restored to liberty, through the mediation of Henrietta Maria, consort of King Charles I.

The county of Leicester now became the principal theatre of his missionary labours, and *Holt* I suppose to have been his Residence. Always thoughtful and industrious, he carefully devoted what leisure he could command from the duties of his ministry, to Ecclesiastical and Historical studies; and when we take into consideration the difficulties of getting access to authorities and evidences—the personal dangers to which he was daily and nightly exposed, and the comparative dimness of Critical light at that period, we are perfectly astonished at the

* According to Sander's *Flandria Illustrata*, p. 131, F. Alford became the first Rector of the English House of Probation at Ghent, about August 1621.

extent and the success of his researches. The first work that he published was "*The Admirable life of St. Winefride*," with a frontispiece, 8vo. 1635, and which, it seems was re-edited the same year, by F. John Falconer, (not Flood, as Mr. Dodd supposed, p. 310, vol. iii. Church History). See Alban Butler's Lives of the Saints, Nov. 3.

Next followed,—*Britannia Illustrata, sive Lucii, Helenæ Constantini Patria et Fides. Autore Michaelæ Alfordo Societ. Jesu. Alo. Antverpiæ typis Christophori Jegers, Anno 1641.*

This excessively rare book on British History seems to have escaped the notice of Bibliographers. It consists of xxiv. pages of preliminary matter,* the frontispiece (*Phs. Fruitiers delin. et Jac Nef's sculpt-sit*), being counted as i. and ii. Then follows the body of the book, pages 1 to 352, and an Appendix, ending at page 424. The volume concludes with an Errata and the Privileges, filling two pages more.

To put the finishing stroke to his Herculean undertaking, "*Annales Ecclesiastici et Civiles Britannorum, Saxonum et Anglorum*," he obtained leave to quit England in the spring of 1652. Soon after his arrival at St. Omer, he was attacked with fever, which preyed upon his constitution, and terminated his valuable life 11 August that year, aged 65. His great work was published at Liege, eleven years later (1663) in 4 vols. folio. The first contains 642 pages; the second vol. + 693 pages; the third 580 pages; besides a chronological index of 126 pages; and the fourth, which is supplementary, continuing the History down to the year 1189, is divided into two parts, the first containing 323, the second 344 pages. It is remarkable that the title page varies in each of these volumes. Bishop Fleetwood has pronounced this collection to be a very valuable treasure of the ecclesiastical history of our nation. The learned and truly venerable F. *Serenus Cressy*,† in his Preface to his Church His-

* Title engraved, 2 pp. Dedication to Charles Prince of Wales, 4 pp. Index Capitum, 4 pp. Synopsis Libri, 14 pp.

† At the end of this second vol. is an Address to the Reader, written when the Author lay concealed during the Civil Wars, and accounting for the unfinished state of the work. The two last lines furnish the Chronogram 1645, viz.

*Hos ego depinxi libros quando Anglia Bello
Civili cunctos terruit, et latuit.*

‡ This ornament of Religion and Luminary of the Benedictine Order died 10 August, 1674, æt. 80. His life may be seen in the third volume of Dodd's Church History; but in the list of his works, pp. 308-9, is omitted an 8vo. pp. 190, entitled "*Arbor Virtutum; or an exact Model, in the which are represented all manner of Virtues, &c.*" Collected out of *Salmanicensis*, by Br. *Serenus Cressy*, for the use of *Dame Mary Cary*, at *Cambray*, 7 Oct. 1649. The original is in *Ugbrooke*. In the beginning of the Catholique Apology, (3rd edition, 1674), the author, speaking of the severity which a person of Honour had animadverted on Mr. Cressy's *Fanaticism* (*anatically imputed to the Catholic Church*," observes, "Certainly, if you

tory of Brittany, printed in 1688, with a candour which characterizes a great and generous mind, enlarges on his many obligations to the profound researches of F. Alford. He repeats that the "*Annales Ecclesiastici*" was the principal foundation from which he derived his History; that F. Alford possessed in an eminent degree the two endowments which constitute an excellent historian—learning and fidelity; that to his unwearied labours all Catholics, yea, the whole nation are indebted. He styles him a principal ornament of the age, and regrets his incapacity to raise a monumental pyramid suitable to his merits. Speaking then of his piety, he says thus:

"Great abilities and learning will perpetuate one's memory on earth; but, if unaccompanied with Piety, it will be apt to swell the person with *Pride*, which can find no place in Heaven. The venerable Father knew this well; and therefore made it his chief care and study to adorn his soul with Piety and Virtue. As he carried the name, so did he also a tender devotion to the glorious Archangel *St. Michael*; of which he left a memorial divers years before his death, by a devout Prayer and Picture devised by him, which he caused to be cut at *Antwerp*, and dispersed to the honor of the Saint, not only as his Patron, but also the Standard-bearer of the Church against rebellious heresy; which he endeavoured also to quell by word and writing. For the space of twenty-two years before his death a part of his daily devotion was, to lodge his soul every day in one of the sacred wounds of our Blessed Saviour. And his infirmity increasing upon him, he desired four days before his death, to be put in mind if he chanced to forget his pious Exercise. The last day lodged him in the *Heart*: there he died in the *House of Life*, to live for ever in Heaven, and there to enjoy the happy reward of all his pious labours."

F. Henry More, in p. 395, Hist. Prov. Angl. S. J. has preserved a Distich of F. Alford's Poem on the sacred wounds of Jesus Christ."

*O anima ingredere in centrum, pia viscera Christi
O sacrum pectus! da mihi Amore mori.*

knew that gentleman, you would, instead of a *Wasp*, have rather called him a *Bee*, which gives honey, and never stings unless exasperated, and in its own defence." And again, p. 592, after stating that conscience, and not interest, animated the sterling Catholic, adds, "Of this Mr. Cressy is a worthy Example, who might now in all probability be one of the greatest Clergymen in the Nation. Nay, had he had never so potent Enemies, they could not have hindered him, upon his bare going to Church, from the enjoyment of his former ample dignities, and the vast *Fines* lately raised out of them. But a little cell with an upright heart was more dear to him than all those allurements: nor has he since ceased by his prayers, mortifications, and labours, to shew himself (like the rest of his pious Brethren) a true son of that *Holy Order*, to which our Nation is so much engaged.

ALFORD, ROBERT, of Surrey, by the name of **GRIFFITHS**, was admitted an Alumnus of the English College at Rome. After joining the Society, he was in due time sent to the English mission, which he served for thirty three years, exhibiting throughout an edifying example of charity to the sick and indigent. He died in the College of the holy Apostles, 8 July, 1640, æt. 58.

ALFORD, WILLIAM.—All that I can learn of this Father is, that he died 8 January, 1676.

ALLAN, WILLIAM, born 9 February, 1733. At the age of 17, Piety led him to the Novitiate at Watten. I meet with him at Rome, 1 November, 1766. For many years he resided at Islsworth, where he ended his life 26 January, 1814, and was buried in Hammersmith churchyard.

***ALLEN, FRANCIS**, was admitted 9 October, 1678. This temporal coadjutor died at Liege, 23 March, 1712, æt. 67.

ALLEN, RALPH.—All my information concerning him is derived from p. 133, vol. ii. of Dodd's Church History. He was a Londoner, and entered Douay College in 1572. After serving the Mission a short time, he retired abroad to embrace the pious Institute of St. Ignatius, and died about the year 1587.

ALLOT, (HEWITT) MARTIN, of Derbyshire, for several years was employed in Missionary Duty: but died in France, 25 September, 1661, æt. 55, Rel. 34.

ALLOWAY, JOHN, of Oxfordshire, was admitted an Alumnus of the English College in Rome 1755, and there joined the Society of Jesus, 9 October, 1766. Five years later he occurs Confessor to the English Teresian Nuns at Antwerp. In the autumn of 1776, he was aggregated to the college of St. Aloysius, and for many years was Chaplain at Hooton, in Cheshire. Retiring thence to Pilewell, in Hants, he continued to officiate there for about two years, when, with the approbation of Superiors, he removed to Portico, near Prescott: here he finished his mortal career on 15 March, 1808, æt. 64. He was interred, like many of his Brethren dying in that vicinity, in the ancient cemetery of Windleshaw.

ALMEIDA, JOHN, (whose real surname was **MEAD**), was a native of London. At the age of ten he was taken over to Viana, a sea-port in Portugal, by a merchant called Benedict de Roche, and brought up with his own children. With this Patron the youth proceeded at the age of 17, to Pernambuco, with the full intention of pursuing a mercantile career; but Heaven destined him for greater things. Four years after quitting the shores of Portugal, he stood a candidate for admission into the Society of Jesus. Placed under such a Master-spirit, as F. Joseph Anchietta,* he could

not fail to become a rapid Proficient in the Science of the Saints. Ordained Priest in 1692, he commenced his long and arduous course of Apostolic Labour: and we are at a loss which most to admire, his profound humility and evangelical spirit of self-denial, or the wonderful success of his Missionary exertions amongst the Savage Tribes, and his acknowledged gift of miracles. At last, struck with apoplexy, he took to his bed 12 September, (another account says 24 September,) 1632, and 12 days after meekly resigned his soul into the hands of the Prince of Pastors, at Rio Janeiro, aged 82, Soc. 61. His admirable life, written in Portuguese, by his friend F. Simon de Vasconcellos, and printed in folio at Lisbon in 1658, may be seen abridged in the 10th book of F. More's *Historia Provinciæ Anglicanæ*.

ALTAM, JOHN, was amongst the earliest Missionaries in Maryland. He assisted at the baptism of Chilomaccon, the great King at Pascatoway, in a Chapel prepared in the Indian fashion of the bark of trees, 5 July, 1640. Shortly after F. Altam was attacked with fever, and was recommended for the recovery of his health to leave the country for St. Mary's Town, in the English colony. There he departed this life on 5 November following.

ANDERSON, WILLIAM, of Norfolk, joined the Order in the 19th year of his age, and was enrolled amongst the Professed Fathers, 12 October, 1623. We learn from pp. 465-6, of F. More's History of the English Province, that he had been educated at St. Omer's College, had distinguished himself by his talents, and, after completing his higher studies in Rome and Sicily, for many years taught with considerable reputation. Sent to the English Mission, he laboured zealously for the salvation of souls. One of the daughters of the Bishop of Worcester (Q. Thoraborough?) had embraced the Catholic faith: her eldest brother, who knew this, having contracted a dangerous illness, and being reduced to extremity, implored her to obtain for him the assistance of a Catholic Priest, as otherwise his death would be most miserable. In consequence she sent for F. Anderson, who reconciled him to the Church, and prepared him for his exit. In the meanwhile the dying youth discovered to his Right Rev. Parent, his conversion to the Catholic Faith, who contrived to apprehend the Jesuit at his next and third visit, and consigned him to a loathsome dungeon. Removed afterwards to London, he was there treated with greater indulgence, and eventually, through the interest of Queen Henrietta Maria, discharged from custody. Returning to the vineyard, he continued for several years his apostolic

* This great Apostle of Brazil sunk under his labours 15 June, 1597, aged 64, Rel. 47. Alban Butler, in a note 5 Feb. SS. Lives, says, 'He was a

man of apostolic humility, patience, meekness, prayer, zeal, and charity. The fruit of his labours was not less wonderful than the example of his virtues.'

ministry with great zeal and success. The increase of asthma induced his Superiors to call him abroad : and from p. 131, vol. i. of Sander's "Flandria Illustrata," I collect that he was the second Rector of the house of Ghent. His death occurred at St. Omer's College 9 June, 1657, æt. 63.

Another F. WILLIAM, ANDERSON. (who often passed by the name of IGNATIUS SHEFFIELD), born 12 June, 1639, was admitted a Novice 7 June, 1721. For a considerable time he was stationed in Lincolnshire, and died Superior of his Brethren there, at Kingerly, the seat of the Youngs, near Market Raisin, 25 August, 1764.

ANDERTON, CHRISTOPHER, of Lancashire, embraced the Institute of St. Ignatius, in the 20th year of his age, and for fourteen years, viz. from 1633 to 1667, and from 1673 to 1683, was Rector of the English College at Rome. Between the interval of this Rectorship he was employed as Penitentiary at St. Peter's. To him were given "*a Præfecto Sacrarum Apostolicarum*," on 14 May, 1667, the Relics of a St. Gordian, a Martyr.* F. Anderton died at Rome, in 1695, æt. 80: but the month I cannot learn.

ANDERTON, FRANCIS, of Lancashire, enlisted under the banner of St. Ignatius 21 June, 1785, æt. 21. The Annual Letters of 1710, shew that he was then actively engaged in the Bishopric of Durham, and describe him as "*singulari laude dignus*." The date of his death is not recorded.

*ANDERTON, JAMES, of Lancashire, admitted at Watten, 7 September, 1703. This Scholastic was consigned to an early grave, dying at St. Omer, 5 October, 1710, æt. 27.

ANDERTON, LAWRENCE, of Lancashire, educated at Blackburn School, and at Christ's College, Cambridge. Converted whilst actually a Minister of the Protestant Church, he became a Novice in 1604, æt. 28, and shone in the sequel amongst the most radiant names in the English Province, Lancashire was the principal theatre of his Apostolic labours; and here this zealous and most learned Father appears to have died on 17 April, 1643, æt. 67. As monuments of his Controversial Powers he left

1. A Treatise, entitled "*One God, one Faith*," with the letters W. B. prefixed. Svo. 1625.

2. "*The Progenie of Catholics and Protestants*," 4to. Rouen, 1663. The work is divided into 5 books, each separately paged. The first has 32 pages, the second 90, the third 59, the fourth 40, and the fifth 26 pages.

3. "*The Triple Cord; or a Treatise, proving the truth of the Roman Catholic Religion by the Bible, as explained by the*

Holy Fathers, and as interpreted by Protestant Writers." 4to. St. Omer's, 1634, p. 801.

I suspect this is the Chaplain of the Earl of Essex, whom F. Gerard received into his house in London, and who assigned three reasons for adopting the Institute of St. Ignatius.

1st. Because it was detested more than the other Religious Orders by Heretics and the Wicked of all classes.

2nd. Because it foreclosed all hopes of Church Preferment.

3rd. Because it especially cherished the practice of Obedience.

ANDERTON, WILLIAM, a native of Lancashire, was born 24 April, 1754, reached the College at Bruges, November 14, 1769; was ordained Priest, in the Church of the English Nuns, at Liege, March 11, 1780, with F. Thomas Angier. This worthy man, after filling the Office of Prefect at Liege College, was sent to the Hereford Mission, which he served upwards of twenty years. He died at his residence in the Broad-street of that city, 29 September, 1823, æt. 70. His mortal remains were deposited in the Cathedral yard, where a grave-stone records his name, age, and date of his death. The Editor of the Hereford Paper thus described him at the time: "This truly pious and excellent man was an honour to human nature, and an ornament to the Religion he professed. Although possessing only a small income, his unostentatious charities to the distressed were extensively bestowed, without consideration as to sect or opinion. With him, to use his own expressive words, 'Charity was of all religions; and where he thought relief was required, there it was cheerfully given. He was sincerely attached to his own Church, but free from intolerance and bigotry; independent and upright in his transactions, and kind and conciliating to all with whom he was connected. By his congregation he was highly esteemed and revered; and by all who knew him, justly and deservedly loved. His blameless and virtuous life rendered his death-bed a scene of cheerful peace, of humble hope, and pious resignation; and he departed without a pang, to receive the bright reward the righteous may justly expect. For him death had no sting, the grave no victory; and whilst he lingered on the threshold of eternity, the happy state of this good man's mind presented to the contemplative Christian a spectacle, before which the pride of the self-styled Great, or the presumption of the Enthusiast, dwindled into nothingness. His ways were those of peace, and his end that of the just.'"

ANGIER, GEORGE.—This Father was Superior of his Brethren in Yorkshire, A.D. 1640. In his letter of 1 October, that year, to the General Vitelleschi, he mentions that the perfidious Scotch were devastating, like a cloud of locusts, the northern parts of

* Q. Gordius, of Cæsarea, in Cappadocia, who suffered under Dioclesian, 3 January? St. Gordian was beheaded at Rome, 10 May, 362, under Julian the Apostate, and his relics were possessed by the Benedictine Abbey of Kempton, near Augsburg.—See Butler's Lives of SS.

England; that they had passed the borders on 28 August, with an army of 3,000 men; that their Sovereign, (Charles I.) had exercised excessive forbearance and lenity towards this barbarian phalanx; and that unless the Government should pursue a much more vigorous and decided system, the worst consequences must be expected. He mentions the recent murder of an excellent officer, a man of family, *Compton Hare*, by his own troops. He had been recently reconciled to the Catholic Faith, and solely for refusing to attend the Protestant Church, *summa cum barbarie a propriis militibus trucidatus est*. More particulars I cannot discover of F. Angier.

ANGIER, THOMAS, born in Norwich, 19 February, 1730; admitted a Novice of the Society at the age of 22, and to the rank of a Professed Father, 2 February, 1770. At the melancholy period of the dissolution of the Order, he was filling the Office of Rector of the English College at Bruges, and had much to suffer from the petty tyranny of the Austrian Government. Restored to liberty, he retired at length to his native city, where he passed, by a happy death, 12 June, 1788, to the reward of a well-spent life.

ANGIER, THOMAS, nephew of the last mentioned, was born at Norwich, 10 Dec. 1754; joined the Society in 1772; ordained Priest at Liege 11 March, 1780; for 5 years served the mission at Oxburgh, and for 31 years that of Bury St. Edmund's. In 1826, the venerable Father retired to New Hall, Essex, where he crowned a blameless life by a most Christian death, January 18, 1837, and was interred in the Conventual Cemetery.

ANN, GEORGE, of a good family in the County of York. In the Provincial's Return of 1655, this Father is stated to be then 60 years of age, and to have passed thirty-two years in the Society, and thirty years in the mission. He died 24 June, 1660.

APPLEBY, WILLIAM, of Yorkshire, entered the Order in 1629, and became a Professed Father 3 November, 1641. He died in England exhausted with Missionary labour, 14 July, 1671, æt. 80.

AQUAPONTANUS, JOHN.—His real name was *Bridgewater*, and he was of an ancient stock in Somersetshire. For conscience sake he resigned the Rectory of Porlock, and other preferments in 1574, and retired to Triers, where it seems he became a Jesuit; for Ribadeneira, in his Catalogue, published 1609, places him amongst the Writers of the Society; but the date of his admission into the Order, and even of his death, I look for in vain. Collinson, vol. ii. p. 40, Hist. Somerset, says, that "he was held in general estimation as a sensible Ecclesiastic." See also Wood's Hist. and Antiq. Oxon, part ii. p. 218. Dodd's Church Hist. vol. ii. pp. 60. That the "*Concertatio Ecclesiæ Anglicanæ*," by F. John Gibbons, was *re-edited* at Treves, in 1594, by Aquaponta-

nus, is proved, p. 20, by F. More's Hist. Prov. Ang. It is also well known that F. Robert Persons assisted in this work.

The Latin 4to Treatise printed at Triers, in 1589, and entitled "*Confutatio virulentæ Disputationis Theologicæ in qua Georgius Sohn Heidelbergensis conatus est docere Pontificem Romanum esse Antichristum a Prophetis et Apostolis prædictum*," attributed to him by the compiler of the catalogue of the printed books in the British Museum, was the work of F. John Gibbons.

ARDEN, ROBERT.—I meet with *two* of this name.

The first a native of Chichester, joined the Order at Louvain, on 7 April, 1565. F. Hen. More, p. 24 of his *Hist. Angl. Prov.* commemorates his valuable services as a Scholar and Theologian, but could not ascertain the place of his death. Perhaps the event occurred in Spain; I read in F. Owen's letter, dated Rome, 28 April, 1618, "I have written to F. Cresswell to send Father Arden to Valladolid."

The second was born in Yorkshire, and died in England, full of days and merits, February 14, 1668, æt. 86, Rel. 48.

ARNOLD, ADAM.—All that I can glean of him is from the 14th chap. of the 6th book of Bartoli's *Inghilterra*, where he is stated to have lived in Devonshire, and to have displayed pre-eminent zeal and ability in opposing King James the First's Oath of Allegiance.

*ARNOULT, MICHAEL, died at Watten, 27 April, 1675.

ARROWSMITH, EDMUND.—What a contrast in the Biography of this illustrious servant of Christ, in Bishop Chaloner's faithful Memoirs of Missionary Priests, and Mr. Dodd's Notice, pp. 80-1, vol. iii. of his Church History. This magnanimous martyr suffered at Lancaster, on 7 September, 1628, æt. 43, Missionis, 15 Soc. 5. Tanner in p. 99 of his History of the Martyrs of the Society, writes thus: "*Societatem Jesu jam Vir, ætate matura ingressus, quinque duntaxat annos in ea vivendo transegit*." Read also "*Recit véritable de la cruauté et Tyrannie faicte en Angleterre a l'endroit du Pere Edmond Arowsmith de la compagnie de Jesus*." 8vo. Paris, 1629, pp. 16: also F. More's Interesting Narrative, from p. 462 of his History of the English Province.—Many of our readers may have seen the "*True and exact Relation of Two Catholics, who suffered for their Religion at the Summer Assizes, held at Lancaster, in the year 1628*." This octavo Tract of 68 pp. containing portraits of F. Arrowsmith and Richard Herst, layman, was printed at London in 1737, and I think that F. Cornelius Murphy was its compiler.

The hand of F. Arrowsmith is kept with great veneration at Garswood, a seat of Sir John Gerard, and has been the instrument of several extraordinary cures.

N.B. The Martyr's Father had died in prison, a generous confessor of Catholic Faith.

ARTHUR, FRANCIS—See Mannock.

ARUNDELL, CHARLES—This third son of Thomas, fourth Lord Arundell, of Wardour, by his Lady Margaret Spencer, was admitted at Watten into the Society on 7 September, 1689, æt. 20. He is mentioned in the Deed of Entail by his Grandfather Henry, third Lord Arundell. That Charles was consigned to an early tomb, is highly probable, from the circumstance of his name being omitted in his mother's will, which is dated 12 June, 1693. In that Will his younger brother Matthew is particularly mentioned. I have reason to believe that he died in his Noviceship.

ASHBY, RICHARD, whose true name was THIMBLEBY, was of a genteel and ancient family in Lincolnshire. The Annual Letters show that he joined the Society in 1632, and describe him as "*Vir doctus et prudens et amore Instituti excellens.*" On 22 November, 1646, he made the profession of the four Vows. After teaching Philosophy and discharging several collegiate offices, he was ordered to the Mission, where he laboured very diligently, and chiefly in his native county. In 1666, on the death of F. Wm. Campian, he was called over to Ghent to be the Rector of the House of Probation, and continued such until his appointment to the Presidency of *St. Omer's College*, 28 August, 1672. There he died 7 January, 1680, æt. 66. We have from his able pen, "*A Treatise on Purgatory*," 8vo. London, 1663, "*Remarks on Stillingfleet*," 4to. London, 1672.

ASHBY, THOMAS.—All that I collect of this Father is from the Necrology, which states that he died in Maryland, in the course of the year 1767; but, in my humble judgment, this is the same person as F. JAMES MIDDLEHURST, (who passed by the name of *Ashby*,) if so he was born 16 October, 1714, was admitted at Watten on 13 June, 1739, and to his religious Profession 15 August, 1752. This Father unquestionably died in Maryland, on 23 September, 1767.

ASHLEY, RALPH.—This devout lay-brother was attached to F. Edward Oldcorne, and was apprehended with him at Henlip. Committed to the Tower of London, "he was," says F. Gerard, "divers times put upon the torture: but he patiently and constantly endured all without revealing one person or place of his master's acquaintance." Sent down to Worcester to die with him, he laid hold of the feet of his Rev Father, as they still rested on the ladder, and kissing them with tender devotion, he exclaimed, "What a happy man am I to follow the steps of my sweet Father unto death." He met his fate with the tranquillity and fortitude becoming the disciple of such a Friend and Father, on 7 April,

1606, at *Redhill*, about one mile from Worcester, on the right hand of the road leading to London.

ASTON, WILLIAM: son, I believe, of Edward Aston, by Ann Bayley his wife, was born in London on 22 April, 1735; at the age of 16 he embraced the Institute of St. Ignatius, and was admitted to his solemn Profession on 2 February, 1769. His commanding talents and accomplished manners recommended him for the Presidency of the Minor College at Bruges. At its violent suppression, on 20 September, 1773, he had to share in the hardships and calamities of his fellow brethren; and against every principle of humanity, justice, and honour, was detained a close prisoner for eight long months. I have now before me the original letter which he addressed from Louvain, on 25 May, 1774, to Henry, the 8th Lord Arundell, of Wardour, who had signalled himself by his spirited and decided exertions with the Austrian Government, in favour of these his oppressed countrymen.

"My Lord,—The first use we make of our liberty, is to acknowledge you to be the procurer of it. Be pleased to accept our most grateful thanks. We are this moment arrived here from Ghent. To-morrow we hope to reach Liege. From thence I shall acknowledge your Lordship's last favour, and give a detail of this affair. We all desire to be remembered to her Ladyship, to whom we present our respects.

I have the honour to be, my Lord, your Lordship's most obedient humble servant,
WM. ASTON."

Some few years later, F. Aston set up an Academy at *Liege*. From its Bishop he obtained a Canonicate in the Collegiate Church of St. John in that city. He finished his course on 15 March, 1800. He had been engaged in writing for Reviews and Journals, and had published, *D'Azais' "Compte Rendu," "Lettres Ultra-Montaines,"* and "*La Cosmopolite.*"

ATKINS, FRANCIS.—This British subject on his conversion to the Catholic Faith, entered among the Jesuits in Brazil, about the year 1749. Until the year 1759 he was in the habit of writing to his mother at Bombay, and to some friends in England, acknowledging the happiness of his situation, and praying for their conversion. After that year a dead silence ensued. The truth was, he lay one of the prostrate victims of Carvalho's detestable barbarity. Shortly after the death of that imbecile monarch, Joseph I, his daughter and successor, Donna Maria I, threw open the dungeons, and poor Atkins was restored to life and liberty. In a letter to Mr. Hunter, (his father-in-law) at Bombay, he gives a circumstantial account of his late most unhappy and wearisome captivity. He states that the whole of his Order had been seized in the dead of night, throughout Brazil, and hurried on board a

ship; that he and thirty-two more, on their arrival in Portugal, were confined in a dungeon at the mouth of the Tagus, and where he had never seen the face of the sun for nearly eighteen years: that half of his companions perished from the severity of their confinement, and that the constitutions of the survivors were entirely ruined. Atkins himself came forth in an emaciated condition, and fell into a decline, which carried him off within three months after his release, in the summer of 1777. He is noticed in *St. James' Chronicle*, February, 1778.

ATRINS, WILLIAM, of Cambridgeshire, born 1601; joined the Society in 1635; was declared Rector of his Brethren in the College of St. Aloysius, on 1 December, 1653. Mention is made of this Father in the "Catholicon" of April, 1818, where there is an interesting Report of the Discovery of St. Chad's Relics.

This venerable Father had retired from the active life of a Missionary to Wolverhampton, and was entirely paralytic and perfectly deaf when he was apprehended as an accomplice in Oate's plot!—"Witnesses of such a character as not to deserve credit in the most trifling cause, upon the most immaterial facts, gave evidence so incredible, or, to speak more properly, so impossible to be true, that it ought not to have been believed, if it had come from the mouth of *Cato*."—*Fox's Hist.* p. 34, *introduc. chap.* Nevertheless, on such testimony was this helpless Jesuit dragged into court and condemned at Stafford, on 13 August, 1679. He was suffered, however, to die in goal, and on 17 March, 1681, he exchanged a life of misery for never-ending liberty and happiness.

See the *Brevis Relatio felicitis Agonis*, &c. by F. Matthias Tanner, 4to. Prague, 1683, pp. 89, with eight portraits, viz. of FF. Baker, Evans, Gavan, Fenwick, Turner, Waring, Harcourt, and Ireland. This little work fetched at the *Townley* sale 7 guineas!!

ATKINSON, JOHN, born in November, 1687, was entered an Alumnus of the English College at Rome, in 1703: joined the Society on 24 February, 1708; for many years filled the office of Penitentiary at Loreto, and St. Peter's at Rome. He died in the latter city on 24 February, 1762.

ATWOOD, PETER, was admitted into the Order on 7 September, 1703, and to his Religious Profession in 1721. He died Superior of the Maryland Mission on 25 Dec. 1734, aged 52.

AVELLANEDA, JOHN.—His real name was *Hazle* or *Hazlemood*. He was a native of London; and we learn from p. 736, of *Tanner's* Confessors of the Society, that he often passed in England by the name of THOMAS BEBRIDGE. After studying Humanities at St. Omer's, and finishing a regular course of Philosophy and Divinity, this

young Priest was ordered to Cadiz, where Almighty God was pleased to call him to the reward of charity "*in obsequio pestiferorum*," 9 February, 1649, æt. 28, Soc. 13. Tanner affirms that he had an uncle "*de Societate nostra Sacerdos*, who was martyred in London.

BAPTHORPE, ALBERT.—I believe he was of the respectable family in Yorkshire of that name. In vain I search for the date of his admission into the Society. He was certainly serving the Lancashire Mission at the very commencement of the eighteenth century; and occurs Rector of his Brethren there, in a document bearing date 31 July, 1712. He died (I think at Croxeth) on 13 April, 1720. "*Nostris carus, externis venerandus, egregie laboravit Evangelio*." An. Litt.

BAPTHORPE, RICHARD, born in Yorkshire: at the age of 34 joined the Society. At the expiration of his Noviceship in 1653, he was sent to the English Mission; and died at Stafford, in 1681, æt. 64.

BAPTHORPE, THOMAS, a relation of the above, and a man of distinguished merit, was Rector of the English College, at Rome, from 1650 to 1653. He was then appointed to the government of St. Omer's College, and died in the tenure of that office, whilst on a visit at Ghent, in 1656, æt. 60, Soc. 38, Prof. 22.

BACON, JOHN, of Norfolk, born in 1597: at the age of 20 entered the Novitiate; and on 8 December, 1635, was enrolled amongst the Professed Fathers. After teaching Philosophy, he was ordered to the English Mission; and probably died during the civil wars.

N.B. For FF. NATHANIEL and THOMAS BACON, see SOUTHWELL.

BALLIEU, JAMES.—This temporal coadjutor died at Watten, 8 February, 1704, æt. 54, Rel. 14.

BAKER, ALEXANDER.—I cannot recover the date of his joining the Society. He is mentioned in p. 155, vol. iii. of *Dodd's Church History*. His pardon by K. Charles I., dated 12 July, 1625, may be read p. 392, vol. xviii. of *Rymer's Fœdera*. This worthy Father died in England, 24 August, 1638.

BAKER, CHARLES.—His real name was *David Lewis*, and he was born in Monmouthshire, in 1616: at the age of 28 he united himself to the Society at Rome, where he said his first Mass 22 July, 1642. He was admitted to the Profession of the 4 Vows in London, 20 May, 1655. From the "*Brevis Relatio felicitis Agonis*, &c." which we have already noticed in this handful of *Gleanings* (*Art. Atkins Wm.*) we learn that his apostolic labours for about thirty years in his native county, and the parts adjacent, were indefatigable; that he was the friend and father of the poor; that he was universally respected, esteemed, and beloved. But in the popular

excitement and phrenzy occasioned by *Oate's* plot, the good Father was apprehended by means of Justice Arnold, on 17 November, 1678, whilst in the act of preparation for Holy Mass, and conducted forthwith to Abergavenny, in mock triumph, and on the following day escorted to Monmouth. At the end of a month he was removed to Usk, where he signalized his zeal and charity in favor of the numerous Catholics incarcerated there. Indicted for being an accomplice in *Oate's* plot, he victoriously exposed the absurdity and iniquity of the vile accusation; but in that epoch of national delirium, innocence was no defence, no protection. It was enough that he was a Catholic Priest; and the jury, influenced by party feeling, and appalled by the epidemic terror of an imaginary danger, brought in a verdict of guilty. This blessed man suffered martyrdom at Usk, on 27 August, 1679. See *Bp. Challoner's Memoirs of Missionary Priests*.

Shortly after F. Baker's execution, appeared a pitiful Diatribe, entitled "A Short Narrative of a College of Jesuits, at *Come*, in Herefordshire, with a true relation of the Knavery of F. Lewis, pretended Bishop of Llandaff." London, 1679.

BAKER, JOHN, admitted a novice at Watten, 7 September, 1670. He succeeded F. Christopher Green, July, 1692, in the office of Penitentiary in St. Peter's at Rome; and died at Watten, 29 August, 1719, æt. 75.

BAKER, WILLIAM.—This amiable youth (whose real name was *Jones*) was taken ill in the Noviceship, and was sent to England for the benefit of his health, where he died 22 August, 1675, æt. 23, Soc. 2. "*Optima Spei adolescens*."

BALDWIN, WILLIAM, of Cornwall, when a boy went to school with F. John Cornelius. Sent to the English College at Rome, and actually promoted to Priesthood, he sued for admission into the Society. He obtained his request in 1590, and twelve years later was advanced to the dignity of a professed Father. Though distinguished for prudence, and a love of peaceful courses, he was seized in the Palatinate, as he was journeying towards Rome, in 1610, on suspicion of having been an accomplice in the Gunpowder Plot, five years before, and sent over to England in irons. In those days of ministerial tyranny, he was at once committed a close prisoner to the Tower of London, and stretched on the rack: his captivity lasted for eight long years. His innocence at length was so clearly established and demonstrated, that this inquisitorial Government reluctantly let go their victim, and forwarded to the Lieutenant of the Tower a warrant for his discharge on 15 June, 1618. Four years later he was appointed the fifth (not the first, as Dodd asserts, p. 393, vol. ii. Church Hist.) Rector of St. Omer's College, which under

his auspices prospered to such a degree, as to number nearly two hundred scholars. This very discreet, studious, and pious Father, died in office, 28 September, 1632, æt. 69, (not 62, as F. More, p. 378, and Tanner, p. 629, incorrectly have stated.) Before his apprehension in the Palatinate, he had resided at Brussels, and in a MS. account of the first establishment of the English Benedictine Monastery at Brussels, I read, "We owe unto the good Father Baldwin, the true foundation of spirit and holy religion. Almighty God be blessed, who granted our Monastery his religious help for ten years."

His very numerous English *Manuscript* Treatises on pious subjects, are enumerated by F. Nathaniel Southwell, pp. 312-3, *Bibliotheca Scriptorum*, S. J.

BAILLON, JOHN.—This temporary coadjutor was admitted 26 January, 1682, and died at Liege, 13 May, 1715, æt. 66.

BAMFIELD, GEORGE.—The Provincial List of 1655, describes him as a native of Warwickshire, as being then 66 years of age, as having lived in the Society 42 years, and as having been professed on 7 March, 1614. He died in the English mission, which he had served many years, in the month of September, 1657.

N.B. F. More, p. 378, mentions a F. John Bamfield, as being sentenced to banishment in 1618; but see him under John Rogers.

BANISTER, WILLIAM, died at Watten, 6 December, 1666.

BANKES, JOHN.—All that I can glean of him is, that he died in England, 18 December, 1667.

BANKES, RICHARD, of London.—Whilst a student in the English College at Rome, he was one of the leaders of factious opposition to his Jesuit Superiors; but on his going to the English Mission, was so captivated with the charity, meekness and patience of the good Fathers, that to repair his fault, he humbly sought to be incorporated with them. F. Garnett received him, and appointed him *socius* to that great master of spirituality, F. Edward Oldcorne; and after some time he was recommended by F. John Gerard, for the situation of Chaplain to Lady Vaux. After serving the mission altogether for 44 years, he retired abroad, with a constitution enfeebled and undermined by severe imprisonment, endured for the faith, and died at Ghent, 14 March, 1643, æt. 74; Rel. 46. He was professed 14 May, 1609. The Annual Letters make him three years older, I think, incorrectly; but justly stile him "*Vir antiquæ et per omnia eximie probatæ virtutis*."

BARKER, JOHN, was certainly a Missionary in 1701 and 1704. His death occurred 10 June, 1705.

BARRARD, RICHARD, (often called *Barret*) of Lancashire, admitted at Watten in 1690; made a Spiritual Coadjutor 2 Feb.

1701; was serving the mission near Welchpool in 1725; died at Watten, 29 January, 1740, æt. 79.

BARROW, EDWARD, of Lancashire, passing by the name of *Davis*, joined several other candidates for the Society at Watten, 7 September, 1683. In the early part of the last century I meet with him as a Missionary at Westby, in the Fylde, where I think he died in August, 1721, æt. 61.

BARROW, JOSEPH, born at Westby in the Fylde, in the county of Lancaster, 27 February, 1740; at the age of 18 he offered himself to God in the Society; for a short time was the Incumbent at Tusmore, and at Exeter, then at Arlington Court, Devon; but for the last 36 years of his life, was settled at St. Helen's, where he laboured with great zeal and success. On 1 September, 1793, he opened the present chapel at *Love House*, so called from the maiden name of Mrs. Winifred Eccleston, its pious and munificent benefactress.* F. Barrow died suddenly, 5 January, 1813, and was buried near his own altar.

BARROW, RICHARD, elder brother of the last mentioned, was born 21 October, 1738; at the age of 17 he entered the Novitiate. In 1775 he commenced his missionary career at Pontefract; but on the death of F. Marmaduke Langdale, in 1786, at Wigan, he succeeded as Pastor to that numerous congregation. Here he finished his pious and meritorious course, 17 October, 1799, and was buried at Windleshaw.

N.B. The Rev. *John Barrow*, brother to FF Richard and Joseph Barrow, a most venerable Priest of Douay College, and a doughty champion of Religion, died at Cloughton Lane, near Garstang, 4 February, 1811.

BARROW, THOMAS.—This prodigy of learning was born at Eccleston, near Prescot, on 17 September, 1747. At an early age, viz. Sept. 1758, he was sent over to St. Omer's College, and under his Master, Rev. Jas. Adams, took the lead of his fellow students in genius and successful application.†

* This venerable Lady died 16 June, 1793, æt. 81, and 51st of her widowhood. She was daughter of Anthony Lowe, Esq. M.D. of Derbyshire, and after the death of her husband, John Gorouch Eccleston, Esq., retired to Cowley House.

† The following MS. hand-bill of F. Adams, (which I copied from the *original*) shows how proud he was of his pupil.

"Thomas Barrow, discipulus meus, annos natus 14 (it should be 16).

Exercitatio Græca.

Multa nobis Scriptores Græci doctrinæ monumenta reliquerunt Artium omnium et studiorum exemplaria perfectissima. Placuit literarum amantioribus exhibere que in rebus Poeticis ab Antiquis illis admiratione dignissima visa sunt.

POETÆ EPICI.—Inter hos primum tenet locum Homerus, Scripsit Iliada, Odysseam, Hymnos in Apollinem, Mercurium &c. &c. Smyrneas res, Trojanas,

On 7 September, six years after his arrival, Piety led him to the Novitiate. In subsequent life his services to the establishment at Liege, and then at Stonyhurst, were incalculable; for he excelled in every department of knowledge. As a Spiritualist also, he must have been pre-eminent, judging from many of his letters now before me. The only specimens of his erudition which have seen the press, are, I believe, an Hebrew Ode and a Greek Pastoral, complimentary to the Prince Bishop of Liege, Francis Charles de Velbruck, in 1772; and another Hebrew Ode and a Greek Pastoral, in honour of Francis Anthony de Mean, the last Prince Bishop of Liege, in 1792. At the emigration of his Brethren from Liege, in the summer of 1794, F. Barrow was absent from the College, and experienced great uneasiness of mind about certain confidential papers locked up in his chamber. For safety's sake, as I find by his letter to the late Mrs. Dalton, of 30 November, 1801, in which he relates this circumstance, he adds, he ordered *all* his letters and papers to be burnt promiscuously, "which was done, to my great and irreparable loss." At the Peace of Amiens he was directed to return to Liege, to look after the property and interests of his brethren as well as the concerns of the Nuns, now at Newhall. The renewal of the war with France prevented his rejoining his anxious friends at Stonyhurst, and he died at Liege, 12 June, 1813, æt. 67.

"Jacet æterno dignus honore Senex."

* **BARTELOT, JOHN**, of Artois, was admitted into the English Province 29 January 1642, æt. 28, and made himself most useful to his brethren in the capacity of Temporal Coadjutor. He died at Watten, 26 March, 1677, and is commended in the Annual Letters.

"Ob constantem animi serenitatem, ac patientiam in magnis corporis doloribus insignis."

BARTLETT, GEORGE, of Oxfordshire, at the age of 48, was a successful candidate for the Society; he died at Ghent, 12 September, 1645, æt. 75.

BARTLETT, RICHARD.—All that I can collect of this Father is, that after enduring imprisonment for justice sake, he was sentenced to banishment in 1648, and that he died in France, 22 February, 1645.

BARTLETT, FELIX, born 19 March, 1708,

Apollonius, Argonautica
Hesiodus, opera et dies, Scutum Herculis
TRAGICI.—Æschylus, Sophocles, Euripides.
CŒMEDI.—Aristophanes, Menander, cujus pauca restant fragmenta.

BUCOLICI.—Theocritus, Moschus, Bion.

LYRICI.—Pindarus, Anacreon, &c.

Enumeratis adduntur Poetæ Minores.

Hocce omnes libros petentibus explicabit modo Anglice, modo Latine ad rogantium arbitrium *Thomas Barrow*. Idem quoque, ne totus Græcis et Latinis deditus videatur, varios in orbe locorum situs, præcipua flumina, urbes, Imperii forma quærentibus indicabit.

probably at Worcester, where his mother proved herself a generous friend to the Society. At the age of eighteen Felix enrolled himself among the children of St. Ignatius, and fourteen years later, viz. in 1740, was raised to the rank of a Professed Father; for some years he was stationed at Hanley Castle. Worcester appears to have been his chief residence, and there he ended his mortal course, 14 May, 1777.

BARTON, EDWARD.—I have seen his M.S. Latin Oration, pronounced at the funeral of Cardinal Edward Farnese. This Father died in 1624.

BARTON, RICHARD, of Lancashire, a man of singular merit.—After spending 15 years in the Society, he was enrolled amongst its Professed Fathers, on 22 July, 1640. From 1656, to 1660, he filled the office of Provincial of his brethren, and then was appointed successor to F. Hen. More, in the government of St. Omer's College. There he died on 13 February, 1669, æt. 67, to use the words of the Annual Letters, "*ubi nonum jam annum felicissime regebat insigni præsertim vigilantia et consilio, quibus apprime valebat.*"

Mr. Dodd, p. 12, "*List of Controversial Writers,*" styles him a learned Jesuit, and asserts that he was the author of a *Treatise On the Nullity of the Protestant Ordinations*, against Dr. Bramhall. With deference I submit that this is a mistake. Southwell is at least silent on the subject, in the *Bibliotheca Scriptorum Soc. Jesu*.

BARTON, PETER, (alias Bradshaw) of Lancashire, at the age of 21 consecrated himself to religion, and was raised 15 years later, viz. 25 November, 1646, to the rank of a Professed Father. After serving the English Mission 26 years, he died happily on 17 April, 1676, æt. 66.

BARTON, ROBERT, of Lancashire, was aggregated to the Society in 1614, and died at Liege; but the date has escaped my research.

BARTON, THOMAS.—There were two FF. of this name, and probably of the same family in Lancashire. The elder was born in 1606; was admitted at the age of 25, to the Noviceship; and on 15 August, 1642, to the profession of the Four Vows. He died in England, 7 October, 1663, after serving the mission 14 years.

The junior was born in 1612, joined the Order when 19 years old; was admitted to his profession 16 August, 1652; and died in Maryland, at the advanced age of 84.

BASTARD, ROBERT, of Norfolk.—This worthy Priest of Douay College was sentenced to exile in 1606, and at the age of 36, in Feb. 1607, commenced his Noviceship at Louvaine, and took the simple Vows of the Order 1 March, 1609. He died in England; but I fear the time will remain undiscovered.

BATTE, N.—This temporal coadjutor died in 1732: L

BAYNHAM, JOHN, born 1 December, 1720. After finishing Humanities at St. Omer's College, he was conducted by his master of Rhetorick, F. Richardson, to the Novitiate at Watten, 7 September, 1740. For many years he served the Grafton mission. He died, I am informed, at Pursehall, 24 February, 1796.

BAXTER, ROGER, of Walton le Dale, near Preston, in the county of Lancashire, finished his studies at Stonyhurst. After serving the Maryland and Pennsylvania mission with great credit, he died prematurely at Philadelphia, on 24 May, 1827, æt. 34. We copy from a Philadelphia paper the following notice of this talented and zealous clergyman:—"The remains of the Rev. R. Baxter, clergyman of the Roman Catholic Church in Philadelphia, were interred on the 26th of May. His funeral was attended by the Bishop, and a numerous assemblage of his admirers, anxious to pay the last tribute to his memory. The respect in which he was held by those who were intimately acquainted with his many virtues, unassuming manners, and sincere piety, has induced them to erect a marble monument to commemorate their esteem. Few persons have descended into the grave better entitled to the regrets of their numerous surviving friends."

We have seen from Mr. Baxter's pen:

1. "*Remarks on Le Mesurier's Sermon on Invocation of Saints*, 8vo. London, 1816.

2. "*The most Important Tenets of Roman Catholics fairly explained*," 12mo. Washington, 1819. pp. 76.

BAXTER, WILLIAM, whose real name was Case, was a native of Lancashire, and joined the Society in 1711. After many years employment in the English vineyard, he was called to receive his retribution at Worcester, which he had served 27 years, on 13 July, 1747, æt. 57.

BEADLE, WILLIAM.—The Annual Letters testify that he died at Watten, 23 September, 1638; that he had sacrificed fortune for conscience sake, and had suffered imprisonment for the cause of religion, and that he was "*Vir Antiquæ simplicitatis et candoris eximii.*"

BEAUGRAND, CORNELIUS.—This Flandrian lay-brother, after rendering inestimable services to the English Province, died in a good old age at Ghent, in 1716.

BEAUMONT, JAMES, alias HUNT, died at Liege, 27 September, 1778.

BEAUMONT, JOSEPH, born in June, 1702; admitted 7 September, 1723; Professed 2 February, 1741; died at Cowley Hill, St. Helens, where he had officiated for many years, on 13 February, 1773, and was buried at Windleshaw.

N.B. Beaumont, Philip, alias Greenway, see Tesimond, Oswald.

BEAUMONT, WILLIAM, of Stone-Easton, in the county of Somerset, born 28 January,

1697: joined the Order at the age of 21; was Professed 2 February, 1737: after labouring in the residence of St. Stanislaus, and at Bonham, and Lulworth, he retired to his native place, where he departed in peace 15 October, 1764.

BEDINGFIELD, ANTHONY.—This worthy gentleman was born 28 October, 1697: on 3 December, 1714, he joined the Society. He was much engaged in later life with accompanying young men of family in their travels. In 1741, I meet with him as a missionary at Liverpool. He died at Liege, 2 June, 1752.

BEDINGFIELD, EDWARD, entered an Alumnus of the English College at Rome, in the year 1614; and subsequently embraced the pious Institute of St. Ignatius; but I cannot pursue the rest of his history.

BEDINGFIELD, MATTHEW, after finishing his classic studies at St. Omer, commenced his Noviceship at Watten, 7 September, 1664, where I lose sight of him.

Q. Was not he brother to the Mr. Beddingfield who had nine daughters, all religious, the youngest of whom, Ann Bonaventure, became third Abbess of the Poor Clares, at Gravelines, and died 17 November, 1597?

BEESTON, JAMES PHILIP.—His real name was *Bourgeois*. He was born in French Flanders, 5 January, 1738. At the age of 22 he enlisted in the Society. The last two years of his life he spent at Canford, in Dorsetshire, as Chaplain to the Theresian nuns, and there he died suddenly, 19 May, 1811.

BEESTON, ROBERT.—After studying Humanities at St. Omer's, under F. Richardson, in company with 7 other rhetoricians, he proceeded to the Novitiate in 1680, made his simple Vows two years later, and the solemn Vows of Religion 2 February, 1698. When he had taught a course of Humanitie, he was sent to the Worcestershire mission, but recalled in 1708, to Watten, to fill the post of master of Novices. At the end of three years he was declared Rector of Ghent, and thence again remanded to the Government of Watten, for which he was eminently qualified by his experience in spiritual things. Indeed for 16 years in the whole, he was employed in training the Novices in the spirit of the Institute. From 1721 to 1724, he was Provincial of his brethren. God took this pious soul to himself at St. Omer's College, 9 August, 1732, æt. 73.

Q. Was he not the compiler of the little "*Treatise on Devotion to the Sacred Heart of our Saviour, J.C.*" 12mo. A. D. 1711, pp. 53 and dedicated to his esteemed friends, Mrs. S—th, and Mrs. Margaret S—t.

BENNET, JOHN, of a genteel family, was born at Brincanellin, in the parish of Combe, near Holywell, in the Archdeaconry of St. Asaph. In the town of St. Asaph he received the early part of his education. Thence going to the Seminary of Douay,

he was ordained Priest, and was one of the seven missionaries that were first sent over to England. North Wales was the principal theatre of his generous and indefatigable zeal; but he was apprehended about the year 1582, by Sir Thomas Mostyn, as he was passing on foot by Cloddeth, the knight's residence in Carnarvonshire, who conveyed him to Dr. Wm. Hughes,* the Bishop of St. Asaph, an apostate Priest. His Lordship employed all the arts of persuasion to induce the missionary to imitate his disgraceful example; but finding that it would be easier to turn the sun from its course, than pervert this champion of truth, he committed him to the jail in Flint Castle, as a close prisoner. At his trial at Holywell, where the Assizes were held that year, he gave such demonstration of Christian fortitude and contempt of life, as to excite the astonishment and admiration of the whole court. His life was spared, (for he was a general favourite with the gentry of the county) but he was removed to Ludlow Castle. Here says a MS. account, "he was not only more rigorously used than in his own country, but also several ways grievously tormented. In particular, it is very memorable, what he there answered to a swaggering and forward minister, that would needs dispute with him while he was tortured on the rack. For when he had given him some pertinent answers, the insolent pedant still persisted with greater contempt and provoking virulence. Whereupon the holy man, turning to the executioner, said, 'Well, seeing nothing will satisfy this babbling fellow, but a loquacious dispute, I pray you hoist him up on another rack, that from like Pulpits, we may argue the matter on equal terms.' After a long and painful imprisonment, this Confessor of the Faith was sentenced to perpetual banishment in September, 1585, and the next year joined the Society of Jesus at Verdun, being then 36 years old. At the expiration of his Noviceship he returned with increased ardor to prosecute his Apostolic labours, "assisting for the most part the poor and meaner sort of people, who about Holywell and elsewhere in North Wales, flocked to him in such multitudes, that in the depth of night he used to have an hundred of them in one assembly; which to him that will consider with what rigour the tyrannical laws against Catholics were then put into execution, will seem no small wonder. Indeed the faithful people had an exceeding great esteem of him, whom, in his life-time, they commonly called the *Saint*. Finally, after he had laboured about fifty years in the vineyard of Christ with great profit, being almost eighty years old, he would needs crown all his Apostolical merits, by offering himself a victim of charity for the

* Obliit 19th November, 1600, Epis. 27.

spiritual wants of his neighbours, dying in the service of the infected with the plague, that grievously reigned in London, in the year of Christ 1625; which service, as a special favour, he earnestly begging it, obtained by order of obedience from his Superiors, who could not deny it to one so laden with merits. Thus the College of St. Xavier had the happiness to send to the Celestial Table, this its ancientest member, as the first fruit of its Evangelical Industries, which was long before thoroughly ripened for the immortal glory." Drews incorrectly fixes his death to the 25th December, of the year one thousand six hundred and twenty-eight.

F. John Bennet usually passed in the mission by the name of *Price*.

Another F. JOHN BENNETT, born 17 March, 1692, entered the Society in 1710. For some time he was employed in the Maryland mission, but actually died at Hayfield, or Highfield, near Wigan, 13 April, 1751. His real name was *Gortling*.

BENNETT, ROBERT, was admitted an Alumnus of the English College at Rome, in 1579. He joined the Society in France, and perished at sea off Alicanti, in 1590, æt. 40.

BENNETT, THOMAS.—In the Annual Letters of 1647, is a long and interesting narrative furnished by this good Father, of his apprehension by four of the Somersetshire cavalry in the service of the Parliament, between Bridgewater and Poole; of the insults and indignities he experienced at their hands, and of his success in extricating himself from them. Had they known him to be a Priest, (for he personated a poor simple peasant) he would have probably have been dispatched at once. He died at Ghent, 10 December, 1664.

BENNETT, WILLIAM.—I think he was born in Cheshire in 1609: at the age of 25 he became a member of the Society, and in 1640 made his debut as a missionary. Twice a prisoner for the Faith, and twice condemned to death, he finished his earthly course in Leicester gaol, 30 October, 1692, "*octogenario major*."

BENTLEY, EDWARD, of London, joined the Order at the age of 21, and was admitted to the Profession of the Four Vows, 23 May, 1627. He had filled the Office of Penitentiary at Rome, but from ill health was obliged to resign it on 29 April, 1623. The last 31 years of his life he spent in missionary labours in his native country, dying on 19 May, 1656, æt. 68.

BENTLEY, JOHN, born in Lincolnshire, admitted to his noviceship at the age of 22, and to his solemn Profession 19 November, 1627. After forty years of arduous service in the mission, he died in England, 6 April, 1663, æt. 74.

BENTNEY, WILLIAM, of Cheshire.—The Provincial Return of 1655, relates that he

was then 46 years old, of which he had passed 25 in the Society, and 15 in the English mission. From the Annual Letters of 1682, I collect that the venerable man was then the "*vinculus Christi*" in Leicester gaol. I find by a letter of F. John Warner to the General Oliva, dated Ghent, 16 March, 1683, that no one in the county of Leicester could be found to give information of his priesthood—that his enemies had procured his removal to Derby—that he had there been found guilty—that the execution of his sentence had been deferred—that the judge had in the meanwhile directed that the good old man should be treated well. He probably died in prison shortly after.

BERRY, FRANCIS, of Lincolnshire.—A letter of this Rev. Father whilst superior of his brethren in Lincolnshire, to the General Caraffa, dated 22 May, 1646, is fortunately preserved. It states that for the four preceding years they had no rest or settled abode. Before the commencement of the civil wars there were ten priests in the county, now they were reduced to six, and struggling hard for a maintenance. The Catholics were nearly deprived of all their property; several were driven from their houses; and yet they were content and cheerful in their misfortunes and trials: deeming themselves happy to suffer for their fidelity towards God, and their loyalty to the King. He mentions the case of an illustrious family that had been most wrongfully and cruelly treated—the honoured lady of the house had been reduced to such distress, as not even to have a bed for herself, except a poor one that she had succeeded in borrowing. Her husband for the last four years had been denied access to his house, had been stripped of his abundant income, and could not show himself amongst them. (*Q. Thimbleby?*) "I have recently returned home from a town that, after a siege of six months, capitulated to the enemy: (*Q. Lincoln?*) and I lie concealed, as their troops are quartered here, so that very few even of the Catholics are aware of my return. I have lost all my sacred furniture; my well stored library has been plundered, or torn up, or burnt."

This Rev. Father survived the date of this letter without seeing much relief afforded to his brethren, until 1 June, 1656.

Q. Was not F. William Berry, who quitted the Society from scrupulosity and the want of docility, in 1671, a near relation of the above?

* BERBEOT, JOHN, admitted 20 June, 1676; died at Watten, 7 November, 1684, æt. 33.

BERESFORD, WILLIAM, (*verè* Clod); on 7 September, 1692, æt. 22, began his noviceship at Watten. He was promoted to Priesthood in 1703: the year following I find him at Ghent, after which time he eludes my investigation.

* **BERGH VANDEN, CHRISTIAN**, a native of Ghent, who died at St. Omer, 21 November, 1680, æt. 65, Rel. 41. His merits are honourably recorded in the Annual Letters.

* **BERODE, JAMES**, died at Watten, 17 January, 1722, æt. 43, Rel. 13.

BERTIE, JEROME.—Of this Rev. Father I regret to say I can collect no further details, than that he died at Ghent, where he usually resided, on 28 February, 1739, æt. 66, Rel. 46.

BERTLOT, MATTHEW, joined the Order in 1669, æt. 27.

* **BERTLOT, MARK**, died at Liege, 29 June, 1701.

BESWICK, EDWARD, of London, born in 1619. After 32 years of Missionary labour during which period he usually passed by the name of *Sanders*, he died at *Worcester*, in the month of March, 1680, æt. 61, Rel. 40.

BETAM, JAMES, of Staffordshire.—This Professed Father died in England, 27 Oct. 1669, æt. 65, Rel. 44, Prof. 29.

BEVEN, JOHN, born in Herefordshire, in 1611; at the age of 24 joined the Society; seven years later I meet him at Liege, after which time I lose sight of him entirely.

A Scholastic of this name, born 23 June, 1702, died at Liege in 1728, Soc. 4.

BEVERIDGE, JOHN, of Derbyshire.—In the Provincial List of 1642, he is described as being then 27 years old, of which he had passed 6 in the Order.

BEVERIDGE, THOMAS, of Derbyshire, was admitted into St. John's House, Louvain, 1 February, 1607, æt. 24, and took the simple Vows of the Society, 3 February, 1609.

BICKLEY, RALPH.—In a letter of F. Hen. Garnet to F. Persons, dated 15 April, 1597, I read "Rafe Bickly wrote to you to sue for him, that he may be admitted. He is a very singular man, I pray you obtain it: he hath sued these 12 years. He is with F. Weston, who desireth it greatly." God granted him this desire of his heart. In 1603, he suffered banishment. Returning again to the Mission, he was at length apprehended and banished in 1618. Shortly after "*in senectute bona Audomari finem vivendi fecit.*" p. 378, Hist. Mori.

* **BILLINGE, GEORGE**.—This temporal coadjutor died at Watten, 26 January, 1739, æt. 61, Soc. 10.

BILLINGE, RICHARD.—A Rev. Father of this name, who had been stationed in his native county, Lancashire, at least 20 years before his death, died there in June, 1732, æt. 58, Soc. 34.

Another Father of this name was born 15 February, 1713; admitted at Watten 13 January, 1739; served the Lancashire Mission for a time, and died most piously after a long illness, at Crandon Park, 28 February, 1769.

N.B. He was uncle to the Rev. Charles Billinge, who for several years did credit to the Society and the Priestly Ministry; but neglecting the exercises of prayer and watchfulness, fell an easy victim to temptation. Abandoning the Chaplaincy at Mosely, he read his recantation at Lichfield Cathedral, during the summer of 1767. After leading a most miserable life, this septuagenarian expired at Wolverhampton, and was buried on Easter Tuesday, 1805. After his decease it was discovered, that this credulous old Curate had obtained a *Passport* from the notorious Johanna Southcott!!!

* **BIRBECK, EDWARD**, died at Ghent, 9 January, 1724, æt. 54, Rel. 32.

BIRD, JOHN.—First saw the light at Bletchworth, Surrey, 14 September, 1783: studied and taught Humanities at Stonyhurst: entered the Novitiate at Hodder, 26 Sept. 1803: was ordained Priest by Bp. Milner on 16 December 1808. On 9 Dec. 1813 he commenced his missionary career at Preston, and how he discharged his duty, let the following Resolutions declare.

At a Meeting held at the Catholic School, on Thursday, 7 August, 1834. John Gradwell, Esq. in the Chair. It was Resolved,

1st.—That the cause of Religion has been greatly forward by the zealous, efficient and uncompromising manner, in which the Rev. John Bird has discharged his pastoral Duties, in the Town of Preston, during a period of 21 years, and that his uniform Conduct has left deeply imprinted on the hearts of the Catholics of Preston, the feelings of Gratitude and Veneration.

2nd.—That a Subscription be entered into, for the purpose of purchasing an appropriate tribute of our gratitude and respect, and to recall to his memory, the friends he has left behind him at Preston.

3rd.—That Mr. Segar, Mr. Edward Sidgreaves, Mr. Henry Chadwick, and Mr. Kay, do form a Committee for the purpose of making known the present resolutions, of collecting and receiving Subscriptions, and of calling another Meeting when they think fit.

4th.—That Mr. Kay be appointed Treasurer, and that he be requested to receive Subscriptions at his Shop.

5th.—That the thanks of the Meeting, be given to the Chairman, for his conduct in the Chair.

F. Bird was admitted to the Profession of the 4 vows 2 February, 1819. On 29 July, 1834, he left Preston to become Socius to the Provincial F. Richard Norris. In the previous year, viz. on Whitmonday, 27 May, he had laid the first stone of St. Ignatius' Church there, with great solemnity. Of its dedication by Bp. Briggs, on Thursday, 5 May, 1836, a full Report may be seen in the Orthodox Journal of that month and year.

F. Bird was duly declared Provincial on 24 June, 1838. He continued in that office until 14 September, 1841, when he was re-appointed to his old mission at Preston, and recently to the less laborious one of Pontefract.

BIRKET, JOSEPH.—This pious soul, at the age of 60, obtained admission into the Order, and for full 16 years did good service as a lay-brother, dying at Ghent, 25 December, 1770.

BLACFAN, JOHN.—For the account of his wonderful conversion to the Catholic Faith, at Cambridge, we refer our readers to p 384 of More's Hist. He joined the Society in Spain, in 1593, and 9 years later his great merits procured him the honour of being numbered among the Professed Fathers. After discharging many Collegiate offices, and becoming the victim of evenommed and tyrannical iniquity, and after rendering essential service to the Catholic cause, he passed quietly to everlasting rest in England, 13 January, 1641, æt. 78.

BLACFAN, THOMAS, born in Sussex, A. D. 1601 : at the age of 23 he commenced his Noviceship, and on 10 August, 1640, was numbered among the Professed Fathers. After 1842, his subsequent biography I am yet to learn.

* **BLACKISTON, EDWARD**, died a Scholastic at Ghent 24 March, 1640.

BLACKISTON, FRANCIS, born in the county of Durham, in the year 1617, joined the Society in 1637 : was a close prisoner at Nottingham, in 1680. I think he died in England, 19 May, 1701.

BLACKISTON, WILLIAM, born 8 October, 1698 : admitted into the Order 31 December, 1723, and to his Religious Profession 2d February, 1736 ; in the sequel was Rector at Watten, and Ghent, and died at Bruges, 26 January, 1768.

BLAKWELL, WILLIAM, of Hampshire, died at St. Omer, May 10, 1699, Soc. 59, æt. 86.

BLAIR, JAMES, was born 15 January, 1693. In F. R. Hoskins' life of Brother Wm. Couche, this good Father is described as "*singularis prudentia atque sanctitate Religiosus*," After teaching Philosophy at Liege, he was employed for some years in the English Mission. Recalled to Liege, to fill the office of Professor of Holy Scripture, he died there 28 May, 1759, æt. 66, Soc. 46.

BLAKE, JAMES, admitted at Watten, 1 July, 1675 ; and such was his merit, as to be ranked amongst the Professed Fathers on 15 August, 1685. On 3 April, 1701, he was declared Provincial of his Brethren, and continued in that office for nearly four years. He died at the good old age of 79, I think at Bromley Hall, near Colchester on 29 January, O. S. 1728. His *Sermon on the Blessed Sacrament*, delivered in the Chapel of the Spanish Ambassador, Corpus

Christi day, 3 June, 1686, was reprinted in 1741.

BLOUNT, RICHARD.—For the life of this discreet and meritorious Father, whose name must ever be in benediction with his brethren, we refer our readers to the 35th ch. of the ix Book, and the 24th ch. of x Book of F. More's History of the English Province, S. J. ; as also to Tanner's Lives of the Confessors of the Order. Descended of a good and ancient stock in Leicestershire, he and his sister were the only members of a numerous family that embraced the Catholic Faith. Richard was sent to the University of Oxford, but quitted it for Rome, where he was ordained Priest. Towards the end of the year 1590, he accompanied F. Persons to Seville, and shortly after, with eleven other* Priests, sailed for England. He was not a Jesuit until some years later, as I find in a letter of F. Hen. Garnett, dated 8 September, 1698. "This day being the Nativity of our Lady, Richard Blunt hath made an end of his two years." F. Blount was then sent to the mission of Scotney Castle, the seat of the Darrells, of Sussex, and the narrative of his wonderful escape in the course of the following winter, from the hands of the pursuivants who had beset and occupied that mansion, has been recorded by Mr. Wm. Darell, who was living there at the time, and died in 1639. Appointed Superior of his brethren in England, under the government of "the wise, learned, virtuous, practical, and to all grateful, F. Blount," the Members of the Order multiplied to nearly two hundred, including forty Professed Fathers ! Such an increase induced F. Mutius Vitelleschi, the 6th General of the Society, in 1619, to raise this Mission into a Vice-Province, and he named F. Blount Vice-Provincial ; and by Letters Patent of 21 Jan. 1623, the said General erected England into a Province of the Society, and declared F. Blount its first Provincial. After filling this last dignity for fifteen years, with the highest reputation for prudence, frankness, integrity, and moderation, he obtained leave to resign it. This truly good man died in London, 13 May, 1638, "*prope octogenarius*," and was buried with due honor in Queen Henrietta Maria's Chapel, which was then served by the Capuchin Friars. Mr. Dodd, p. 110, Vol. iii. Church Hist. might have done more justice to the memory of this Rev. Father.

BLUETT, JOHN, of Staffordshire, was admitted soon after his promotion to Holy Orders. The date of his solemn Profession

* Their names were John Cecil, Wm. Warford, John Roberts, Oliver Alman, James Younger, Thomas Saloway, John Fixer, R. Roch, Francis Lockwood, Richard Dudley, and John Brushford. All but the last effected their landing in safety on the English shores ; but Mr. Brushford was apprehended in the very act, and died in jail most piously at the end of a twelvemonth.

in the Society is 8 December, 1688. He died 12 March, 1678, æt. 76, in the English Mission, where he had spent many years, "*insigni cum laude et animarum fructu*," An Lit.

BLUNDELL, FRANCIS.—Six of the name of *Blundell*, and all natives of Lancashire, were members of the Society. Francis was born 13 August, 1717; joined the Body in 1738, and sixteen years later was placed among the Professed Fathers. He died at Formby, in Lancashire, 1 February, 1779.

BLUNDELL, JAMES, was admitted at Louvain 1 February, 1607, and made his simple vows there 2 February, 1609. This amiable Priest was ordered to Spain; but was taken ill during the journey, forced to stop at Vergara, in Asturia, and died in the early part of the summer, 1609, æt. 28, Soc. p. 394, Mori. Hist.

BLUNDELL, JOSEPH, brother of Nicholas Blundell, of Crosby, Esq. was born 2 May, 1686; served Spinkhill Mission, in Derbyshire; died at Watten, 27 July, 1759, Soc. 56.

BLUNDELL, NICHOLAS, eldest son of Wm. Blundell, of Crosby, Esq. by Ann, daughter of Sir Thomas Haggerston, Bart. Heir to a very considerable estate, he preferred the Institute of St. Ignatius to its enjoyment. For the last nine years of his life he was Prefect of St. Omer's College—a painful, but meritorious office—and he executed it in such a manner as to gain the approbation of his Superiors, and give satisfaction to the Scholars. He died at St. Omer, 20 December, 1680, æt. 40, Soc. 18.

BLUNDELL, RICHARD, nephew to FF. Richard and Thomas Barton, arrived at the English College in Rome, in November, 1645, to prosecute his higher studies. After defending a course of Philosophy with great applause, he was struck with his last illness 22 July, 1649. He had long petitioned to be admitted into the Society: his wish was granted, and he died most happily on 7 August that year, "*cum summo omnium luctu sui que desiderio*."

BLUNDELL, THOMAS, admitted in 1667: died in the mission of his native county, 7 June, 1702.

BLYDE, BENJAMIN.—This temporal coadjutor died in June, 1783, æt. 56, Soc. 29.

BLYDE, JOHN, this brother died in Derbyshire, 12 May, 1787, æt. 72, Rel. 27.

BLYDE, IGNATIUS.—This good Father, after serving the English Mission, retired to Liege, where he finished his course 1 September, 1788, æt. 68, Soc. 39.

BLYDE, JOSEPH, this brother was born 29 March, 1725; admitted at the age of 30; died at Wardour, 3 November, 1792.

BOARMAN, JOHN, of Maryland, entered the Society in 1762. Without much pretensions to talents, he proved a most diligent and valuable missionary, in his own country, where God called him to himself in 1797, æt. 54.

BODENHAM, JOHN, second son of John Bodenham, of Rotherwas, Esq., by his wife Mary (Trinder) consecrated himself to God in the Society, on 29 July, 1709, and was enrolled among its Professed Fathers on 15 August, 1726. For this handful of gleanings (the imperfections and deficiencies of which I have cause every step to regret) I can only collect, that after residing as Chaplain at Courtfield, and filling the office of Rector of his BB. in the College of St. Francis Xavier, he was recalled from the mission to govern the House at Watten. In a fragment of a journal formerly kept at Watten, I read that he was declared Rector there 15 September, 1740. But he was not permitted to continue much more than a year in that capacity. His services were required at Croxeth, where he died 29 October, 1750, æt. 60, and was buried at Sefton.

BOELMANS, LAMBERT, a lay-brother, who died in England, 25 April, 1680, æt. 41, Rel. 18.

BOLIEN, JAMES, a lay-brother, was admitted 24 July, 1690, æt. 40; further details I cannot discover.

BOLLET, ROGER, of Staffordshire.—After ten years spent in the Society, he fell a martyr of charity 2 September, 1579, in administering the comforts of religion to the infected, at Douay. He died with the name of *Jesus* on his lips. In grateful veneration of his zeal and charity, the Inhabitants deemed it proper to erect a monument to his memory, p. 91 Mori Hist.

BOLNY, RICHARD, this lay-brother died at Liege 29 June, 1685, æt. 28, Rel. 7.

BOLTON, JOHN, born 22 October, 1742, admitted into the Order in 1761. Soon after his promotion to Priesthood he repaired to Maryland, where he ended his days 9 September, 1809.†

BONA VOGLIA, JOHN.—His true name was *Hodges*. All that I can learn of him is, that he died in England, in 1633.

BOONE, EDWARD, died at Danby in Yorkshire, 23 August, 1785, æt. 51, Soc. 29. In a letter of F. John Thorpe to a friend, he says how much he regrets his death, and adds "I always had much esteem and affection for Mr. Edward Boone's virtues and amiable qualities."

BOONE, JOHN, born in Maryland, 18 April 1735; entered the Novitiate in 1756. He died in the mission of his native country, in the course of the year 1795.

BOONE, JOSEPH, I am informed, was cousin to F. John B.; entered the Novitiate with him, and died 19 March, 1807, æt. 73.

BOOTH, CHARLES, (brother to *James Booth*, "the father of the modern practice of conveyancing," as Mr. C. Butler expresses it, p. 381, vol. ii. Hist. Mem. of Engl. Cath.) was born 8th Sept.

† A Letter from Bp. Carroll announcing F. Bolton's death to Rev. C. Plowden, says "though he was not a man of learning, he achieved much good by his zeal and piety."

1707; became a Noyce in 1724, and a Professed Father 2d February, 1743. After serving the English mission, he was appointed Penitentiary at Loretto: then was selected tutor for Henry, eighth Lord Arundell, and in 1762, was declared Rector of the English College at Rome. From this superiority he was removed, by order of Pope Clement XIII. for receiving the unfortunate Pretender, Charles Edward, who visited the College shortly after the death of his father James (III.) who had died at Rome, 1st January, 1766, aged 77 years, 6 months and 11 days.* As this reception was grossly misrepresented at the time, it may interest the reader to be acquainted with the details from the evidence of an eye-witness, and a gentleman of unquestionable credit and accuracy, the Rev. John Thorpe.

"This is to acquaint you with the plain true matter of fact, which public intelligence has enormously disfigured with falsities. A great personage, who came to Rome in January, soon after the death of his virtuous Father, and who has ever since been distinguished by a noble conduct, in which no one has found a subject of reproach, on Easter Sunday evening (March 30) signified an inclination of making a visit on the next morning to the English College, if no difficulty should be objected. He particularly expressed *this condition*; being very far from shewing any kind of superiority that in the present circumstances might displease. His intention was communicated to the College, where every one received the intimation as an honour done to the House and whole community; no one suspected that there could be any difficulty in admitting a visit from the *Son*, after they had constantly shown so many marks of respect to the *Father*; and no prohibition from the Government had ever been notified to any subjects of the three kingdoms, who are settled here. Accordingly on Easter Monday, he came with three or four gentlemen, and his customary decent equipage. Some of the Fathers and Scholars were ready to receive him at the gate and conducted him up-stairs to the choir, from whence he heard a *low Mass* said by Mr. J. Lamb, and after it, the *Exaudial* and Prayer according to custom.

* This Royal Exile left, by his illustrious consort Maria Clementina Sobieski, but two children, 1st. *Charles Edward*, born 31st December, 1720; oblit. Rome 31st January, 1788, 2nd, *Henry Benedict*, born 26th March, 1725, created a cardinal 3d July, 1747; died at Frascati 31st July, 1807. To the immortal credit of his late Majesty George IV. a monument, bearing the following inscription, was erected at his expense, in St. Peter's at Rome, to their united memory:

JACOBO TERTIO, JACOBI SECUNDI
MAJOR. BRIT. REGIS FILIO
CAROLO EDUARDO
ET HENRICO PATRUM CARDINALIUM DECANO
REGIS STIRPIS STUARIE POSTREMIS.

An engraving of this beautiful work by Canova, may be seen p. 364, of the Penny Magazine, for September, 1840.

As several desired to kiss his hand, he made a stop in the hall, and stood whilst they did so. Then taking leave in a very courteous manner, he immediately went to his coach and returned to his own palace. No more was said or thought of the matter, either at his Court or in the College. But the evil, or interested people, who are numerous in this city, soon spread many lies about: they said, that there had been a most solemn *High Mass*—that the English had placed their guest on a magnificent *Throne*—had *crowned* him with great pomp, and *sworn an oath of allegiance* to him, and that a *grand Te Deum* had been performed on the occasion by a select band of music. How infamously false soever all these stories were, yet to the eternal shame of the city, persons were found so abandoned, as to offer to *swear* to the particulars, of which they declared themselves to have been *eye-witnesses*! No prudent person ever imagined that such false and extravagant reports would make any impression at Court (Roman), and indeed no notice seemed to be taken of them at Monte Cavallo; and the same great personage who had been at the English College on Monday, went on the two following days to the *Irish Dominicans* at St. Sisto, and *Irish Franciscans* at St. Isidore's; and on Friday in the same week, went in like manner to the *Scots College*. He heard Mass at each place, and no one apprehended that they had done amiss in receiving the visit he had been pleased to make. The *Irish at St. Sisto* scarce thought that they did enough for him, without giving him the most public marks of a distinctive honour; and hugged themselves for having thus far outdone their countrymen at *St. Isidore*, or the *Scots and English Colleges*. Monte Cavallo, that hitherto appeared regardless of what passed in the private communities of a few exiles, began to complain, that its Sovereign, the Pope, had been insulted in the Houses, and by the persons, who are maintained by his liberality. The Cardinals were very uneasy, and some of them urged his Holiness to punish the offenders. Accordingly exact informations were gathered of all that had passed, and the four Superiors were particularly examined in regard of what had been done in their respective Houses. The Pope was much displeased, and two or three Cardinals irritated him more. The Secretary of State would have accommodated matters, with the satisfaction of his Holiness, but his displeasure was increased by those who were unwilling to see it abated. Punishment became unavoidable. Accordingly, in the evening on Tuesday, the 8th inst. (April) four days after the visit made to the Scots College, orders were sent for the Superiors of the four Houses to be deposed from their office, and go out of Rome. The Prior of the Irish Dominicans, and the Guardian of

the Franciscans went off next morning, the first to Clivia Vecchia, the other to Capranica. On Thursday, the 10th, the English Rector (F. Booth,) departed for Terni, and old Abbé Cozzi went away to Tivoli on the morning following, notwithstanding all the intercession which Cardinal Albani, Protector of the College, could make, either to obtain a reprieve, or leave for the old man to go to his vineyard near Marino. A proposal is also said to have been made, for punishing the Scholars of the two Colleges, but it was rejected. On the same occasion Abbé Grant, who was present and active in the visit paid to his countrymen, was summoned before the Governor, who read to him an order of Court, whereby he was forbidden to approach the Palace, either alone, or as a companion of others, with some menaces that his pensions, which he has here, amounting to about 20 Roman crowns per month, would be taken from him; but the nephews of his Holiness have so much interested themselves in his favor, that he is with out any further apprehension. There is however no likelihood of the banished Superiors returning so soon as was once supposed, and perhaps they will never be allowed to come back, unless circumstances change more than can be expected from the present dispositions. F. Hothersal is appointed Rector of the English College, with orders to make no mention of the great personage in the domestic, or any other public prayers whatever, nor to permit his picture, or any other mark of distinction, to be placed in the Church upon any occasion whatever. Various are the conjectures of all these unexpected vigorous proceedings, which give great uneasiness to many, and may perhaps occasion some trouble to Catholics in England, even under a mild Government."

F. Booth found in his former pupil, (Lord Arundell,) a friend and patron. The noble Lord invited him to *Wardour*, and there the venerable priest finished his lengthened course, on 11 May, 1797. His mortal remains were deposited in his Lordship's family vault, below the sanctuary of the princely chapel.

BOOTH, RALPH, born 21 April, 1721; joined the Society under the name of *Sims*, (after studying Humanities at St. Omer, under F. Talbot), in 1737. He was Professed 2 February, 1755, and for some time was employed in the London mission. In 1767, I find him Professor of Logic at Liege, where he died 19 November, 1780.

* BOSCH, VAN FRANCIS, died at St. Omer, 17 September, 1698, æt. 36, Soc. 10.

BOSGRAVE, JAMES, born at Goodmanston, in Dorsetshire, "of a very worshipful house and parentage," as I read in a MS. of F. Persons. When yet a youth, he quitted England with the consent of his pious parents, studied a course of Rhetorick and Philosophy at Rome, and during 12 years,

Germany and Poland witnessed with delight his increasing reputation as a professor of Philosophy, Mathematics, and of the Greek and Hebrew languages. F. More informs us that he had entered the Society 17th November, 1664, and that he was ordained Priest at Olmutz, in 1572. His declining health whilst at Wilna, induced his Superiors to order his return to England, in hopes that his native air might restore the tone of his constitution. His parents were still living. Scarcely had he reached the British shore in the summer of 1680, when he was arrested and immured within the Tower of London. His early and long absence from England, had almost made him forget his vernacular tongue. On 14 November, 1681, he was arraigned at the King's Bench, with F. Edmund Campian, and others; and on 20th of that month received sentence of death; but in consequence of interest made in his behalf by Stephen (Battori) King of Poland, Queen Elizabeth consented not to dip her hands in his blood, and at length was prevailed on to restore him to liberty, and he was accordingly discharged from the Tower 21 June, 1685. Returning to Poland, this worthy confessor terminated his meritorious life by a most Christian death, at Calizzi, 27 October, 1621, or as another account sets forth, in 1623, "*septuagenario major.*"

In a small Svo. vol. printed at Rheims, in 1683, by John Fogny, entitled, "*A true Report of the late apprehension and imprisonment of John Nichols, Minister at Roan, and his Confession and Answers made in the time of his durance there,*" I find a letter of five pages, called

"*The satisfaction of Mr. James Bosgrave, the godly Confessor of Christ, concerning his going to the Church of the Protestants at his first coming into England.*" It is highly commendable for zeal, spirit, humility and eloquence.

BOUCHER, RICHARD, born in America, 17 August, 1696, admitted into the Noviceship at the age of 17: for many years was Chaplain to the Chichester family, at Arlington, in the North of Devon, and there his labours and life were ended on 18 Dec. 1760. In the parish register of Arlington, I read as follows:—

"1760, Mr. Richard Boucher was buried December, 20th."

BOUCHER, WILLIAM, elder brother of Richard, born 14 July, 1682, joined the Order in 1700: for several years lived at Aston, in Staffordshire, and at Lullworth, in Dorsetshire. He died 28 Sept. 1757.

* BOUILLION, ARNOLD, born 3 November 1683; died at St. Omer, 1 June, 1740, Rel. 29.

* BOURDEAUX, NICHOLAS, admitted into the Order 22 October 1707, died in Maryland in July, 1718, æt. 42.

* BOURIGNON, GILES, died at Watten

10 September, 1673, æt. 35, at the end of his first year's Noviceship, but deserving the character in the An. Lit. of "*vir Probus ac sedulus*."

*BOURNIER, JOHN, born at Salines, (Jura Department) 29 September, 1759; admitted at the *Hodder* Novitiate 7 September, 1806; for many years filled the situation of Cook and Sacristan, where every one esteemed and respected the good old man for his obliging disposition, religious simplicity, uniform and unaffected piety. He closed a life of usefulness and merit on the morning of 10 January, 1838, by the death of the righteous.

*BOUVART, JOHN BAPT., died at Watten, 6 August, 1724, æt. 48, Rel. 18.

*BOWES, THOMAS, died at Rome in 1639. I suspect this is Mr. Thomas Bowes, who was twice arraigned at *York*, for not going to the Church, burnt through the ear and in the hand, and discharged in March, 1592.

BRACY, EDMUND.—This English Father died, I think, at Beoley, in Worcestershire, 28 July, 1782, æt. 73, Rel. 52, Prof. 33.

*BRADFORD, THOMAS, of Cambridgeshire, died at Ghent, 1 November, 1668, æt. 56, Soc. 30.

*BRADLEY, JOSEPH, born in Mitton parish, December, 1791; and died most piously at Stonyhurst College, 16 February, 1837, Soc. 5.

BRADLEY, RICHARD, of Lancashire: at the age of 18 gave himself up to God in the Society. Ordained Priest, he laboured with heroic zeal and courage; when falling into the hands of the pursuivants, was committed a close prisoner at *Manchester*, where he died of the jail fever, before his trial, 30 January, 1646, æt. 41.

*BRAY, JAMES, (alias *Yeatman*).—This devout Scholastic died at Watten, 12 March, 1686, in the first year of his Noviceship, æt. 21.

BREADNALL, JAMES, born 8 April, 1718; admitted at the age of 21; enrolled among the Professed Fathers eighteen years later; died in the Maryland Mission 9 April, 1772.

*BREBION, FRANCIS, died at St. Omer, 9 February, 1694.

BREBION, PHILLIP, a native of Boulogne. This most trustworthy and able lay-brother died in the English College at Liege, 31 July, 1703, æt. 72, Rel. 50.

*BRECHTET, GEORGE, died at Rome, 10 February, 1763.

BRENT, HENRY, whose true name was *Aspinal*, born in Lancashire, on Lady-day, 1715: entered the Novitiate of Watten at the age of 19, and rose to the rank of a Professed Father in 1752. This excellent divine and very discreet and virtuous Religious, after cultivating the vineyard in the North of England, and for some time at Stapehill and Wardour, was fixed for the last ten years of his life, at Irnham Hall. On a grave-stone in Irnham Church may be read the following inscription:—

To the Memory of the Revd.

Mr. Henry Brent, many years
Chaplain to Lord and Lady Arundell,
Who departed this life the 9th of
January, 1784, aged 70.

R. I. P.

"I hope to see the good things of the Lord, in the land of the living." Ps. xxvi.

The reader will perceive that the epitaph has added a year to his age.

BRENT, JOSEPH, born 16 September, 1726; admitted 7 September, 1745; died at Ghent, 13 July, 1763.

BRENT, THOMAS, was brother, I think, to *Henry B.* born 21 October, 1719, joined the order at the age of 21; was professed in it 18 years later. After serving the mission of *Brough* for several years, and *Mosely*, he retired to Liege College, where he died 25 October, 1773.

BRETT, ROBERT.—This good Father, who made piety amiable by his serene and cheerful disposition, died at St. Omer, 3 Nov. 1678, Rel. 24, having been enrolled among the Professed Fathers but 3 months before.

BREWER, JOHN, born at Fishwick, near Preston, 29 December, 1732; entered the Society at the age of 20. In June, 1764, commenced his missionary career at Odstock, the seat of the *Webbs*, near Salisbury, but at Michaelmas of the year ensuing, was removed to Shepton Mallett, where he continued until his lamented death, 1 September, 1797. See the *London Chronicle* of that time. His precious remains were deposited in Bristol Chapel; the mission of which, with Shepton Mallett and Exeter, have cause to cherish his memory.

BREWER, THOMAS, younger brother of *John*, but the faithful imitator of his pious example: he was born 19 June, 1743; admitted into the Society in 1761; for a short time was chaplain at Lydiat and Fazakerley, near Liverpool; was thence appointed to the incumbency at Bristol, a mission created by the venerable *F. Scudamore*, (of whom more hereafter): here he died 18 April, 1787.

BREWSTER, WILLIAM.—All that I can collect of this worthy Father is, that he died incumbent at *Norwich*, on 31 October, 1758, Soc. 34, æt. 68.

BRIANT, ALEXANDER, of Somersetshire: after studying at Harts Hall, Oxford, he went to Douay and Rheims, and was sent to the English mission in 1579. His Apostolic career was short indeed: for he was apprehended 28 April, 1581, and after enduring worse than cannibal torture in his prison, was led forth to martyrdom, which he suffered at Tyburn, 1 December, 1581, æt. 28. For two years before his death, he had determined to embrace the Institute of St. Ignatius. See his letter full of the divine spirit, which he addressed to the Fathers of the Soc. pp. 16-17, of Tanner's *Martyrs of the Order*, and which Mr. Dodd

would have done well to insert in his History. God granted him in prison the fulfilment of his wishes. See Wood's *Athenæ*, p. 167, vol. i., and especially Bp. Challoner's *Memoirs of Missionary Priests*. Also Andrew's *Review of Fox's Martyrs*, vol. iii.

BRIANT, HENRY, of London.—In the Provincial Return of 1655, he is reported then to be 56 years old, of which he had spent 25 in the Society, and to have made his solemn Profession on 14 February, 1643. He died in England 14 October, 1658.

BRIANT, ROBERT, of Somersetshire.—At the age of 37, was aggregated to the Order, and on the following year, was sent to the English mission. He was chiefly employed in the residence of St. Stanislaus, where I suspect, he finished his course, 29 March, 1658, æt. 70.

BRINKHURST, GEORGE, admitted in 1694 : was ordained Priest in 1703 : died at St. Omer, 15 October, 1759, æt. 64.

BRINKHURST, THOMAS, sometimes called *Meara*, brother I believe, to *George* : joined the order in 1698 ; and died at St. Omer, 26 August, 1728, æt. 51.

***BROMFIELD, LAURENCE**, died at St. Omer, date unknown.

BROCKHOLES, CHARLES, of a very respectable family in Lancashire. At the age of 21, he renounced the world in favour of the Society of Jesus ; and in the sequel became the principal founder of the *Wigan* mission, which, I find, he served many years, as well as Blackroad. He died at Wigan, about half-past one o'clock P.M. on 20 February, 1759, æt. 75. In a memorandum of the time I read :—

“ Mr. Charles Brockholes built a house and chapel at Wigan, out of his own *peculium*. The town did not contribute. Only one in the town gave him about £5.”

BROCK, JOHN, (*veré Morgan*) a kinsman of *F. Thomas Fitzherbert*. In the infancy of the Maryland mission he devoted his energies to the Apostolic work of instructing the poor natives. This good Father in an original letter now before me, of 3 May, 1641, thus expresses himself : “ I would rather, labouring in the conversion of these Indians, expire on the bare ground, deprived of all human succour, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want.” Within five weeks after this magnanimous sentence, viz. 5 June, 1641, he sunk under the accumulation of fatigues and privations, and passed to immortality.

BROOKE, ADAM, of a respectable family in London ; after studying for five years at Oxford, he retired abroad for conscience sake, and proceeding to Rome, incorporated himself with the Society in 1564. Lithuania, in the sequel, became the principal theatre of his services and religious virtues. After enlightening and edifying the

said province, he died at Wilna, universally regretted, on 5 July, 1605, æt. 63, Prof. 27.

BROOKE, CHARLES, born in Rack Street, Exeter, on 8 August, 1777. He was naturally a strong child ; but in consequence of three successive falls, through the carelessness of his nurse, (as his mother has told me) he became very weak and delicate. In the eleventh year of his age he was sent to the Academy at Liege, which he entered on 16 July, 1788, and distinguished himself by his assiduity and piety. On 13 June, 1802, he was promoted to Holy Orders, at Maynooth, by A. Bp. Troy ; and on the following year, viz. 26 September, 1803, he joyfully consecrated himself to God in the revived Society, at Hodder. He took his rank as a Professed Father, 8 September, 1818.

It would take a volume to detail his services to the College of Stonyhurst and to the English Province, as a Professor, and a Director of Studies, as a Superior of his Brethren, and as a Missionary also, (for he refounded the Enfield Mission to which he was appointed in 1817, and opened its present chapel, 11 July, 1819). After discharging to his flock every duty of the good Pastor, he was declared Provincial 15 February, 1826. In the Spring of 1829 he held at Stonyhurst the 1st Provincial Cong. of the restored Society in England, from which great blessings accrued to the members. That invaluable Establishment, the Seminary, (or New House of Studies) he had the comfort of opening on 30 July, 1830. After governing his subjects in the most exemplary manner for upwards of 6 years, he resigned his office to F. Richard Norris, 28 May, 1832, and was made Rector of the abovementioned Seminary. In June, 1838, he was released on account of declining health, from that Superiority, and has been since employed as Spiritual Father, both there and at Stonyhurst ; and as Director of the Studies, and Rector of the College of St. Aloysius.

***BROOKE, EDWARD**, of Staffordshire : admitted for a lay-brother at Louvain, 7 July, 1607, æt. 30. Two years later, immediately on his reaching Valladolid, he was taken ill and survived but nine days, p. 394, *More's Hist.**

N.B. Of *Henry* and *Joseph Brooke*, I can recover no information.

BROOKE IGNATIUS, was long employed in the Midland District of England. Retiring to St. Omer, he died there 10 March, 1751, æt. 80. Soc. 52.

BROOKE, LEONARD, born in Maryland, 14 January, 1750, at the age of 19 entered the Novitiate : for some time was chaplain at Slindon ; but spent the greater part of his missionary life at Lullworth, where he

* *Edward Brooks*, a Clergyman of distinction, according to Dodd, p. 385, vol. ii. *Church Hist.* was admitted into the Society in 1611 ; but I can find no other account of him.

died 7 July, 1813. As a catechist he was justly admired. His mortal remains were deposited in the family vault of the *Welds*, below the chapel, with the following epitaph from the pen of his friend, the Rev. Charles Plowden :

P
A X ω
H S E

Leonardus Brooke, olim
Soc. Jesu Alumnus: annos amplius XX.
Hujus sacræ Ædis Sacerdos et
Custos, cui locum sepulturæ inter
Suos dedit Thomas Weld
Pietatis causa. Decessit Non. Julii
An. MDCCCXIII.
R. I. P.

BROOKE, MATTHEW, admitted 24 July, 1699, aged 27; died in Maryland in the year 1762.

BROOKE, OSWALD, sometimes called *Thomas Poulton*, died in England, in 1635.

BROOKE, ROBERT.—This worthy Father died in the Maryland mission 18 July, 1714, æt. 51, Soc. 30.

BROOKE, THOMAS, on 10 June, 1701, gave himself up to God in the Society: for many years served the mission of Tusmore: retiring to Ghent in an honoured old age, he meekly departed this life on 6 March, 1761, æt. 82.

* BROOS, JAMES, died at Watten, 1 October, 1684.

BROOKESBY, or BRUNSLEY, WILLIAM, for they are the same person, though F. More appears, in pp. 25 and 27, to make them distinct. In a letter of Dr. Allen, dated 3 August, 1580, to his dear friend, F. Agazzari, at Rome, he mentions that this very noble and accomplished youth, who for some years had been educated at Douay, but on coming to his fortune had returned to England, had a strong inclination to the Society—that he was proceeding then to Rome with Mr. Thomas Hemerford, (afterwards the Martyr) for the purpose of entering the Order. He was not admitted, however, until 10 October, 1583, and died most holily, before the expiration of the two years' Noviceship, viz. 7 August, 1585, æt. 26.

* BROWNING, JOHN, died at St. Omer, 8 October, 1636.

BROWN, ANDREW, admitted 30 July, 1697: died at St. Omer, 26 April, 1703, æt. 30.

BROWN, CHARLES.—I have seen his short but gratifying account of the state of the English mission, S. J. It is dated "*E. Collegio Sti. Xaverii*," 24 July, 1635. He survived 12 years, dying 5 April, 1647.

I meet with another Father of this name a century later; but can only discover that he died in 1737.

* BROWN, EDWARD.—This promising Scholastic died at Liege 7 December, 1770,

æt. 27; he had been admitted at Ghent, 15 July, 1767.

* BROWN, GEORGE.—This Devonshire lay-brother, who devoted himself to the care of the sick, and was remarkable for his skill in pharmacy, died at Watten, 10 January, 1670, æt. 51, Soc. 30. His loss was deeply deplored by the surrounding poor.

A Rev. Father of this name, and a native of Lancashire, retiring from the Gateshead mission, died at Pontoise, 4 May, 1735, æt. 65, Soc. 47.

BROWN, HUMPHREY.—From F. Matthias Tanner's "*Brevis Relatio*," so often referred to in the foregoing pages, we collect that the family name of this blessed man was *Evans*—that he was a native of Carnarvonshire—that after an academical education at Oxford, he was reconciled to the Catholic Church at Paris, 1618—that after completing the higher studies at Rome, and his promotion to the Priesthood, he was ordered to the English mission. The Provincial's return of 1655 informs us, that he was then 58 years old, of which he had spent 30 in the Society, and 29 on the mission, and that he had made the Profession of the Four Vows on 6 August, 1637. Worn out with Apostolic labours, and with old age, and actually apoplectic and bedridden, the venerable man was suddenly pounced upon by a party of brutal soldiers, during the excitement occasioned by Oates' Plot, on Christmas Day, 1678. Finding this accused *conspirator* incapable of being removed, they reluctantly left him to die a natural death in his own chamber, which happened within three weeks later, viz. 14 January, 1679.

BROWN, JOHN: died in England 26 June, 1683.

BROWN, LEVINUS, (the friend of *Pope the Poet*.) was born in Norfolk, 9 September, 1671: at the age of 20 was received an Alumnus of the English College at Rome: admitted when in Priest's orders, as a Novice at Watten (as I find in a journal once kept there) on 4 July, 1698; and his great merits procured him the honour of being enrolled among the Professed Fathers, on 31 March, 1709. F. Brown passed through most of the Collegiate offices, and filled the situation of Provincial from 1 October, 1733, to 20 July, 1737. In his old age this patriarch saw his brethren on 19 October, 1762, despoiled of their property, and turned adrift from their College of St. Omer by a tyrannical government. Too infirm to be removed, he was suffered to remain in the College, where his lamp of life was at length extinguished on 7 November, 1764, in the 94th year of his age, and 67th of Rel. In the "*London Chronicle*" of 1 December, 1764, is an interesting article on the subject.

F. Brown's translation of *Bossuet's Variations*, &c., in two octavo vols. London, 1742. is noticed by Mr. C. Butler's *Book of the Roman Catholic Church*, p. 164.

I believe F. John Joseph Johnston, of the Ven. O. S. B. who died full of years and merits, 9 July, 1723, was the first Translator into English of Bossuet's "*Exposition of R. C. Faith*." I suspect that he was also the translator of "*The manner of performing the Novena, and the Devotion of Ten Fridays, in honour of St. Francis Xavier*," 12mo. 1741, pp. 117. Was he not the author of "*The Protestants' Trial by the Written Word*," 8vo. Brussels, 1745, pp. 220? and reprinted in 1775, and 1801, and 1843.

* BROWN, SAMUEL, see *Mousson*.

BROWN, WILLIAM, was uncle, brother, and nephew to the Viscount Montague, and nephew to the Duchess of Feria (Dorner), but much more ennobled by his virtues, especially his profound humility, and his vehement love of Almighty God. For the edifying life of this devout temporal coadjutor, see pp. 406-7-8-9 of F. More's Hist. In one circumstance, however, his narrative varies with the statement of the Annual Letters of 1613, that this noble youth was converted, with Dr. Benjamin Carrier, and some others, by one of the Reverend Fathers at *Louvain*. It is strange to see how differently the date of his death is given. *Dreux* places the event in 1617. *More* does not positively state it. *Constable*, p. 228 of his Specimen of Amendments proposed to Mr. Dodd, mistranslates *More*, and fixes it to the year 1633. But the truth is to be ascertained from the Annual Letters of 1637, which prove that he concluded his laborious and most pious life, after a short illness at Liege, on 20 August, 1637, æt. 59. Soc. 23. See also *Florus Anglo Bavaricus*. Lord Anthony Mountague, translated the life of St. Francis of Assisium by St. Bonaventure; who was F. C. that dedicated it to the Lady Winifred, Englefield?

* Another temporal coadjutor of this name died at St. Omer, 5 March, 1638.

BRUERTON, JOHN, of Shropshire, was admitted in 1651, æt. 18. I meet with him four years later, after which I lose sight of him altogether.

* BRUNEAU, JOSEPH. Of this temporal coadjutor, who died shortly after the suppression of the Society, I can recover no particulars. Born 28 October, 1704; admitted 9 September, 1721.

BRUNETTI, JOSEPH, after studying Humanities at St. Omer's College, entered the Novitiate at Watten, 7 September, 1689. I cannot follow up the course of his life, after taking his simple vows, two years later; but he died at Rotterdam, 17 January, 1715, æt. 44.

BRUNING, ANTHONY, was most certainly employed in the English Mission in the years 1701 and 1703, and died 19 January, 1704.

BRUNING, ANTHONY, was born 7 December, 1716; joined the Society at the age

of 17, and was admitted to the profession of the Four Vows 2 February, 1751. After teaching Philosophy, he was sent to the Mission, but was recalled to take the chair of Theology. His M.S. Treatises *de Gratia, de Deo, de Trinitate*, abundantly show how competent he was for that important office. This learned and holy man died at Liege, 8 August, 1776; he went off without any apparent pain, and with extraordinary tranquillity.

BRUNING, FRANCIS.—This Scholastic died at Liege, 10 March, 1753, æt. 21, Rel. 3.

BRUNING, GEORGE, brother of Anthony the eminent Theologian, at the age of 18, and in the year 1756, followed the example of his brother in adopting the pious Institute of the Society. His first mission I believe was at Southend, near Soberton, Hants; for several years afterwards he lived at East Hendred, Berks. His half sister Mary had married John Thomas Eyston. Retiring to Isleworth, he died there 3 June, 1802, æt. 64. He published "*The Divine Economy of Christ*," 8vo. London, 1791, pp. 139. Five years later he sent to the press a 12mo tract of 43 pages, "*Remarks on the Rev. Joseph Berington's Examination of Events termed miraculous in Italy*."

* BRUYNICK, LAURENCE, This temporal coadjutor died at Watten, 17th April, 1655, æt. 69. Soc. 43.

BUCKLEY, ROBERT, of Wales, was appointed to the Penitentiary, at St. Peter's, in October, 1672; died at Rome, 6 July, (another account says 27 July,) 1680, æt. 61, Soc. 40.

BUCKS, ROBERT, All that I can glean of this Father is, that he died in England, 10 February, 1648.

BULLER, JOHN, born 25 February, 1746. He had actually completed the study of Philosophy and two years of Theology, before he embraced the Institute of St. Ignatius. For many years he served the Mission of Little Crosby and Ince, near Liverpool, where he died 14 December, 1811.

BULMER, WILLIAM, died in England. 21 October, 1689.

BURDETT, ANTHONY, of Yorkshire. At the age of 32, this pious soul, thirsting after religious perfection, placed himself among the Novices. Filled with the spirit of the Institute, he was promoted to the rank of a Professed Father, 1 July, 1653. He died in England, 14 September, four years later, aged 47, and is commended in the Annual Letters, for his ability and success in Controversy.

* BURDETT, LEWIS, (alias *Hussey*.) This promising Scholastic died in 1733, æt. 22, Soc. 4.

BURNETT, THOMAS, made his simple Vows at Watten, 8 September, 1683, æt. 22: was professed 25 July, 1699; became

Chaplain at Broughton Hall, where, I think, he died, 1 September, 1727.

BURTON, CHRISTOPHER; after serving the Lytham Mission, retired to Watten, where he departed this life, 23 July, 1744, æt. 73, Rel. 51, Prof. 33.

BURTON, EDWARD, of London. At the age of 25 he became a Novice of Louvain, and fifteen years later, viz. about 1624, died in England, at the early age of 40. His translation of Pere Veron's "*Defeat of Henche, the Calvinistic Minister*," was printed at Douay, 1616.

BURTON, JOHN, recalled from the mission to be Minister at Watten, he died there 22 August, 1638, Soc. 5. According to the Annual Letters, he was endeared to all who knew him, of very engaging manners, most humble in his demeanour, and conspicuous for his obliging disposition and charity.

BURSTARD, or BUSTHARD, JOHN, of Oxfordshire. F. More, p. 21, Hist. informs us, that in the 19th year of his age he was admitted at Louvain. Appointed Professor of Philosophy at Douay, whilst his friends conceived the highest expectations from his brilliant talents. he was hurried to an untimely grave in the 27th year of his age, in the year 1576.

BUSBY, GEORGE, was of a good family in Oxfordshire, but actually born at Brussels. Apprehended at Mr. Powtrall's, West Allam, by Justice Gilbert, (who received the £100 reward for this service) on 16 March, 1691, as an accomplice in Oates' Plot, he was condemned at Derby for his priestly character, 25 July following, but was discharged on producing a pardon from the King. He died at St. Omer's College, 25 July, 1695.

BUSBY, JOHN, admitted into the Society at the age of 20; Professed 2 February, 1717; for a time served the mission of Briin, near Ashton; was Rector of the College of St. Francis Xavier from 8 May, 1734, to November, 1739. Died 20 July, 1743, æt. 64, Soc. 44.

BUSBY, RICHARD, died in England, 8 April, 1648.

BUSBY, THOMAS.—This venerable Father, whilst Rector of his Brethren in the College of the B. V. Mary, is described as excelling in the art of government, and a model of the missionary life. Retiring to Liege, he there rested from all his labours on 25 April, 1750, at the advanced age of 94, Soc. 75, Prof. 57.

BUSBY, WILLIAM, was admitted 7 September, 1667, æt. 23; but I have no means of pursuing his history.

BYERLY, CHARLES, born in Leicester-shire, 2 May, 1718: joined the Order in 1738; ended his days in 1796, at Watten, where he had first imbibed the primitive spirit of the Society.

*CADRON, FRANCIS.—This Belgic lay-

brother died in the English College at Liege, 10 February, 1778, æt. 50, Soc. 24.

CALDWELL, WILLIAM.—His name occurs p. 290, of More's History, amongst the many English members of the Society who died in Spain, in the early part of the 17th century.

*CARLS, FRANCIS, a temporal coadjutor who died at Watten 23 August, 1711,

CALLAWAY, or CATAWAY, HENRY, admitted 1693, was studying Theology at Pont-a-Mousson, in 1701; three years later I find him employed in the Maryland Mission; but he died at Watten 13 March, 1718, æt. 43.

CAMPAN, CHARLES, of London. Whilst on the English mission, he passed by the name of *Wilkinson*. He was a man of considerable literary attainments. His death occurred at Rome, whilst Rector of the English College in that city, 14 December, 1686, æt. 64, Soc. 43.

CAMPAN, EDMUND, was born in London 25 January, 1540, the actual year of the foundation of the Society of Jesus, of which he was destined to become a brilliant luminary. His parents were honest Catholics, but straitened in circumstances. After distinguishing himself as a Scholar of Christ's Hospital, Edmund was recommended to *Sir Thomas White*, as a fit subject for admission into his recent and most noble Foundation of St. John's College, Oxford. The worthy founder dying 11 February, 1566, æt. 72, his remains were brought from London to the College Chapel for interment, and Campan was selected to pronounce the Latin Funeral Oration before the Members of the University; and he acquitted himself of the task to the satisfaction of his hearers. On two or three occasions he was also appointed to address Queen Elizabeth, at Woodstock or Oxford, and such was the opinion that *Sir William Cecyll*, afterwards *Lord Burghley*, (for so he spells his name) conceived of his pregnancy of wit, erudition and good taste, that he pronounced him to be one of the *Diamonds* of England.

But amidst all the applause that he received, and the fair prospects of fortune and fame that glittered before him, Campan's heart was any thing but happy. The reading of the works of the primitive Fathers contributed to increase his perplexity: his worldly friends witnessed with pain his growing anguish and inward conflict, and to bind him irrevocably to the new religion, by dint of importunity prevailed upon him to receive from Dr. Richard Cheyney,* Bishop of Gloucester, the or-

* I have heard it asserted, that the beautiful and persuasive letter addressed by Campan to this Bishop, 1 November, 1571, produced his conversion. But with deference I submit that such an occurrence could hardly have escaped the knowledge of F. Robert Persons, who says, in p. 243, of his "*Review of Ten Publicke Disputations*,"

der of Deacon. This proceeding formed the climax to his misery. So bitter was his remorse that he hastened to throw up his fellowship, quitted the University on 1 August, 1569, and went with his friend *Richard Stanthurst* (son of the James Stanthurst who had refused, for conscience sake, the Chancellorship of Ireland) to Dublin, which he reached on the 24th day of the same month and year. During his residence there, he wrote his classical discourse "*De Juvene Academico*," as also in English, "*The History of Ireland*," the manuscript copy of which reposed in the Cotton Library, until Sir James Ware published it in folio, Dublin, A.D. 1633.* Threatened with arrest by the Queen's Commissioners, he fled from Dublin to Turvey, the seat of *Sir Christopher Barnwell*; but finding that diligent search was making for him, he crossed over to England, disguised as the servant of *Melchior Hussey*, then the Steward to the Earl of Kildare. In the summer of 1571, he arrived at Douay College, where he spent somewhat more than a twelvemonth in close application to Theological studies. Proceeding to Rome early in 1573, he obtained admission into the Society of Jesus, and was sent to Brinn, or Brunn, to pass the Noviceship. In the sequel, the city of Prague became the special theatre of the display of his eminent virtues and splendid abilities. There he taught Rhetoric and Philosophy with unprecedented admiration; there he formed the minds of youth to the exercise of piety and divine love; there he was promoted to Holy Orders, and sought in the duties of the ministry to enkindle that fire which Jesus came to cast upon the earth. In the meanwhile, Dr. Allen was soliciting Pope Gregory XIII. to order some English Fathers of the Society to the mission of their native country. Campian was named and approved, and received a summons from the fourth General of the Order, F. Everard Mercurian, to repair to Rome without delay. On this occasion a remarkable circumstance occurred, which I will give in the very words of F. Persons:—"I had my relation of a learned grave Spanish Father, called *Franciscus Antonius*, who was then Confessarius to the Empress, that afterwards died in Spain: the very same night that this news arrived at Prague, a certain virtuous young man of

the Society, of the country of Silesia, and of opinion of much sanctity with all of that College, rising before his fellows next morning, went to F. Campian's chamber door, and wrote over it

CAMPIANUS MARTYR,
whereof all men there did wonder, and make great reflection thereof, and, as I remember, the said Father told me, his Superiors had given him a penance for doing it."

On Holy Saturday, 3 April, 1580, the zealous Father arrived at Rome, and on the 18 quitted for his mission with his colleague F. Persons. The General of the Order severely forbade them both, by word and writing, says F. Bartoli, (c. 6 and 8. lib. 2, *Ingliterra*) to interfere, directly or indirectly, with any state or political concern: they were neither to treat such subjects, or listen to them.

Father C. sailed from Calais on 24 June, 1580, and reached Dover the next morning. For the details of his apostolic course, his apprehension on 16 July, 1581, and of his glorious death on Friday, 1 December following, we refer our readers to F. More's History, Book iii., to his Life by F. Matthias Tanner, to p. 183, of Southwell's Bibliotheca, and particularly to the Memoirs of that lover of truth, Bishop Chaloner, and Andrews' Examination of Fox's Martyrs, vol. iii. p. 495. We learn from Persons' letter, dated 26 May, 1589, that the saintly Lewis de Granada wrote in Spanish the Life of F. Campian. Dr. Stapleton, in Prompt Moral. 6th Sunday after Easter, and 9th Sunday after Pent. speaks of him in glowing language.

The works of F. Campian were edited first at Paris, in a small octavo vol. A.D. 1618, pp. 476. The last one hundred pages detailing the history of his death, were translated into Latin from the Italian, by the learned Secular Priest, *Robert Turner*, His "*Opuscula Selecta*" were published in 12mo. at Antwerp, in 1631, pages 460.

The Treatise "*Decem Rationes*" written in Lancashire, and privately printed at Lady Stonor's House, at Henley, has gone through numberless editions. Richard Stock published an English Translation in London, as early as 1606.

Anthony Wood, p. 305, lib. ii. Hist. and Antiq. Oxon. Univ. honestly admits that Campian was "*Theologus apprime doctus, judicio subacto et eloquentia consummata*."

In the Stonyhurst Library is a folio vol. of "*Loci Communes Theologici*," said to have been written by F. Campian. See his Life by F. Paul Bombinus, S. J., an enlarged edition of which was published in octavo at Mantua, in 1620.

CAMPIAN, RICHARD, of a distinguished Herefordshire family, admitted to the No-

* Reprinted in Dublin, in 1809. N.B. A M.S. copy of 1571, was given by Henry Duke of Norfolk in 1678, to the Library of the College of Arms, London, and is numbered xxxvii.

&c. printed in 1604, after mentioning his friend Campian's eloquent epistle to the Bishop "From a Zuinglian he became a Lutheran, and so lyved and died in the late Queens's days." viz. 25th April, 1579. See also pages 247-8, of Strype's History of the Reformation under Queen Elizabeth.

vitiate at the age of 22, and to his Religious Profession on 1 May, 1632. After labouring diligently in the English vineyard for 36 years, his Lord called him up to receive his retribution, 9 July, 1661, æt. 72.

*CAMPIAN, ROBERT, (alias *Wigmore*).—This pious youth died at Louvain, 7 May, 1614, æt. 23.

CAMPION, WILLIAM, joined the Society at the age of 25 : Professed in the Order 20 August, 1640. After suffering imprisonment and chains in England for the Catholic Faith, he retired to Ghent, where he finished his course 28 September, 1665, æt. 66. We have from his pen an octavo vol. "*On the Catholic Doctrine of Transubstantiation, against Dr. John Cosin*," afterwards Bishop of Durham. The book neither mentions the author, nor gives the date or place of printing, as Southwell observes in the *Bibliotheca*, &c.

CANELL, JAMES, admitted 7 September, 1671. Soon after his Ordinations was stationed in the Lancashire mission; and it is evident from Miss Clare Gerard's codicil to her will, dated 3 April, 1696, that he "then continued at or near *Wigan*." He probably remained pastor of the Faithful there, until his pious death 27 March, 1722, æt. 73. What relation was he to the Rev. Mother *Mary Canell*, 6th Abbess of the Poor Clares at Dunkirk? She was born in the Isle of Man, and died 29 December, 1704.

CANSFIELD, BRIAN.—This Confessor of Faith was a native of Lancashire. Whilst diligently attentive to the duties of a missionary in Yorkshire, he was arrested at the very altar, and hurried away in his vestments to York jail. The privations and sufferings he there endured so impaired and undermined his constitution, that he died about a month after his enlargement viz. 3 August, 1645, in York, æt. 65, Rel. 39.

CAREW, GEORGE. I think of Irish Parents, but born in Spain, and aggregated to the Neapolitan Province. For several years was Catechist to the British converts at Rome. Was living in 1792.

CARNE, FRANCIS, entered the Society in 1704; died in England prematurely 15 October, 1715, æt. 29.

CARY, CHARLES, (alias *Stavely*).—This brother died at Liege, 24 May, 1686, æt. 21, Rel. 4.

Q. Was he not related to Benedict Cary, who twice admitted into the Society, and twice abandoning it, died an example of true repentance in 1676, as is set forth in the Annual Letters.

CARY, FRANCIS, born in Devonshire, 1610 : at the age of 37 joined the Society; for some time filled the chair of Philosophy at Liege, but died in London 19 June, 1665.

CARY, JOHN, of Suffolk : died at Ghent 31 May, 1692, æt. 64, Soc. 43.

CARY, THOMAS.—Perhaps brother of John C., for he was born in Suffolk three years later, but admitted with him into the Order. Recalled from the Mission to be Rector of St. Omer's College, he died of hernia, æt. 51, leaving the character of "*Vir spectandæ virtutis, et teneris juvenum animis ad omnem pietatem formandis natus*." An Lit.

CARPENTER, HERMENEGILD, born in France; but in early life became a member of the English Province of the Society. After serving the Missions of Brinn, of Liverpool, and of Stapehill, he retired to Bury St. Edmunds, where he died 12 April, 1770, æt. 67, Rel. 49, Prof. 31.

CARPENTER, PETER, died at Ghent 28 June, 1681. I suspect this is the person mentioned in Bradshaw's Letter to Thurlow, 29 August, 1654. "The ship with masts departed hence (Hamburg) for London, two days since; I am this day told, that Carpenter, the Jesuite, is gone privately in her." Thurlow's State Papers, vol. ii. p. 571.

CARRINGTON, JOHN, died at Watten, 18 March, 1689.

CARROLL, JOHN.—In thinking of this Apostle of the United States we are reminded of the beginning of the 50th chapter of Ecclesiasticus "*Sacerdos magnus, qui in vita sua suffulsit domum et in diebus suis corroboravit Templum. Templi etiam Altitudo ab ipso fundata est*."

Dr. J. Carroll was born in Maryland 8 Jan. 1736. His family had emigrated from Ireland to America, in the reign of James II. One of his Ancestors was Secretary to Lord Powis, a leading minister in the cabinet of that unfortunate Sovereign. Remarking to his Lordship one day, that he was happy to find that public affairs and his Majesty's service were proceeding so prosperously, the Secretary received for answer, "You are quite in the wrong : affairs are going on very badly ; the king is very ill advised." After pausing a few minutes his Lordship thus addressed Mr. Carroll, "Young man, I have a regard for you, and would be glad to do you a service. Take my advice : great changes are at hand : go out to Maryland : I will speak to Lord Baltimore in your favour." He did so ; obtained some government situations, with considerable grants of land, and left his family amongst the largest proprietors of the Union. (This anecdote came from the late very venerable representative of the family, Charles Carroll, of Carrollstown, the last surviving asserter of American independence, who died 15 November, 1832, at the advanced age of 96. As a mark of respect to his memory, the offices of the United States Government at Washington, were closed the next day, by order of the President Andrew Jackson.) At an early age John was sent to St. Omer's College for education. After distinguishing himself

amongst his companions by docile piety and solid abilities, he entered the Novitiate at the end of Rhetoric, in 1753. He was soon appointed to teach Philosophy, and then Divinity; and for his merits was promoted to the rank of a Professed Father 2 February, 1771. Shortly after the fatal suppression of his Order, he returned to his native country. It is a remarkable fact, that he received from the Propaganda as early as 9 June, 1784, amongst other ample Faculties, the power of administering the sacrament of Confirmation throughout the United States. By the Bull of Pope Pius VI. bearing date 6 November, 1789, Baltimore was erected into an episcopal see, and Dr. John Carroll (who had been previously recommended for its mitre by 24 out of 26 Priests then living in America) was confirmed its first Bishop. To use the words of the Holy Father, "*nos ejusdem Joannis Carroll fidem, prudentiam, pietatem ac zelum perspectam habentes, quoniam magna cum laude, postremis his annis, nostro mandato, spirituali regimini præfuit eundem propterea in Apostolica potestatis plenitudine ejusdem Baltimorensis Episcopum et Pastorem declaramus, creamus, præficimus, et constituimus.*" The ceremony of his consecration was performed in Lullworth Chapel, Dorset, by Bishop Walmesley, on 15 August, 1790. The pleasing portrait of the new Prelate, painted by Peat, was engraved by Lovelace, the year above mentioned.

Dr. Carroll embarked at Gravesend, on 8 October, 1790, and after a disagreeable passage, reached his destination on 7 December. His first concern was to have an Episcopal Seminary, to which Mr. Nagot of the Sulpice at Paris, lent important assistance. Under his amiable and enlightened government, such was the wonderful increase of Catholicity, that Pope Pius VII. issued a Bull on 8 April, 1808, erecting Baltimore, into an Archbishopric, and creating as its suffragan Sees, New York, Philadelphia, Boston,* and Bardstown. At length, full of days and merits, the lamp of life of this founder of the American Hierarchy, so beloved of God and of men, quietly went out at Baltimore, on Sunday 3 December, 1815, in the 80th year of his age. See his Biographical Sketch, p. 71, and the narrative of his splendid funeral, p. 118, vol. iv. of *Andrews' Orthodox Journal*.

* This town had been the focus of intolerance and bigotry. The Congress assembled there proclaimed, 9th September, 1773, that "the late act establishing the *Catholic Religion in Canada*, is dangerous in an extreme degree to the Protestant Religion, and to the Civil Rights and Liberties of America." Even the Constitutions of New Jersey (Section 19th), of North Carolina (Sect. 32) and of South Carolina (Section 12 and 13) as late as the year, 1790, denied equal rights of citizenship to all that were not of the Protestant Religion."

We have from the pen of this talented and zealous ecclesiastic, an answer to the Rev. Charles Wharton (his near relation,) printed at Annapolis, in 1785, and reprinted at Worcester the same year, (octavo, pages 120)—an excellent work. The unfortunate Wharton (born 25 July, 1748, and admitted into the Society, in 1766) seduced by vanity and pleasure, deserted the service of virtue and religion, and pitifully and basely reviled and slandered his former creed and profession, which censured and reprobated his misconduct. In a letter of F. John Thorpe to the Rev. Charles Plowden, dated from Rome 17 February, 1787, is the following just observation:—"Mr. Wharton's present condition is like what has commonly been the end of Apostates—a wife—wretchedness—obscurity—and remorse without repentance." The miserably man married a second wife. In a letter dated Whitmarsh, near Washington, 30 May, 1832, he is thus mentioned. "Poor old Mr. Wharton is continually tortured by his conscience. His cook at the parsonage house, near Trenton, a good Irish Catholic, fell dangerously sick, and as no priest could be procured, Wharton said to her, 'Although I am a Parson, I am also a Catholic Priest, and can give you absolution in your case.' She made her confession to him, and he absolved her." Père Grivel, the writer of the letter, had this account from Mr. Wharton's nephew, a good Catholic, and a Magistrate of Washington. Shortly after, this unhappy culprit was summoned before the awful tribunal of Christ.

Bishop Carroll's "Pastoral Letters" were universally admired for their sterling sense, zeal, and tender piety.

CARROLL, JAMES, born 5 August, 1717: made his simple vows at Watten, 8 September, 1743: died in Maryland, 12 November, 1756.

CARRYL, CHARLES. This worthy Priest died the incumbent at Stapehill, 12 June, 1745, æt. 60, Soc. 41. A grave-stone in the nave of Hampreston Church, is inscribed "Here lyeth the body of Mr. Charles Carryll, S. J. who died the 12th day of June, 1745."

CARRYL, RICHARD; brother, I believe, to the last mentioned, and his successor at Stapehill, where he died 18 February, 1750, O. S. æt. 53, Soc. 29; and was buried also in Hampreston Church.

* CARTER, RICHARD, born near Warrington: his mother was related to the Blundells, of Ince. This humble religious, and useful temporal Coadjutor died at Liege, 27 April, 1709, Soc 47, "*plenus dierum et meritorum*," An. Lit.

* CARTER, WILLIAM, brother, I suspect, of Richard; joined the Society four years later; died at St. Omer, 22 September, 1687.

CARTERET, EDWARD; born 26 June, 1691; admitted at Watten, 1709. After long serving the mission, he died in England, 15 June, 1753.

CARTERET, PHILLIP, born 20 June, 1694, and admitted into the Society with Edward. In the sequel he distinguished himself as a Theologian, and taught Divinity for some years. From the Rectorship of Ghent he was called to fill the duties of Provincial 3 October, 1751, and died in that office, much respected and regretted, on 28 March, 1756, in London.

CARWELL, THOMAS, whose real name was Thorold, of an ancient stock in Lincolnshire. After defending a course of Theology in the Roman College, and receiving Priesthood, he retired to St. Andrews, 7 September, 1633, to commence the Noviceship of the Society, and quitted Rome for Flanders, 20 October, 1635. He was employed in teaching Philosophy and moral Divinity for some years; and such were his merits that he was promoted to the rank of a professed Father, as early as 13 December, 1643. Sent to the English Mission, he spread far and near the sweet odour of J.C. by his exemplary life and apostolic zeal and charity. He died in London, 9 August, 1664, æt. 58. He was the Author of the esteemed work, entitled "*Labyrinthus Cantuariensis, or Doctor Lamd's Labyrinth*," Being an answer to the late Archbishop of Canterbury's relation of a conference between himself and Mr. Fisher, &c. wherein the true grounds of the Roman Catholique Religion are asserted, the principal controversies betwixt Catholics and Protestants thoroughly examined, and the Bishop's meandrick windings throughout his whole worke layd open to publique view, by T. C. Folio, Paris, 1658, pp. 415.

CASE, JAMES, of Lancashire: this young missionary finished his course in Maryland 15 February, 1731, æt. 40, Soc. 19.

CASE, WILLIAM, see Baxter William.

CATANACH, JAMES, born at Alnwick 31 May, 1796; on 1 September, 1822, entered himself a Novice at Mont Rouge; for a considerable time taught the little School at the residence in London: was ordained Priest 21 September, 1833, and six days later commenced his Missionary career in the arduous Mission of St. John's, Wigan. No one could devote himself with more energy to the duties of the Ministry, than this pious and charitable Pastor. In the exercise of his functions he took a fever, which terminated his valuable life, 10 April, 1837. R. I. P.

CAVENDISH, RALPH; admitted into the order 7th July, 1706, æt. 27, and died in the North of England, I think at York, 26 January, 1727, O. S.

*CERF DE JEAN: a native of Liege. This most useful lay-brother died in the English College of that city, 7 May, 1771, æt. 74, Rel. 48.

CHADWICK, HENRY, born in Preston 28 September, 1805. After studying Humanities at Stonyhurst, took to the Law, and in

July 1828, was admitted an Attorney in the Court of King's Bench, and a Solicitor in Chancery, and practised for some years at Preston, in partnership with Mr. J. Bushell. But his heart turned to religion. At the expiration of his Noviceship in September, 1837, the state of his health prevented his taking the simple vows until 11 May, 1838. Three months later he was appointed Prefect at Stonyhurst. Whilst at Supper on Passion Sunday 5 April, 1840, he was suddenly oppressed with an affection of the heart; there was barely time to administer Extreme Unction and the last Benediction; but he had been to Communion in the morning, had assisted at the service of the *Bona Mors*, and his edifying life as a Religious, leaves us no room to doubt that he was ripe for Heaven. Had he lived till September, he would have been promoted to Priesthood.

CHAMBERS, SABINE, of Leicestershire: became member of Broadgate Hall, Oxford, took the degree of Master of Arts in 1583, when to use the expression of Anthony Wood, p. 381, vol. I. Athenæ Oxon, "he had the vogue of a good disputant." Soon after being dissatisfied in many points relating to the Protestant Religion he retired abroad, and at Paris embraced the Institute of St. Ignatius. For several years he was employed in teaching Divinity, at Doll, in the province of the Rhine, and at length was sent to the English Mission, which he cultivated with great zeal and fruit for the last 25 years of his life. On 10 March, 1633, this Professed Father sweetly slept in the Lord in the 74th year of his age. He had published "*The Garden of the Virgin Mary*," 8vo. St. Omer, 1619. "Other matters, as 'tis said, he hath written, but being printed beyond sea, says Wood, we have few copies of them come into these parts."

CHAMBERLAIN, JOHN, born in Lancashire, 14 August, 1727. At the age of 15 entered the English College at Rome; but on 3 November, 1752, enrolled himself amongst the children of St. Ignatius: twelve years later was professed in the Order: died suddenly at York 17 January, 1796.

CHAMBERLAIN, JAMES, born 20 September, 1739: admitted at the age of 20. Devoting himself to the painful Mission of Demarara, he died there 1 March, 1779.

CHAMPION, JOHN.—All that I can glean of this Father is, that he was born 7 January, 1695, and that he served Sauston Hull, and died 21 July, 1776, æt. 81, Soc. 63, Prof. 45.

CHAPMAN, JOHN, entered the Novitiate in 1692, and often passed by the name of *St. Leger*: was admitted to the Profession of the Four Vows 22 June, 1710. I find him employed in the Berkshire and Yorkshire Mission, and have ascertained that he died in the city of York, 22 December, 1729, O. S. æt. 60.

CHETWIN, RALPH.—Of this venerable Father I collect, that when "laboribus diuturnis in Missione S. Thomæ Cantuariensis notus" he was apprehended in the beginning of the Revolution, committed to Horsham Jail, and after 13 months imprisonment was removed by Habeas Corpus, to London, and discharged. In 1701 this zealous Father was performing the duty of a Missionary in London. Retiring to Watten this faithful minister of Christ was called to receive the Crown of glory that fadeth not away, on 8 October, 1719.

CHORLEY, THOMAS, of Lancashire. Young in age, but ripe for immortality, this Father was called from the scene of his meritorious labours on 28 October, 1718, æt. 30, Soc. 13.

***CHRISTOPHER, WILLIAM.** This temporal coadjutor joined the order on 18 May, 1687. When the Revolution burst forth he was apprehended with F. Edmund Thorold, and detained a close prisoner for nine months. He died in Wales 15 December, 1705, æt. 48.

CHURCH, EDWARD.—This venerable Father and worthy son of St. Ignatius, was born at St. Columbs, in Cornwall, on 15 November, 1728, and at the age of 18 gave himself up to religion. On 2 February, 1766, he was enrolled amongst the Professed Fathers. After serving the mission for at least half a century, this Patriarch of his brethren calmly expired at Rixton, near Warrington, on 22 January, 1820, and was buried in a vault outside the Chapel of Bedford, near Leigh.

***CHURCHILL, WILLIAM.**—This scholastic died at the early age of 28, at Watten, 25 March, 1684, Rel. 8.

CLARE, JOHN, of Parham, in Suffolk. His real name was *Warner*. On 16 July, 1660, King Charles II. rewarded this loyal subject by creating him a Baronet. On the preceding year (7th of June) the worthy gentleman had married the accomplished Miss Trevor Hanmer, whose family had been raised to the rank of Baronet as early as 8 July, 1620. The fruit of their union was two daughters, Catharine, born 20 March, 1660, and Susan, born 15 July, 1663, who both at a suitable age, consecrated themselves to Almighty God in the holy and happy state of Religion. By the mercy of heaven, this virtuous young couple had the blessing of being called to the true Catholic Faith. Lady Warner, with her sister-in-law Elizabeth Warner, were first reconciled to the Church, 23 June, 1664: and the baronet followed their pious example about a fortnight later, viz. 6 July. It is a remarkable fact, that the principal instrument in these conversions was F. John Travers, alias Savage, who after living 28 years in the Society, and attaining the degree of a Professed Father, miserably fell like *Judas* from indulging the passion of Avarice.*

This should make each one adore the impenetrable secrets of God's mercy and justice, and treasure up the direction of J. C. in 3 Revel. 11 v. "Behold I come quickly: hold fast what thou hast, that no man take thy crown."

But to return to Sir John and Lady Warner: their unreserved correspondence, with divine grace, procured for them the inestimable favour of vocation to the perfection of a religious life: and they heroically consented for this purpose to separate and renounce each other in time, in the assured hope of being re-united in Heaven, never to part again. The baronet resigned his estate to his brother Francis in October, 1664, and reached Watten 20 March, 1665, and four days later entered himself as a Novice, by the name of *John Clare*. In consequence of the death of his brother Francis, who was drowned off *Nieuport* 3 April, 1667, (where he had intended to embrace the life of a Carthusian,) John was obliged to delay his simple vows until 1 November, 1667. His sterling merit and virtue entitled him to the consideration of his Brethren. He was appointed Rector of their house at Watten, on 25 November, 1685, and as I find by a Journal kept there "on Sunday, December 4, 1689, this Rev. Father rector was declared Provincial by R. F. Keynes." This dignity he held for nearly four years; when retiring to Watten he died the death of the just, on 21 March, 1705.

CLARE, JOHN, according to *Wood* and his Copyists, *Harris* and *Dodd*, was an Irishman; but the assertion is obviously incorrect. Had they but turned to the conclusion of his admirable work of "*The Converted Jew*," where he so forcibly addresses the members of the Universities of Oxford and Cambridge, they would have found, that he expressly stiles himself an "*English Priest*." Probably the mistake arose from confounding him with *F. Edward Clare*, his contemporary, and the Superior of the Jesuits at Waterford.—*John*, I imagine, was a native of *London*. It was certainly *there*, that F. Gerard became acquainted with him in his youth, and after

* This unfortunate Priest was born in Devonshire, in 1616. At the age of 26 was admitted into the Order. Thirteen years later I find him teaching Philosophy at Liege. Sent to the Mission he conducted himself for some time to the satisfaction of his superiors, but after being Rector of his BB. in the College of the Apostles for two years and a half, he admitted the Devil into his heart, and fraudulently obtained (by abusing the name of his Provincial, *F. Joseph Simeons*) the title deeds of a considerable property, which certain Lay-Trustees held for the use of the Jesuits. But he was compelled by a Decree of Chancery to restore them: and this exposure of his dishonesty, led him on to the usual excesses of impurity and apostasy. At the breaking out of Oate's Plot, in the spirit of revenge, the unhappy wretch, exerted his envenomed malice to aggrrieve and injure his former brethren. After 1690 I lose sight of him. His brother *Joseph* was entered an alumnus of the English College at Rome, in 1645, and became a discaled Carmelite.

duly satisfying himself of his disposition, and capacity, sent him abroad for education.

When that zealous and charitable Father wrote his Latin Auto-Biography, about the year 1608 or 1609, he states it as his opinion, that this young Jesuit, and his other protégé F. Thomas Sylvester, were then stationed at St. Alban's College, in Valadolid.

On 4 July, 1618, the signature of F. John Clare occurs in conjunction with Fathers Knott and Coffin's, to a very sensible memorial addressed in Rome to F. Thomas Owen, then in a declining state of health, recommending him to name F. Richard Blount as his coadjutor and successor in the office of Prefect of the Mission.

Returning to his native country, F. Clare appears to have laboured with zeal and discretion until his death. The date of his demise I have sought for in vain; but it is not unlikely that it took place about the commencement of the Civil commotions. How this eminent *Writer* should have escaped the notice of the sagacious F. Nathaniel Southwell, is truly unaccountable: His work above mentioned must make him ever to be considered as one of the brightest Luminaries of the English Province, as a man of prodigious reading and information, and not less candid than learned. As the work is rare, we may state that it is a 4to vol. printed in 1630, with the name of the author, "*M. John Clare, a Catholick Priest of the Society of Jesus*," and dedicated to the two Universities of Oxford and Cambridge. The work is divided into three Dialogues. The speakers in the first are Michæas, a Jewish Rabbi, Cardinal Bellarmine, and Dr. Whitaker. Its object is to prove that the Roman Catholic Church has suffered no intrinsic change in faith and religion, since it was first planted by the apostles. This dialogue contains 124 pages.

The second introduces Michæas, the former converted Jew, Ochinus, who first planted Protestantism in England in Edward the Sixth's reign, Doctor Reynolds of Oxford, and Adam Neutserus, chief pastor of Heideburgh in the Palatinate: and it shews that the Protestant Church had no existence before Luther's apostasy. There is an appendix containing a full answer to a pamphlet entitled "A treatise of the Visibility and Succession of the True Church in all ages," which had been printed in 1624. This second dialogue comprises 155 pp.

In the third dialogue we find the said Michæas, and the Lord Chief Justice of England, and the Vice Chancellor of Oxford, discoursing together: and it is proved that Protestants are more chargeable in principle and in practice with disloyalty to their legitimate governors, than Catholics are. This is done in 141 pages. The address of 3 pages to the Members of the two Universities, concludes the whole.

The work may have been printed abroad, if not privately at home; but the printer's office possessed no Greek types; and there could have been no efficient reader or corrector of the press. A new edition of this valuable work, duly revised and corrected, is truly a desideratum.

CLAPTON, EDMUND, died at Watten 7 November, 1637.

CLARKE, FRANCIS, of Wiltshire: at the age of 24 joined the Society; and to the regret of his brethren was prematurely carried off by death at St. Omer's College, 28 October, 1657, æt. 38.

CLARKE, HENRY, was admitted 7 Sept. 1690; and died at London, 7 November, 1729, æt. 60.

CLARKE, JOHN, was born in Essex: united himself to the Order at the age of 28: was professed in the same 8 December, 1641. On 15 May, 1655, was declared Rector of the College at Liege: nine years later was appointed Provincial, and at the expiration of that office, was directed to resume the government of his brethren at Liege. He actually died Rector of the English College at Rome, 6 October, 1672, æt. 68.

The second of this name, whose life was a model of the Apostolic career of St. John Francis Regis, died at Ghent, 1 May, 1723, æt. 61, Soc. 42.

CLARKE, WILLIAM, made his simple vows at Watten, 8 September, 1689, was Professed 9 May, 1705. In the Annual Letters of 1710, he is described as "*Rector Collegii S. Francisci Xaverii, egregius et Superior et Missionarius*." He died at Hereford, 6 February, 1734, aged 66.

*CLARKSON, EDMUND, of Lancashire, died at St. Omer, 4 December, 1734, æt. 66, Soc. 39.

CLARKSON, GEORGE, born at South-hill, near Chorley, 4 May, 1738: at the age of 20 became a Novice. His first Mission was at Leighland, in Somersetshire, where I meet him in 1770-1. He thence removed to Stapehill, in Dorsetshire; and finally was fixed at his native place, where he established a large mission, and erected the present House and Chapel. Worn out with age and labour, he died tranquilly 5 November, 1813.

*CLARKSON, JOSEPH.—This brother was admitted in 1760, at the age of 26: a few years later he eludes my search.

CLAYTON, JOHN, of Lancashire. This worthy Father was declared Rector of Watten 26 August, 1651: at the expiration of his government of that house, nearly eleven years later, was appointed Rector of Liege College, where he was soon after called to his recompense and repose, dying 16 April, 1663, æt. 52, Soc. 34, Prof. 18.

CLAYTON, GEORGE.—In a catalogue made in 1766, he is stated to have been born 1701, to have been admitted in 1720, and professed in 1738; but I can glean no further information of him.

*CLEMENT, IGNATIUS, of Essex. This most pious lay-brother finished his earthly course at Watten, 17 October, 1664, æt. 69, Rel. 50.

CLIFFORD, ARTHUR LEWIS, son of Arthur Clifford, Esq., by his wife Eliza (Mc'Donell) was born at Paris, 4 June, 1818 : after studying Humanities at Stonyhurst upwards of five years, was admitted into the Society at Hodder, 7 September, 1836. At the end of two year's Noviceship he took the Vows. This promising youth was attacked with consumption which soon carried him off at the Seminary, October 7, 1841, at 8½ A.M. in the presence of the community, and in the most edifying and religious dispositions. "His death in the words of the Rector, F. Norris, is truly to be envied."

CLIFFORD, THOMAS, of Lancashire, joined the Order in 1635 ; admitted to his religious Profession, 17 September, 1641. He was a man of real eminence, and full of the spirit of his vocation. At the termination of his Rectorship at Liege, F. Whitbread, the Provincial, offered him, by letter of 4 September, 1678, "the choice of two or three places in England which are very considerable, or to go to Loretto, whither F. General recommends me to send some very able good religious men immediately. I am sure you have these qualities in an eminent degree, and may do a good service there, and be an honour to our province. There are more than one, and some of our own province, who have willingly undertaken that devout employment, even after they had governed : so that I hope your Reverence will not take the proposal for any disparagement. I am sure it is intended for none." In the postscript this amiable Provincial adds, "to-morrow I begin to move towards England, and I shall be glad to hear of your resolution as soon as may be." A few days later he had received in London, F. Clifford's reply : in acknowledging it, he says "I must ever be edified at you for submitting so willingly."

On quitting the Penitentiary at Loretto, F. C. was appointed to the same function in St. Peter's at Rome, which he filled from 15 May, 1681, to 2 November, 1686. He died in the Eternal City six years later, aged 78.

CLIFFORD, WALTER, 4th son of the Honourable Thomas Clifford, by his wife Barbara, daughter and co-heir of James, fifth Lord Aston, was born at Tixall, 13 March, 1773. He commenced his studies at Sedgley Park, and when tolerably advanced, proceeded to the Academy at Liege. Here his active intelligence, his lively humour, his high sense of honour, and his steady and unaffected piety, endeared him to his companions and Superiors. At the time of the emigration from Liege, he was in the Juniorate, i.e. a candidate for the Ecclesiastical State, and was amongst the very first to

arrive at Stonyhurst, 29 August, 1794. Immediately he was appointed to commence teaching a course of Humanities, and the spirit, ability and success with which he executed the task, was invaluable, as an example and model. In 1796, he defended the whole body of Theology, notwithstanding the concurrent labour of teaching his scholars, with admirable effect. At the end of the course of Rhetoric, he was promoted to the chair of Philosophy. Ordained Priest by Bishop Douglass, (of happy memory) at London, in Whitsunweek, 1801, he celebrated his first Mass at Tixall, on Corpus Christi day, 4 June that year. Returning to the College, he multiplied his services, as a Professor, Prefect, Preacher, &c. The breaking of a blood vessel was the consequence of official fatigue and over exertion of mind and body. For the benefit of his health, a voyage to Palermo was recommended ; but to the deep regret of his family, acquaintance, and numerous friends, he was cut off in the early career of honour and usefulness, 23 July, 1806, and was buried in the vault of the sanctuary, in the Professed House of the Society at Palermo. His portrait was engraved by J. J. Van der Bergh. Well might F. Thomas say of him, in his letter of 6 August, 1806, and who attended him in his last moments, "*Si Angelus mori posset, non aliter moriretur, quam mortuus est Pater Clifford.*"

CLIFTON, FRANCIS.—We meet with two Fathers of this name ; the first was born 2 April, 1702, and died at Dunkirk, 16 April, 1757, Soc. 38.

The second was born in London 6 November, 1742, of Irish Parents. I am informed that the family name was *Fanning*, (of Waterford) : at the age of 20 he entered the Novitiate. For many years was confessor to the English Nuns at Liege, and after their emigration, at Dean's House near Salisbury, and at Newhall near Chelmsford. This respected Father died in London 23 May, 1812, and was buried at St. Pancras.

CLIFTON, JAMES, born in Lancashire 3 April, 1698, at the age of 21 united himself to the Society ; died Missionary at Crosby, 8 October, 1750.

CLIFTON, THOMAS.—I meet with three members of this name, all natives of Lancashire, the first "born at Ward's House," joined the Society in 1698, æt. 23 ; but whose History I cannot follow up.

The second born 7 April, 1700, at the age of 18 entered the Novitiate, was professed 2 February, 1736. After teaching Humanities at St. Omer's, was appointed Penitentiary at St. Peters, at Rome ; afterwards Minister of the English College in that city, from 1757 to his death in 1764.

The 3rd died somewhere in Shropshire, 27 April, 1777.

CLIFTON, WILLIAM, for nearly 30 years served the Mission of Formby, where he died 29 August, 1749, æt. 71, Soc. 50.

CLOSETTE, JOSEPH, born in Flanders; but educated entirely amongst the English Jesuits. Soon after his ordinations he was ordered to Wardour, to supply for the Rev. Charles Forrester; but melancholy to relate, he was suddenly killed at Ludwell, near Wardour, by a fall from his horse about three weeks after his arrival. This unfortunate event took place on 23 October, 1781, in the 30th year of his age: and the remains of the deceased were interred in Tisbury Church.

CLOUGH, RICHARD, born 28 November, 1728: at the age of 16 he dedicated himself to God in the Society, and 19 years after was promoted to the rank of a Professed Father. For 19 years he was the incumbent at Worcester, where he built the late chapel. Dying there 19 January, 1777, his remains were deposited in St. Oswald's Cemetery.

***COBB, GEORGE**, born in London 27 February, 1808: arrived at Stonyhurst for his studies in October, 1819. This amiable and most promising scholastic, died of consumption at the Novitiate of Mont Rouge, near Paris, 6 June, 1827.

COFFIN, EDWARD, a native of Exeter, entered an alumnus of the English College at Rome, 1688, and ten years later, when in Priest's orders, and actually Missionary in England, enrolled himself amongst the children of St. Ignatius. His zealous labours procured him the honour of becoming a prisoner for Christ. We learn from p. 84, vol. XIII. *Archæologia*, that he was confined in Beauchamp's Tower, London. But he was afterwards conveyed to Frangling-ham Castle, and only removed to suffer perpetual banishment, at the accession of James I. Repairing to Rome, he filled for nearly twenty years the post of confessor in the English College. He then meditated returning to his native country, and quitted Rome, for Flanders, 16 September, 1625; but died at St. Omer's, on the 17th of the following April, æt. 56, leaving behind him the reputation of great learning, perfect integrity, and unaffected Piety. We have from his pen

1. "*Preface to F. Person's Posthumous Reply to Dr. William Barlow*, Bishop of Lincoln, 4to. St. Omer, 1612.

N. B. The *Preface* contains 120 pp. The Reply 543 pp.

2. "*A Treatise on the celebrity of Priests*," in answer to Dr. Joseph Hall, then Dean of Worcester, afterwards Bishop of Exeter, and of Norwich, 8vo. St. Omer, 1619.

This work I have not been able to see.

3. "*The Art of Dying Well*, written by Robert Bellarmine, of the Society of Jesus and Cardinal: translated into English for the benefit of our countrymen, by C. E. of the same Society." 8vo, 1621, p. 328.

4. "*True Relation of the last sickness and death of Cardinal Bellarmine, who died at Rome, 17th of September, 1621.*" 8vo. 1622, pp. 101.

5. "*Motives for renouncing the Protestant Religion*, by Anthony de Dominis, D.D. Dean of Windsor." 8vo. St. Omer, 1623. This work has been recently translated (1827) by the pious and learned Dr. Fletcher.

COLE, JOSEPH, born 9 April, 1727; died at Rome, 10 December, 1763, æt. 16.

COLE, ROBERT, born in America, 23 December, 1732; admitted at the age of 20: and Professed 18 years later. After serving the Mission nearly half a century, he died 28 April, 1812. A stone in the chapel yard, Bury St. Edmund's, bears the following inscription:—

D. O. M.
Reverendus
Robertus Cole,
Obiit. IV. Kal. Maii.
MDCCCXII
R. I. P.
Vigilate.

COLEFORD, THOMAS, of London: at the age of 25 he enlisted under the banner of St. Ignatius; and was numbered among the Professed Fathers, 5 August, 1625. He had passed through several Collegiate Houses, and had been Penitentiary at Loretto, when he was ordered to the English Mission in 1629. There he ended his days 18 August, 1670, æt. 81.

Q. Who was F. Peter Coleman, said to have been killed for the Faith by the Indians in July, 1685.

COLLINGWOOD, CHARLES, or **THOMAS**, entered the Novitiate in 1676; was Professed 24 June, 1695; after serving the mission many years, died 6 February, 1719, æt. 69.

COLLINGWOOD, ROBERT, was admitted at Watten with seven others, after finishing the study of Humanities at St. Omer's College, in 1677. This Rev. Father chiefly resided in Staffordshire, and died at Bos-cobel, 24 January, 1740, æt. 83. Tradition reports, that he was buried in the chapel of *Black Ladies*.

***COLLINGS, JOHN**, (alias *Thomas Land*) became temporal coadjutor at Lisbon, about the year 1593. In a letter of F. Persons to F. Creswell, of 12 September, 1604, I find he was then living in Rome. Also in Father Robert Bedford's letter of 9 March, 1612, that he was still residing there. From p. 290 of More's Hist. it appears, that he died in Spain, early in the 17th century.

* Another brother of this name was certainly living at Rome at the end of the year 1624.

COLLINS, RICHARD, was Penitentiary at Rome in 1593. In the month of April, 1596, he set out for the English Mission, which he served until his death 26 August, 1617, Soc. 32.

*COLLINS, THOMAS, died at Ausburgh, 20 June, 1682.

COLLINS, WILLIAM.—Of the two of this name, the elder was, after studying Humanities at St. Omer, conducted by his master, F. Layton, to Watten, September 7, 1669. From a document of 23 March, 1701, I infer that he was then residing in Suffolk. He died 21 July, 1704, aged 54.

The junior Father entered the Society in 1704; and died in Worcestershire, I think at Grafton, 5 September, 1744, æt. 60. Another account fixes his death in 1745. and calls him *John C.*

*COLOSS, PETER. This worthy lay-brother died amongst his brethren at Liege, 12 September, 1786, æt. 65, Rel. 35.

COLUMB, JOHN.—From F. More's History, p. 21, we collect that he was a native of Devonshire, that he entered the Society at Louvain, in the 26th year of his age—that he was Confessor to Douay College, and continued discharging the office of Preacher, until the year 1588, when he died, having passed ten years in the order.

*COMBERFORD, THOMAS.—His death is recorded in the Annual Letters as having happened at Liege, 23 August, 1638. He is described as *Juvenis innocentissimus moribus et à teneris Virtuti deditus.*

COMPTON, PHILIP, of Cambridgeshire, was admitted at the age of 19, and Professed 3 December, 1649. After serving the English Mission 19 years, was called to the reward of zeal and piety, on 25 November, 1658, æt. 52.

COMPTON, THOMAS, (alias *Carleton*.) of Cambridgeshire, and perhaps nearly related to the foregoing: at the age of 26, (or according to Southwell, 24) enlisted under the standard of St. Ignatius, and was admitted to the Profession of the solemn Vows of the order, 21 May, 1628. Deservedly admired for his classic taste, and his skill in Philosophical and Theological science, he was still more conspicuous for his spirit of perfect obedience and tender piety. He died at Liege, 24 March, 1666, æt. 75. He has left the following monuments of his industry and learning.

1. "*Philosophia Universa.*" Folio, Antwerp, 1649, pp. 621.

The title page is a fine engraving by Wenceslaus Hollar, representing the Author's Patron, Maximilian, Duke of Bavaria, seated on his throne.

2. "*Prometheus Christianus.*" 8vo. Antwerp, 1652.

3. "*Theologia Scholastica.*" Folio, 2 vols. Liege. The first vol. dedicated to Ferdinand, Duke of Bavaria, was printed in 1658, has pp. 571.

The second vol. dedicated to Lewis, Duke of Lenox and Aubigny, was printed in 1664, and contains 626 pages.

CONIERS, CHRISTOPHER, admitted 5 November, 1688: was enrolled among the Professed Fathers in 1706: and was long em-

ployed in the Mission. He died 29 August, 1730, aged 61.

CONIERS, GEORGE. Three members occur of this name; the first was a native of Yorkshire, joined the order at the age of 29—was admitted to the Profession of the Four Vows on 12 May, 1622, and for 48 years continued to serve the English Mission, Ob. in October, 1682, æt. 77.

*The second of the same family as the preceding Father, died 23 December, 1657, æt. 23, Soc. 3.

The third was a missionary in or near London, in 1701, and 1704, and died in that capacity, 28 February, 1711.

CONIERS, LEONARD, died at Southend, in Soberton Parish, Hants, where he had long proved himself a faithful Minister, 15 July, 1745, æt. 74, Soc. 55.

CONIERS, THOMAS. Three Fathers of this name appear in the Annals. The first was possessed of all the spirit and zeal of an Apostle. According to F. More, p. 21, he had previously studied at Douay, that seminary of learning, piety and Martyrdom, before he aggregated himself to the Society at Tournay, in 1584. His principal residence was at Dinant, and for an account of his indefatigable labors, we must refer our readers to More and Tanner. After instructing others unto justice, he was called away to receive his splendid and never-fading diadem, on 24 January, 1639, aged 77, at Bastogne, a town in the centre of the Ardennes. In a letter of F. J. Gerard, to F. T. Owen, dated 4 November, 1614, I find mention of this Apostolical Father, and of the lively and active interest he took in the removal of his English brethren from Louvain to Liege. He offered to send them by water a cargo of timber, "the only dear material for building at Liege."

The second finished his earthly career at St. Omer, aged 57, Soc. 36, Prof. 18.

The third was born in London, 31 December, 1715: studied at St. Omer; made his simple vows at Watten, in 1736; died in Lancashire, 20 April, 1780, and was buried at Windleshaw.

CONNELL, MICHAEL, admitted 7 September, 1707, aged 19. Ten years later I meet with him as Procurator of Ghent. He died in the course of the year 1726.

CONSTABLE, alias PLACE, IGNATIUS, admitted 9 August, 1709, at the advanced age of 45: died in England 21 August, 1727.

CONSTABLE, JOHN, passed at St. Omer's College by the name of Lacey, which perhaps was the family name of his mother. On 7 September, 1695, his master of Rhetorick, Rev. Jos. Plowden, escorted him to the Novitiate at Watten: the date of his profession of the Four Vows is 2 February, 1714. Unquestionably F. Constable is entitled to rank amongst the ablest and best informed men in the English province. Under the signature of *Clerophilus Alethes*, he published "*Remarks on F. Le Couray-*

er's *Book in defence of the English Ordinations*," an octavo vol. of 384 pages, without date of place or year. It is a work of considerable research, and was much admired by the Rev. Robert Manning, an excellent judge in such matter. See p. 127 of Constable's M. S. reply to Dodd's Reply or Apology. He was also the author of an octavo vol. "*The Doctrine of Antiquity concerning the most blessed Eucharist plainly shewed*." This is an answer to the Rev. John Johnson's book, called "*The Unbloody Sacrifice*," and was printed in London, 1736, pp. 153.

3. "*Deism and Christianity fairly considered*," a 12mo vol. published in London, 1739.

4. "*The Conversation of Gentlemen considered in most of the ways that make their mutual company agreeable or disagreeable, in Six Dialogues*," 12mo. These two last mentioned works I have not been able to examine.

5. "*A Specimen of Amendments candidly proposed to the compiler of Church History*," which the Rev. Charles Dodd, had then recently published in 2 folio volumes. This duodecimo, printed in 1741, London, pp. 244, could not fail to excite public attention, and was followed by Mr. Dodd's angry, coarse, and abusive "*Apolo- gogy for the Church History*," 8vo, 1742, pp. 208. F. Constable's *Reply*, finished 3 January, 1743. a M.S. 4to. pp. 242, is now before me, and was never published. It is searching, smart, and acute, but not solicitous enough to keep up the unity of the spirit in the bond of peace. One ounce of charity is always better than any amount of satirical wit: our duty is to soften and allay, not to irritate and provoke, prejudice. F. Constable died at Swynnerton, in Staffordshire, where he had resided as chaplain for a long period. The event took place on 7 April, 1743, New Style. In the parish register of burials is the following entry:—"1743, March 28, buried Mr. John Constable, from Mr. Fitzherbert's." No stone records his memory.

CONSTABLE, JOSEPH.—I cannot discover the date of his admission, but I meet him at Paris in 1701, and in the English mission in 1704 and 1728. From 22 September, 1737, to 22 October, 1739, he filled the office of Rector of St. Omer's College. Retiring to Watten, he died there 28 January, 1750.

CONSTABLE, MICHAEL, was Rector of St. Omer's from 8 April, 1688, until the celebrated Father Petre succeeded him five years later. From that time he became attached to the Court of his unfortunate Sovereign, James II. at St. Germaine, and was appointed Preceptor of Mathematics to his Majesty's son. He died at St. Germaine, 21 July, 1707, æt. 59, Soc. 39.

CONSTABLE, ROBERT.—In the Fasti of the Province are two Fathers of this name.

The senior, at the age of 38, and on 9 May, 1711, was admitted; but died at Watten, as I find in a fragment of a diary once kept there, on 4 February, 1739.

The junior was born at Thirsk. After studying for five years in the English College at Rome, he embraced the Institute of the Society in 1729, and eighteen years later took his station amongst the Professed Fathers. From the examination of his register, at Wardour, he must have served that important mission from 1744 to 1759, when he was summoned to the government at Watten. When the first division of 24 Scholars evacuated St. Omer's College, 9 August, 1762, they reached Watten that evening, and their conductor, the Rev. Joseph Reeve, in his M.S. narrative of that event, says, "The Rector, F. Robert Constable, received us with all the feeling and tender kindness of a Father; for he was a good religious man, and the spirit of God was in him." At the expiration of his Rectorship shortly after, he accepted the situation of chaplain to Lady Haggerston, and died at her house, in York, 3 February, 1770.

CONWAY, JOHN, born in Flanders: died at Ghent, 9 November, 1689, æt. 64, Rel. 38.

CONWAY, WILLIAM, admitted in 1702: was living at Ghent 23 years later, "*sine officio*:" died at St. Omer, 13 September, 1741, æt. 59.

COOK, JOHN, or JAMES, admitted 20 June, 1676; was living in the College of St. Thomas of Canterbury, when the Revolution burst forth. The brutal treatment that he received during this ebullition of popular phrenzy, as detailed in the Annual Letters, must disgust every friend not only of Christianity, but of common humanity. He died in Lincolnshire, 19 August, 1708, æt. 55.

COPE, or COUPE, JOSEPH, born at Houghton, near Blackburn, 13 March, 1792: after studying Humanities at Stonyhurst, joined the Society in 1807: was ordained Priest at Durham, 16 December, 1817, and appointed to the Gillmoss mission, in Lancashire, 14 January, 1818, where he opened St. Swithin's Chapel, 15 July, 1824. Attacked with liver complaint, which ended in dropsy, this indefatigable and mortified minister of Christ died deeply lamented, on 20 December, 1834.

COPLEY, WILLIAM, was initiated in the Order in 1686. Twenty-five years later he is described as cultivating the London Mission, "*magno cum fructu*." In the sequel he was attached to the Ferrers' family, in Warwickshire, where it seems he ended his days 29 November, 1727, aged 59.

CORBE, JEAN CLAUDE, born 24 January, 1734: at the age of 22 aggregated himself to the Society, and had the painful trial of witnessing the suppression of his brethren

in France, in 1762. In the early part of the subsequent Revolution in that ill-fated country, he emigrated to this land of safety and freedom: for some time was chaplain at Courtfield, and then at Rotherwas, where his personal character was as engaging, as his labors were estimable. Dying there, his much and deservedly respected patron caused his remains to be deposited in the ancient chapel, contiguous to the family mansion. The grave-stone is thus inscribed, (inaccurately as to the age):—

J. C. Corbe, S. J.

Obiit 22 Junii 1815,

Æt. 83.

CORBIE, AMBROSE, born near Durham, on Thursday, 7 December, 1604, O.S. as I find in a memorandum. In the Diary of the Minister of the English College at Rome, he is recorded to have defended Logic 20 August, 1623, "*con honore*." Four years later he embraced "the pious Institute" of the Society, at Watten: was ordained Priest at St. Omer, 29 September, 1633, and raised to the rank of a Professed Father 5 August, 1641; was Confessarius to the English College at Rome, 11 April, 1649. From the classic pen of this young Jesuit, we have "*Certamen Triplex*," or the life and Martyrdom of his Brethren, Ralph Corbie, of F. T. Holland, and of F. Hen. Morse, all of S. J., 12mo. Antwerp, 1645, pp. 144, with portraits. This Latin book is in great requisition among collectors.

*CORBIE, GERARD, a native of the Bishopric of Durham, and parent of FF. Ambrose, Ralph, and Robert Corbie, S. J. and of two Benedictine Nuns, Mary and Catherine. His wife also embraced the holy state of religion when he became a Novice, 24 August, 1627. Five years later he lost his eye-sight. This venerable man had been a sufferer for Catholic Faith, and joyfully prepared for the happy summons to meet his God and Rewarder, which he received at Watten, 17 September, 1637, (N. S.) æt. 80.

CORBIE, HENRY, born 14 April, 1700: joined the order in 1722, and was admitted to his Profession 2 February, 1740; was Rector at Watten from 21 June, 1745, to 1756, and Provincial of his Brethren from 17 July, 1756, to 18 October, 1762. At the expiration of this office was appointed to the government of his Brethren at Ghent, where he died most piously 14 June, 1765.

*CORBIE, JOHN.—This good lay-brother died at St. Omer, 15 May, 1751, æt. 60, Rel. 37.

CORBIE, RALPH.—This blessed martyr was actually born in Ireland, whither his father was suddenly compelled to fly to escape persecution at home. Ralph in 1626, united himself to the Society; five years later began his missionary career at Durham and its neighbourhood, and laboured with all the spirit and zeal of the Apostles,

until he fell into the snares of his enemies at Horpserly, 8 July, 1644. Put on board a Sunderland Vessel for London, he was thrown into Newgate, 22 July, whence he was dragged to Tyburn, 7 September following, O. S., to receive that abundant reward in Heaven, which Christ has insured to those who suffer persecution for the sake of righteousness.

CORBIE, ROBERT, brother to FF. Ambrose and Ralph before-mentioned, died in the English mission on Good Friday, 17 April, 1637. He was considered as a respectable linguist, and heard confessions in Dutch, Italian, Spanish, French, and other languages.

*CORNEIL, ARNOLD, died at Lisle 27 June, 1735, æt. 41, Rel. 21.

*CORBISIER, FRANCIS.—This useful lay-brother departed this life at St. Omer, 31 May, 1761, æt. 47, Rel. 19.

CORNELIUS, EDWARD, died at Watten, 6 November, 1637, Soc. 12. The Annual Letters pronounce him to be "*vir plane sanctus*."*

CORNELIUS, JOHN, was born at Bodmin, and became a protégé of Sir John Arundell, of Lanbeme, commonly called the Great Arundell (as More informs us, p. 165), who kindly defrayed the expences of his education at Oxford. The youth, to keep his conscience, left Oxford for the seminary at Rheims, with the approbation of his worthy Patron, and was favourably received by the incomparable Dr. Allen. With five others, viz. James Lomax, Christopher Southwork, John Tippet, Simon Swinburn, and Robert Charnock, he was sent by Dr. Gregory Martin, and the other Superiors of the House, to the English College at Rome, on 9 February, 1580, who testify to F. Agazzari "*omnes nostro judicio idoneos, et ad vestram expectationem ætate, ingenio, moribus ac eruditione convenienter (quantum in nobis erat) electos atque approbatos*." After finishing Theology and receiving Priesthood, F. Cornelius returned to England in September, 1583. His generous patron† on his death-bed earnestly recommended to his wife (Anne, daughter of Edward, Earl of Derby, and relict of Charles, the seventh Lord Stourton) the care of his Rev. friend. From the pen of her daughter Dorothy Arundell, who afterwards became a Nun at Brussels, and employed him for ten years as her spiritual director, we learn most of the following particulars:

For some time he resided in London with the Arundell family. His fame for dis-

* Very many of the name of *Cornelius* occur in the Register of Bishop's Teignton Parish.

† This conscientious Knight was summoned up to London early in 1581, and committed to close custody for a time by Queen Elizabeth. He died at Islworth, as we learn from the parish register, 17 January, 1591, but was buried at St. Columbs. His servant Glynn, actually died a prisoner for religion.

possessing obsessed persons becoming notorious, the Privy Council decided on apprehending him : a posse of thirty Constables had actually invested the house of a Catholic gentleman at Mile End, where F. Cornelius happened to be : he was engaged in writing when apprised of their arrival : with perfect calmness he left his chamber, and passed through the midst of them unheeded, unsuspected, and unmolested.

Lady Arundell and her establishment quitting town for Chidiock Castle,* F. Cornelius accompanied them. The fruits of his zeal soon appeared in the reconciliation of above thirty families. But we can be surprised at nothing, when we call to mind his seraphic charity, his uninterrupted union with Almighty God, and his very mortified life. And "he was so famous for his preaching," says F. Gerard, "that all Catholics followed him, as children do their nurse, when they long for milk."

This great and good man had for several years cherished a vehement desire of being incorporated with the Society of Jesus, and had applied to the General Aquaviva for admission. In a letter written to that Chief, Superior about the year 1592, by F. Hen. Garnet, I read "*Joannes Cornelius vir notæ pietatis hoc de se asserit paratum se quidem esse in Flandriam ire, si jubeamus—vir vere humilis, pius et sanctus est, et demonibus, terribilibus, quippe qui eos nuper in Exorcismis mire exagitaverit; et ejus apud nostrates existimationis, dignus ut sit qui nostris humeris feratur. Votum Societatis ingredituræ emisit. Vestram Dominationem et de re consuluit una cum D. Loo,† præstanti jamdudum Martyre. Ille ejusmodi est, ut nullum timeri periculum possit si tyrocinium differatur et hic admittatur; et præterea fere semper vivit cum uno è nostris.*"‡ But his crown was preparing.

From pure benevolence Lady Arundell was induced to employ a miserable pauper in menial offices about the Castle. After

some time the man, forgetful of his situation, grew enamoured, in his folly, of her Ladyship's maid, a most respectable person, and annoyed her with his attentions and proposals. Complaint was made to the chaplain, who seriously remonstrated with him on the impropriety of his conduct. In the spirit of revenge the miscreant determined to betray the Priest, and for this purpose concerted measures with the High Sheriff of Dorset, Geo. Morton, Esq. and two Justices of the Peace, George Trenchard, and Ralph Horsey, Esqrs. Easter Sunday, 31 March, 1594, was fixed upon for the attempt, and for five miles round the castle the paths and roads were guarded with police. Suspicious of danger, F. Cornelius said Mass for the family as early as one o'clock that morning, and notwithstanding their entreaties to the contrary, he then hurried away and lay prostrate on the ground, within a thick copse at some distance; the searchers came, but after two days of fruitless labour and expectation, retired dissatisfied and provoked with their informer. Unwilling to expose the family to a repetition of such vexatious visits, and to endanger their property, liberty, and lives, this considerate chaplain proposed to leave Chidiock, at least for some time; but Lady Arundell would not consent, and accordingly he resumed his usual ministry. His return was duly notified to the magistrate by the domestic enemy. On 14 April, the second Sunday after Easter, Cornelius said Mass at five o'clock, and whilst making his thanksgiving, Mr. Trenchard and his satellites, having rapidly scaled the outer walls, and burst open the castle doors, entered with drawn swords and loud clamours, and dispersed themselves over the house in every direction. Cornelius had time to take refuge in his hiding hole. For five or six hours the search was conducted with eager diligence: but nothing was found except books and ornaments for the altar. The magistrate was then preparing to retire, when he was solicited to continue for some time longer: the faithless servant heading the party to the chamber where the hiding hole was. F. Gerard states, that the breathing or coughing of the Priest was the means indeed by which he was found out and apprehended; but unquestionably attention to the spot had been directed by the traitor. On forcing the secret entrance, the Father appeared absorbent in meditation. Their brutal shouts brought in Miss Dorothy: he appeared paler than usual, but refulgent with light, and she was so overcome with the scene as to be incapable of utterance: I am glad, said the magistrate, that we have caught you at last. "I am doubly contented," said Cornelius. Leading him into the hall, he was subjected to an examination as to his profession: he begged

* In the Catholic Magazine of August, 1838, I published an account of Chidiock Castle, with an Inventory of its Goods and Chattles, as taken 7 August, 1633, about twelve years before it was finally dismantled by the Parliamentary Forces. Special mention is made of a Tower with its chamber and "Chapell Chamber," which had probably been occupied by F. Cornelius and other Apostolic Missionaries.

† This most worthy Priest had suffered at Tyburn, as early as 8 October, 1586.

‡ F. Gerard was intimate, amongst others, with F. Cornelius. In a M. S. written about 1607, he styles him the *third* martyr of the Society of Jesus in England, (Camplian and Briant had suffered before him) adding, "The man was so full of the Apostle's charity, that with one fervent speech, (in imitation of the offer which St. Paul made to be *anathema pro fratribus*) he expelled a devil out of a person whom he was exorcising. I know the time and place where it was performed; and where another wicked spirit confessed in a possessed person, that his fellow was cast out by Cornelius' charity."

them previously to understand, that he owed it to justice and charity to maintain an impenetrable silence as to points that might be detrimental to other persons ; but as to his profession and his religion, he was prepared to defend it with zeal and modesty. The members of the family were then introduced one by one, and questioned as to their knowledge of the prisoner. They affected ignorance of his person, with the exception of Mr. Thomas Bosgrave, her ladyship's kinsman (and probably connected with F. James Bosgrave), who manifested the most profound respect and veneration for this confessor of the faith. Miss Dorothy at last appeared, and with a sorrowful countenance took all the blame (if any) upon herself, of harbouring the gentleman : she had invited and concealed him ; but under the conviction that instead of violating the law, she was performing an act of Humanity. His mother, a poor Irish woman, aged, decrepid, and bed-ridden, lived in the house, and had hoped for the consolation of beholding her son once more. Would a Barbarian refuse this tribute of natural piety and affection ?

Commitments were made out for four, the Priest, Mr. Bosgrave, and two servant men, Patrick Salmon, and John (alias Terence) Cary. After bidding an affectionate adieu to his afflicted mother, and animating her to confidence in a Fatherly Providence, the good Priest mounted a horse, and rode by the side of the magistrate, like a companion and friend. At the venerable castle-gate about five hundred persons had collected. Cornelius saluted them courteously, and they returned the compliment with every mark of sympathy and respect. *Trenchard* was of a humane disposition, he allowed his prisoner during the fortnight he remained at his house, every accommodation compatible with safe custody. Many flocked to converse with him : amongst others, *Charcke*, the vanquished opponent of F. Persons, and Sir Walter Raleigh. The latter spent a whole night in discussing controversial topics, and departed with admiration of his talents, and with complimentary proffers of service.

On 30 April, orders arrived from the Privy Council to send up the prisoner to London. Here he was lodged in the Marshalsea, and most inhumanly tortured ; but his constancy was immoveable. His prison he regarded as a Paradise ; for it furnished the long desired opportunity of entering into the Society of Jesus. He pronounced his vows before a Religious, commissioned by F. Hen. Garnet to receive them in the presence of two witnesses. He tells *Dorothy* in a Letter, that his heart is now swimming with joy, for this favour of Almighty God : and when he was "going to die for a moment, that

he might live for ever," to use his own expression : and he publicly professed himself to be a Jesuit.

Remanded to Dorchester, he approached the gibbet with all the joyful welcome of a St. Andrew. With his three companions he suffered there on 4 July, 1594. In a memorandum of Richard Verstegan, the antiquary, I read, "they could not get a cauldron for any money to boil his quarters, nor no man to quarter him : so that he hanged until he was dead ; and was buried, being cut in quarters first." It is certain, however, that the quarters were exposed for a time, and that the head was nailed to a gallows ; and moreover, that by the management of the above-mentioned Lady Arundell, the quarters were by stealth conveyed away, "*furtim sublata et honorificentius collata.*" The head also came into the possession of Catholics. "*Caput etiam venit in Catholicorum potestatem.*"

The reader will be as much edified with his Biography in FF. More and Tanner's History, and in Dr. Challoner's faithful Memoirs, as he will be disappointed with the meagre and defective narrative in p. 73-4, of vol. ii. of Dodd's Church History.

CORNELIUSON, JAMES. Occasionally I meet with this Father in the middle of the 17th century.

Q. Was he not dismissed at Watten, in 1674 ?

CORNFORTH, THOMAS, of Durham : admitted by F. Hen. Garnet, in the year 1600, and was professed in the Order 11 April, 1613. On the Midsummer day preceding his profession, whilst saying Mass before Lady Vaux and actually administering the Holy Communion, this saintly Father was surprised by the pursuivants. At another time he was caught at the altar by an informer, but the latter became so overawed with the Father's sanctified appearance that he begged his pardon, and desired his acceptance of a valuable rosary, and a piece of gold ! This venerable Priest died at Liege, 14 May, 1649, or rather 1650, "*octogenario major.*"

COTTAM, THOMAS, of Lancashire, converted by Mr. Thomas Pond, of whom more hereafter, to the Catholic Faith. In the seminary of Douay, he learnt the true Ecclesiastical spirit ; but panting after the perfection of the Evangelical counsels, he entered the Society at Rome, 8 April, 1579. The fact of his admission into the Order is stated in a letter of Dr. Allen, dated 12 May that year. In consequence of bad health, by the advice of his physicians, he proceeded to England ; but was ordained Priest at Rheims in his way. He had hardly landed when a prison was his abode, from which he went forth to Tyburn 30 May, 1582, æt. 33, much pitied by the multitude. See the fourth book of More's Hist. his Life in Tanner, and in Challoner's truth-telling narrative.

*COTTAM, WILLIAM.—This good Brother was born 8 March, 1713: died at Watten 8 February, 1767, æt. 54, Soc. 7.

COTTON, GEORGE, of London, admitted in 1653; professed eighteen years later; died in England 3 May, 1697, æt. 61.

Was he not of the same respectable family as Mr. John Cotton, of Northamptonshire, who was apprehended with F. Edmund Campian, and thrown into the Tower; but liberated at the end of a twelve-month: and for several years was a prisoner at Winchester? Under King James I. he was again committed to the Tower for a term of five years. This most pious layman died in 1636, æt. 75.

COTTON, JOHN, born 29 July, 1724: at the age of 17 commenced his Noviceship: was professed in the Order 18 years later; died at Courtfield, 24 July, 1769.

COTTON, RICHARD, at the end of Humanities, was admitted in 1681; professed 2 February, 1700. Twenty years later I find him teaching Mathematics at Liege, and shortly after Moral Divinity. He was then sent to the mission, where he often passed by the name of Phillips. I think he died at Norwich, 4 May, 1740, æt. 75.

COUCHE, JOHN, born at Tolfrey, near Fowey, 14 April, 1744; joined the Novitiate in 1762; for some time after this was incumbent at Canford and Lullworth; but spent the last 22 years of his missionary life at Southend. His death happened at Greenwich, 29 December, 1813.

*COUCHE, WILLIAM.—This devout scholastic and mirror of the religious spirit, was born at Tolfrey, 5 February, 1732, and died at Liege, of the small-pox and the breaking of a blood-vessel, 23 February, 1753, Soc. 4. His life by F. Ralph Hoskins, intitled "*De Vita Virtutibusque Gulielmi Couche*," is an edifying and well-written performance.

COURTENAY, EDWARD, of Sussex.—After studying a course of Philosophy at Rome, he united himself there to the Society on 28 August, 1621, and was admitted to the Profession of the Four Vows 30 August, 1634. As a classical scholar, as a professor of the higher studies, he could have few superiors. That in an eminent degree he possessed the art of governing, the Colleges of Liege, St. Omer, Rome, and the Province at large abundantly testified: and as a missionary he was "all to all," a model of zeal and charity. The weight of years and infirmities admonishing him to court retirement, he went to St. Omer's, where he died in the arms of his Brethren, on 3 October, 1677, æt. 79. From his able pen we have

1. "*R. P. Petri Writti, Sacerdotis Angli è Soc. Jesu Mors, quam ob Fidem passus est Londini, 29 Maii, MDCLI.*" 12mo. Antwerp, 1651, pp. 151. On the reverse of the title page is a brilliant portrait of the Martyr, by C. Galle. A copy of this little gem fetched at Bindley's

sale, 27 February, 1819, the sum of 12 guineas.

2. "*Manipulus Regius SS. Heroidum-Britanniæ oblatas Reginae Succie (Christinæ).*" Fol. Romæ, 1656.

COURTENAY, HENRY, was an Alumnus of the English College at Rome. Before his death, 4 January, 1593, he was admitted into the Society.

COURTENAY, THOMAS, was appointed Vice Rector of the English College at Rome, 24 February, 1639, when F. Thomas Fitzherbert was too infirm to attend to business: succeeded him as Rector 17 August, 1649, and pronounced the eulogium on his venerable predecessor.* Four years later he was made Penitentiary of St. Peter's, viz. 16 July, 1644, after which I lose sight of him.

COX, ROBERT, born in Warwickshire, A. D. 1579: at the age of 42, and after serving the mission ten years, enrolled himself among the children of Loyola. I cannot recover the date of his death.

COXON, THOMAS, admitted in 1676, professed 2 February, 1694. This venerable missionary attained the age of 85, and died at St. Omer 7 May, 1735.

F. COXON was the editor of one of the best printed books in the English language, "*Ribadeneira's Lives of the Saints*," Fol. London, 1730. The translator was the Hon. William Petre, whose version first issued from the St. Omer press in 1669. In an original letter of F. Coxon to his friend F. Percy Plowden, residing at Rome, and bearing date 19 February, 1731, he mentions the success that had attended him in reprinting this excellent work, but that he had been forced to take up some money at interest to finish it, and therefore prays him to encourage the sale of it amongst his acquaintance—that the selling price here was 27s. 6d. unbound—that the intention was not only to furnish families with a devout work, for Sundays and Holidays; but by its sale to raise a fund to print Catholic books, and to maintain a man of parts to be constantly writing for the good of religion. In J. Marmaduke's Catalogue of 1784, this Edition was to be sold at £1 15 0

CRANE, WILLIAM, admitted 28 June, 1676: died in England 13 July, 1706, æt. 59.

CRATHORNE, JOHN, of a good family in Yorkshire: at the age of 21 joined the Society; was admitted to the rank of a Professed Father 1 January, 1625. This very learned Professor, and industrious cultivator of the mission, died in England, 1 April, 1656, æt. 66.

*CRESSWELL, ARTHUR.—All that I know of him is gleaned from this M.S. account of F. Persons, to whom he had been most friendly on returning to England, in 1580

* The reader may see it in p. 171-2, of Cath. Spectator of 1823.

—"a youth of great forwardness and expectation both from virtue and learning: he went into voluntary banishment, entered the Society and died in Sicily."

CRESSWELL, JOSEPH, of London, (his widowed mother married Wm. Lacy, Esq. afterwards a Priest, who suffered death at York, 22 August, 1582).—Joseph was admitted into the Society at Rome, 11 October, 1583, æt. 25: was subsequently Rector of the English College there, and eventually Superior of the English missionaries in Spain. That he was a man of great abilities and distinguished piety is undeniable; but his admirers had occasionally to regret peevishness of temper and tenacity of opinion. He died at Ghent, 19 February, 1623, Prof. 24, æt. 65.

He was the author of

1. A Latin Treatise "*De Vita beata*."
2. Under the name of *John Perne*, he wrote against the cruel Proclamation of Queen Elizabeth, bearing date 29 November, 1591. This work was printed in 8vo. 1592.
3. He published a Treatise. 4to. St. Omer, 1611, against King James the First's Proclamation, issued the preceding year, against Catholics.
4. "*Meditations on the Rosary*," St. Omer, 1640.
5. He published in Spanish and English "the Martyrdom of F. Hen. Walpole." 12mo. Madrid, 1596. The Spanish account appeared also at Saragossa the same year in 8vo. see p. 616, vol. ii. Antonii, Bib.
6. A Translation into Spanish of F. Wm. Bath's Treatise on Penance."
7. A translation of Salvian's Book "*Quis Dives salvus*" into English and Spanish.

CRIPP, JOHN, of Derbyshire, was aggregated to the Society at the age of 25, and professed 19 March, 1629. After teaching Humanities and Mathematics, he laboured in the mission during twelve years, then retiring abroad, he died at St. Omer, 16 Oct. 1657, æt. 67.

CROSLAND, CHARLES.—This worthy missionary died in England, 30 March, 1724, æt. 69, Rel. 47.

CROSS, BERNARD, born in Teneriffe, 8 April, 1715, and on his 22nd birthday consecrated himself to God in the Society. He was admitted to the Profession of the Four Vows on the Feast of the Assumption, 1755. For some time he exercised his missionary functions at Vera Cruz: for several years, I am informed, he was stationed in London, but died at Worcester, 22 April, 1785; another account says 22 October, and another 3 February that year. I think the first date is the correct one.

CROSS, JOHN, of Lancashire, younger brother of F. Joseph Tristram, the late worthy incumbent at Newhall, was educated at Liege, and filled the office of Prefect

both there and at Stonyhurst; for upwards of 30 years this amiable Priest served the mission of Spinkhill, Derbyshire, where he died lamented by all that knew him, on Thursday evening, Dec. 3. 1835, æt. 68.

N.B. This mission of Spinkhill seems to have been directed by members of the Society for the last 200 years. See p. 286 of F. More's History.

CROSS, THOMAS, uncle to the last mentioned: born 7 November, 1739: nineteen years later began his Noviceship; died at Holbeck, near Spinkhill, 18 October, 1813.

*CROUCHE, RALPH, of Oxford.—This valuable temporal coadjutor died at Liege, 18 November, 1679, æt. 59, Rel. 20.

*CRUYS VANDEN, MARTIN, and TOUISANT.—The first died at St. Omer, 23 August, 1624, æt. 46, Rel. 22.

The second finished his earthly course at Ghent, in 1694, æt. 43, Rel. 17.

CUERDEN, THOMAS, of Lancashire, became a Novice at Watten, in 1737, and a Professed Father in 1755; died at Scholes, near Prescot, 30 March, 1793, æt. 75.

CUFFAUD, ALEXANDER, died in England, 30 April, 1674.

CUFFAUD, EDWARD, of Hants, died in England in 1696, æt. 76, Soc. 85.

CUFFAUD, IGNATIUS, (I believe of Battle) Sussex: at the commencement of his missionary career, and at the age of 31 he joined the Society. His death occurred in England, 19 July, 1679, æt. 71.

CUFFAUD, JOHN, of Hants, perhaps brother of Edward, was admitted in 1641, æt. 20, after which I lose sight of him.

The other John was admitted 21 December, 1683; died at Chester, "*in obsequio incarcerationum*," 19 March, 1715, æt. 48.

CURRY, JOHN. The first time that I meet him in this handful of gleanings, is in a letter of F. Gaspar Haywood to Dr. Allen, that "*grande decus columenquerum*" dated 16 April, 1593, "I have sent Mr. John Curry, a Priest, to France. He is admitted into the Novitiate, and I have intrusted him with all my commissions." In the company of F. Richard Holtby he landed in the North of England, on 14 January, 1590. He died in London, at F. Gerard's House, between 1594 and October 1597, and as usual in such cases then, was secretly buried in the premises, "*et in quodam ibi secreto loco sepultus jacet Sic enim Sacerdotes qui in missione privatim vivunt, privatim etiam sepelire cogimur*" says F. Gerard, in his Autobiography.

CURSON, PETER, born 31 July, 1687: admitted in 1706; was Chaplain at Brambridge, Hants, but ended his days 25 of February, 1765, at Winchester.

CURTIS, EDMUND, of Hants, died at Liege, 18 July, 1691, æt. 79, Soc. 43.

CURTIS, HENRY, of Hants; admitted as a temporal Coadjutor at the age of 26, and for full 40 years did good service in that office. He passed from labor to rest at Watten 2 Jan. 1657, æt. 67.

CURTIS, JOHN, of Hants, is stated in the Annual Letters to have had three brothers in the Society, and to have finished his earthly course in Yorkshire, June 1651, *æt.* 76, Soc. 39, Prof. 28.

CURTIS, THOMAS, of Hants, brother to the three preceding: he had been on the mission for one year, when he united himself to the Society. At length worn out with above 50 years labor in this vineyard, he retired amongst his brethren at Liege, where he died 22 January, 1657, *æt.* 77.

CUTHBERT, JOHN.—From the Annual Letters of 1656, I collect that this zealous Father had been discovered by the searchers, and lodged in York jail. Like many others, in that wretched prison, he may have died, under his hardships, unknown and forgotten; for after that time he disappears altogether.

***DAMPIER, RICHARD**, died at St. Omer's College, 30 January, 1639.

***DAMPIER, WILLIAM**, of Somersetshire. In the Provincial Catalogue of 1642, he is stated to be then sixty years old, and to have passed 17 in the Order. He died at St. Omer, 18 May, 1652.

DANBY, RICHARD, probably of Yorkshire: in that county he exercised his pastoral functions, and with such industry and success, that the Annual Letters of 1656, assure us, that where he found fifty souls, he had increased his flock to 550 *ad minimum*, amongst whom were six or seven illustrious Families. Further particulars I cannot recover.

DANIEL, JOHN, of Yorkshire, was converted by F. E. Knott, at the time he was chaplain to the celebrated Dr. Montague, Bishop of Norwich. At the age of 36 he submitted to take his station amongst the Novices of the Society. After filling the chair of Professor of Scripture, he was sent to the Mission, where his disinterested zeal and talents could not fail to procure a rich harvest of souls. Retiring to Liege, he died of apoplexy 21 November, 1668, *æt.* 61, leaving behind him the reputation of a good religious man, and of an eminent oriental scholar.

N.B. For *Daniel, Thomas*, see *West*, amongst the Scotch Fathers.

DARBY, FRANCIS, of Derbyshire. In the provincial list of 1655, he is reported to be then 42 years old, of which he had passed just half in the Society—that he was then serving the Maryland mission. Probably he ended his earthly course in that vineyard.

DARCY, CHARLES. I think he had a conference with Dr. Morley, at Brussels, on 23 June, 1649. See *Wood's Athenæ Oxon.*

It is certain that he was Rector of the English College at St. Omer, from 5 August, 1652, to 16 February, 1656. There

he died 22 October, 1673, after a 3 months illness, "*annis et meritis gravis*."

***DARCY, JOHN**, of Northampton, was admitted in 1652, *æt.* 24. Three years later I meet with him at Ghent, after which he escapes my observation.

DARCY, ROBERT, (alias *Foster*) died in England 3 January, 1641.

DARRELL, JAMES, of Calehill, Kent, born 27 December, 1707: joined the Order in 1723: professed in 1741. After serving the English Mission for many years, he retired amongst his brethren at Liege, where he ended his career in a good old age, 18 May, 1785.

DARRELL, JOHN, elder brother, I believe, of James, born 10 May, 1705, and entered the Novitiate one year before him. His Profession of the Four Vows is dated 2 February, 1740. From the year 1752 to 1759, he was Rector of St. Omer's College, and subsequently its procurator, and was justly admired by the Lord Chesterfield, and all visitors, for his polished urbanity of manners and considerate hospitality. With his able and active pen, he laboured zealously to avert and prevent the seizure of St. Omer's College by the tyrannical parliament of Paris, and when he found it impossible to resist violence—when he saw in the place of judgement, wickedness; and in the place of justice, iniquity—his foresight and decision of purpose were no less manifested in removing and fixing the establishment at Bruges. This worthy Father died in London, 9 March, 1768.

DARRELL, PHILIP, third son of Henry Darrell, of Calehill, Esq., by his wife Elizabeth, second daughter of Sir Thomas Gage, baronet. This talented and amiable youth commenced Humanities at Liege, and on finishing Rhetoric at Stonyhurst, in 1797, entered the Juniorate, or the probation of candidates for the ecclesiastical state. (Having had the happiness and honour of being his individual companion during the whole of that period, I can bear testimony to his love of prayer, his spirit of industry, his docility of heart, his cheerful piety, and obliging disposition.) Appointed in due time to teach a course of Humanities, he infused into his pupils his own spirit of classic taste and elegance. Afterwards promoted to Holy Orders he gave abundant promise of attaining the highest reputation of pulpit oratory. Preston was assigned him, for the theatre of his generous zeal and splendid talents; but alas! within six weeks after his arrival, he fell a victim of charity in attending the sick, on 29 January, 1813, *æt.* 32. His family erected a tablet to his memory in St. Wilfrid's Chapel, where his eloquence must have moved and electrified the hearts and minds of his hearers. We could have wished the inscription to have contained more point, and fewer words, and not to have omitted the date of his demise.

A ✕ ω

Here are deposited the remains of the
 REV. PHILIP DARRELL,
 Third son of Henry Darrell, Esq., of Caleshill,
 in the County of Kent, whom it pleased God
 at the age of Thirty-two,

to call from this world, where
 the suavity of his temper

his benevolence, and the practice of every virtue,
 endeared him to his acquaintance,
 His unaffected piety led him to embrace a profession
 which opened no rewards, but such as he wished to
 obtain

Through the mercies of God, by the performance of
 the charitable duties annexed to it.

The soothing hope that he is now enjoying those
 rewards in the presence of his Blessed Redeemer,
 is the only consolation which his afflicted
 Father, his loving Brother and Sisters
 can feel for such a loss.

In testimony of which, and of their tender affection,
 they have erected this Monument,

A.D. MDCCCXIII.

R. I. P.

*DARRELL, THOMAS, born 8 September, 1711: at the age of 19 enrolled himself amongst the children of St. Ignatius. This devout scholastic, to the deep regret of his family and friends, was cut off in early life, 22 November, 1734.

DARRELL, WILLIAM, a man of superior merit, embraced the pious Institute of the Society 7 September, 1671. For several years filled the office of Prefect of Studies; and governed the College at Liege from 17 November, 1708, to 29 January, 1712. Before and after this appointment he was employed in the English mission; but died at St. Omer, 28 February, 1721, æt. 70. His pen was always ready, and he has left us the following monuments of his piety, zeal, and talents.

1. *"The Vindication of St. Ignatius of Loyola, from Fanaticism,"* 4to. London, 1688. This was in answer to Dr. Stillingfleet.

2. *"Gentleman Instructed,"* 8vo. London. This has passed through several editions.

3. *"Theses Theologicæ, in quibus defenditur Collegii Angl. Leodii Doctrina,"* 4to. Liege, 1702.

4. *"Moral Reflections on the Epistles and Gospels of every Sunday,"* 4 vols. 12mo. 1711.

5. *The Case Reviewed, or an answer to the case stated by Dr. Charles Leslie,* (who had published his work in 1713). *The Case Reviewed* certainly went through three editions. I think F. W. Darrell was the author of a Treatise on the Real Presence in answer to the Author of the "Case Stated," 12mo. London, 1721, pp. 400.

In Peck's Catalogue, 1735, is a *Letter* ascribed to this Father on *King James the Second's most gracious Letters of Indulgence*, 4to. 1687: as also a *Letter to a Lady on Scripture Proofs of the Catholic Church*—an half sheet folio.

I suspect that F. Darrell was the translator of *Perè Daniel's Discourses of Cleander and Eudoxus on the Provincial Letters*, 12mo. 1701 and 1704.

He is sometimes said to have been the author of "*Practical Reflections*," but I think the authority of that excellent critic, and most diligent collector and investigator the Rev. John Kirk, as set forth in the preface to the enlarged edition, by the Rev. E. Peach, of 1821, is decisive, that the Rev. *Robert Lane*, alias *Bones*, a devout Priest of Douay College, (who died at Bath, 17 December, 1735) was the real author.

DARBYSHIRE, THOMAS, nephew of the celebrated Bishop Bonner, was Archdeacon of Essex, but for conscience sake made a sacrifice of all his preferments and expectations in the beginning of Queen Elizabeth's reign. On 1 May, 1563, at the age of 45, he entered the Novitiate of St. Andrew's, at Rome, and nine years later was admitted to his religious Profession. Through his zealous representations, the Fathers of the council at Trent passed their decree "*de non adeundis Hæreticorum Ecclesiis*." This venerable Father died at Pont-à-Mousson, in Lorraine, 6 April, 1604, aged 86. Père Nicholas Abram wrote his elogium. See his Life in *Tanner*; also p. 712. vol. i. Athenæ: Oxon, 1691.

*DASSONVILLE, JAMES.—This temporal coadjutor died at Liege, 28 February, 1702, æt. 34, Soc. 12.

*DAVIS, JOHN.—This scholastic died at Liege, 14 October, 1706, æt. 27, Rel. 7.

DAVIS, PETER: after serving the Broughton Mission in Yorkshire, as also the Maryland Mission, he retired to Watten to prepare for eternity, into which he entered 28 December, 1759, æt. 67, Rel. 48.

DAVISON, or DAWSON, EDWARD, an only son of respectable parents, and "connected with Sir Anthony Staunden," was born in London. I suspect that he entered the Society before the year assigned by F. Nathaniel Southwell, viz. 1606: for the young priest addressed a letter from Louvain 2 August, 1603, to F. Thomas Owen, at Rome, acknowledging his favor of 27 April. He represents the expediency of proceeding to England to see his mother, who was verging on 80, and that he wished to settle his temporal affairs, not doubting of his having "about £1000 to be disposed as Superiors think best for the good of the Mission." He had also other expectations and promises of money for pious purposes, if allowed to cross over to England. These motives, although they be

temporal, yet I protest they be directed to a spiritual ende, and they hinder no way the other intentions of zeal of soules, all having the end of charitie proposed to them. Spirituall friends think also that my greatest aptitude is to deale with soules, although I finde great contentement in my studies also." He adds that he refers all to F. Owen's consideration, "and shall remain most contented with your resolution." Towards he conclusion he expressly mentions, that when he was last in England, he was then labouring under the uncertayntie of my union with the Societie. But Almighty God of his infinite goodness hath freed me not only from that troublesome uncertayntie, but also from all causes thereof, as though it had never byn." He was permitted to go over, but was shortly after apprehended and lodged in jail, where he continued until 1606, when he was sentenced to perpetual exile. His zeal for souls induced him to return, and for several years he continued his valuable services. Recalled by Superiors to Ghent, he obtained permission to devote himself to the care of the English troops in the Low countries attacked by the plague. He soon caught the contagion, and expired at Brussels, a victim of charity, 22 December, 1622, æt. 46. This excellent man is briefly noticed by F. More, p. 449, Hist. Prov. Angl. His works are

1. "*Practical method of Meditation*" 12mo. St. Omer's, 1614.

2. "*Lives of many Saints*," Douay, 1615.

This is a translation from the Spanish of F. Peter Ribadeneira.

DAY, FRANCIS, of Sussex.—After cultivating the vineyard for 40 years, he rested from his labours, in Worcestershire, 30 April, 1674, æt. 72, Soc. 49, "*Vir ætate ac meritis gravis*," An. Lit.

DEAN, MICHAEL, born on Michaelmas day, 1696; joined the Society at the age of 18—was long employed in the Hampshire mission: died at Watten, 8 July, 1760.

DECKER, JOHN, (Q. Dacre).—In early life he had been the individual companion of F. Robert Southwell, and he followed in the winter of 1679, his dear friend's example, of consecrating himself to God in the Society of Jesus. No one can read his long and eloquent letter addressed, 29 September, 1680, from the Novitiate at Naples, to his dearest friend Robert Southwell, without being sensibly moved. In speaking of the happiness of the religious state, he exclaims, "*Benedictus Dominus et Pater Dñi nri Jesu Christi qui vocavit me in societatem Filii sui. Benedictus, et in æternum benedictus Dns noster Jesus Christus, qui me adeo suorum beneficiorum immemorem, numero ambulantium semitam rectam annumerare dignatus est. Utinam queam tibi Fratri meo gaudium adaperire, quantæque cum animi mei voluptate et desiderio, Dei obsequio manci-*

patus vitam degam! Jam fidem tuam liberasti bone Deus. Centuplum accepti in vita hac: non solum centuplum, sed et millecuplum." The whole of this effusion of tender piety and humility deserves to be printed. It is painful to add, that I have no means of pursuing the Biography of this interesting young man.

DEDOYAR, — He was of the French Province, but had retired for several years amongst the English Fathers at Liege. Unable to emigrate with them to England, in 1794, the venerable man ended his days in that city, 7 January; 1806.

*DELVEAUX, JOSEPH.—This good lay-brother rested from his labours in Maryland, 26 March, 1734, æt. 53, Rel. 33.

DENNETT, JAMES, born in Lancashire, 11 June, 1702: inlisted under the standard of St. Ignatius at the age of 18: was admitted as a Professed Father 2 February, 1738, and served the office of Provincial at a very difficult crisis, from 1762 to 1766. For many years was employed in the English mission, and died in a good old age at Bury St. Edmund's, 1 March, 1789. His grave-stone on the west side of St. Mary's Church there is incorrectly inscribed.

F. Dennett was the translator of "*Muratori's Missions in Paraguay*," 12mo. London, 1759.

DENNIS, FRANCIS, died at Madrid, 9th December, 1675.

DICCONSON, GEORGE.—At the age of 24, and in the year 1677, he began his novitiate at Watten; but I can trace him no further.

DICCONSON, THOMAS, perhaps brother of George, joined the Society five years before him. From a catalogue of books in the Priest's chamber at Stonyhurst, written in an old hand, and containing very many volumes, marked with the name of Thomas Dicconson, it seems probable that he was incumbent of the Stonyhurst mission. It is certain that he died in Lancashire, 2 May, 1704, æt. 53.

DIDERICK, BERNARD.—This worthy member died in Maryland, September, 1793.

DIGGES, JOHN, of Maryland, born 18 August, 1712: united himself to the English province at the age of 22. This young missionary passed from labour to rest in his native country, 14 December, 1746.

Another JOHN DIGGES, perhaps nephew to the former, born 23 October, 1746: entered the Novitiate with nine others in 1766; but I cannot trace him after his return to America.

DIGGES, FRANCIS, of Maryland, born 4 February, 1712: admitted at Watten in 1733. For several years was stationed at Durham; died at Berrington, 28 November, 1781.

DIGGES, THOMAS, born in Maryland, 5 January, 1712: at the age of 18 enrolled himself amongst the children of St. Ignatius.

thus, and was numbered among the Professed Fathers in 1747. After teaching Philosophy, he was ordered to his native country, where he laboured most diligently. This patriarch of his Brethren had entered his 93rd year, when he was called to his crown 18 February, 1805.

DILWORTH, THOMAS, born near Preston, 7 April, 1796, joined the Order in 1814: studied Theology at Rome, where he was ordained Priest, 5 April, 1828. Of a robust frame of body, and with a heart inflamed with zeal and charity, he devoted himself to the duties of a missionary life at Brough, Spinkhill, and Wigan. In this last mentioned place, (which has tried the constitution of so many of his brethren,) he was attacked with severe indisposition, and was sent to Holywell for the purpose of recruiting his health. His friends flattered themselves that his valuable life would be spared; but he was summoned away on the evening of 21 November, 1843, to be presented, we hope, to his God in the Temple of his glory. His precious remains were deposited under the Chapel, at Holywell. F. Dilworth had been admitted to the Four Vows of the Society, 15 August, 1838.

***DONAIN, THOMAS**.—This pious lay-brother died at Ghent, 10 September, 1715, æt. 64, Rel. 43.

***DONERE**.—Of this name two occur: both were temporal coadjutors, and both died at Watten, *Anthony* 2 February, 1732; *Nicaise*, 18 August, 1719.

DORRINGTON, WILLIAM, of Staffordshire. —This truly religious Father died in England, according to the Annual Letters, on 26 January, 1679, æt. 69, Soc. 42. and but four days after making the Profession of the Four Vows.

DORMER, CHARLES, (Right Honourable) was the eldest son of Charles, the 5th Baron Dormer, by his first wife Catharine (Fettyplace) and was born 13 January, 1690. This noble and pious youth devoted himself to God in the Society 7 September, 1709; and on the death of his Father, 2 July, 1728, succeeded to the peerage. He was apprehended at Liverpool as a Priest and brought by the constable before the Mayor; but on confessing his rank, was immediately restored to liberty. Retiring from Puddington in Cheshire, he died 7 March, 1761, at Great Missenden,* Bucks, where his remains are deposited.

DORMER, FRANCIS, half-brother to the above-mentioned Charles, being son of the 5th Baron by his second wife, Elizabeth (Biddulph) was born 14 September, 1717, (N. S.) After studying Humanities at St. Omer, entered the Novitiate at Watten, in 1734; was enrolled amongst the Professed Fathers at Hereford, 2 February, 1752:

* Peterly had been granted by Queen Elizabeth 1602 to Sir Robert Dormer, Knt.

died at a place called Cherry Orchard, (Q, in Monmouthshire ?) belonging to Lord Gage, 1 February, 1770.

DORMER, JOHN.—There were two Fathers of this name. The elder was born in London, after finishing his ecclesiastical studies at Rome, left the English College there for the mission 12th September, 1624; and about two years later was incorporated with the Society. He died in England, in 1661, æt. 63, and from some memorandums that I once saw in an old prayer book, I believe that his death occurred on 17th May that year.

The *Junior*, after filling the office [of Preacher at the Court of James II. was appointed Rector of his Brethren at Liege, 4th November, 1689; but his government was complained of, as departing from the considerate, and sweet and Fatherly system of the Order. A successor was appointed in the person of that Confessor of the Faith, F. Geo. Busby, on 23d April, 1691. It appears, however, that he remained in the College, and finished his days there, 27th January, 1700. He had published.

1. A Sermon, intitled "*The Law of Laws*," preached before their Majesties at Windsor, the 17th Sunday after Pentecost, September 19th, 1686. 4to. London, 1688, pp. 28.

2. Another Sermon preached at St. James's, 25th Sunday after Pentecost, 17 November, 1686, 4to. London, pp. 30.

3. Another Sermon preached at Somerset House, 1st Sunday of Advent, 27 November, 1686.

4. "*Rebellion Arraigned*," preached before their Majesties at Whitehall, 30 January, 1687, 4to. London, 1688, pp. 25.

5. "*The Pharisees Council*," preached before their Majesties at Whitehall, the Friday after Passion Sunday, April 6, 1688, 4to. London, 1688, pp. 22.

6. "*The Phoenix Sepulchre and Cradle in the holy death of the Right Honourable Isabella Teresa Lucy, Marchioness of Winchester*," 4to. London, 1691, pp. 22.

In p. 254 of Cath. Miscellany of 1826, the Rev. John Kirk mentions his being in possession of a Manuscript of F. Dormer, intitled "*Usury Explained*," translated into Latin by Dr. Hawarden, in 1701; but I believe it had been printed in 8vo. London, 1695-6, with this title: *Usury Explained, or Conscience quieted in the case of putting out money at interest.*" See Catalogue of Bodleian Lib. vol. i. p. 370.

DORMER, JOHN BAPTIST, born 22 January, 1716: entered the Novitiate with his brother Francis. This pious scholastic died at Liege, 26 June, 1743.*

* In the Hampreston register of burials is the following entry:—"1756, June 3rd, Mr. Dormer, from Staplehill, buried." Who is this Mr. Dormer? In the Church of St. Bonaventure, at Rome, supra Montem Palatinum, is a monument thus inscribed—

DORMER, ROBERT, born 26 February, 1726; in his 17th year joined the Order and was ranked among the Professed Fathers in 1761. After serving the missions of Odstock, near Salisbury, and Stapehill, near Blandford, and Southend in Hants, and Beckford, County of Gloucester, he retired to Wappenbury, where he closed a life of cheerful piety and great usefulness on 4 May, 1792.

DORMER, WILLIAM, own brother to F. Charles Dormer before mentioned, was born 18 June, 1696: commenced his Noviceship in 1714: after serving the English mission for a long period, died on 27 June, or rather 1 July, 1758, at the Priory, Monmouth.

* **D'OTREM, HUBERT**, a Liegeois, who after a lengthened service in the capacity of a temporal coadjutor to his English Brethren, was summoned to everlasting rest at St. Omer, 23 September, 1689, æt. 67, Rel. 47.

DOYNE, JOSEPH.—This Marylandian Father was born 11 November, 1734, and joined the order at the age of 24. Whilst employed in the Lancashire Mission, this eccentric character occasionally forgot the proper respect due to himself and others. Returning to America he died after many years labor on 21 October, or as another list fixes it, 12 November, 1803.

DRAPER, JOSEPH. He generally passed by the name of Metcalf: was ordained priest at Liege in 1701: but was hurried to an early grave, dying 7 April, 1703, æt. 33, Soc. 11.

DRAYCOT, PETER, died at St. Omer, 5 July, 1640.

DRAYCOT, PHILIP, of Staffordshire, had scarcely finished the first year of his Noviceship at Louvain, in 1604, when he was called "*ad piorum desideriorum premia*" says F. More, page 286, Hist.

* **DRAYCOT, THOMAS**, of Staffordshire.—This temporal Coadjutor rendered important services to his brethren as an Apothecary. His death occurred at Madrid, 15 October, 1678, æt. 57, Soc 37.

DRURY, JOHN, of London: at the age of 26 joined the Society. In 1655 was superior of the College of St. Thomas: had then served the mission 21 years, and was 55 years old. Further particulars I search for in vain.

DRURY, ROBERT, (alias *Bedford*) of Middlesex: after passing through a course Humanities at St. Omer's, he went to Rome for the study of Philosophy, where he joined the Society in October, 1608. From his own letter to F. Thomas Owen, dated Posna, 9 March, 1612, I find that he had reached that city, where he had been sent to finish his Theology, on the 28th

of the preceding month, after nearly three months travelling, during a most inclement winter. On receiving Holy Orders, he was sent to the English Mission, where his religious virtues and his commanding talents conciliated general esteem and admiration. But it pleased Almighty God to call him away in the full vigor of life and health, to his repose and recompense. Whilst preaching in the afternoon of the 21st Sunday after Pentecost, which fell on October 26, or according to the new style, on 5 November, 1623, at Hunsdon Hall, (the residence of the French Ambassador) Black Friars, London, to a congregation of 300 persons, the floor suddenly gave way, and this zealous Father, with nearly eighty of his hearers, unfortunately perished. This tragical event obtained the name of the *Fatal Vespers*. Penant in p. 229, London, &c., states the number that perished to be 94. Lysons (p. 410, Vol. IV. Environs of London) from the Eltham Register, gives the number crushed to death at 96. The uncharitable bigotry of the times considered this calamity as a judgment on the Catholics "so much was God offended with their detestable idolatrie!!" F. John Floyd met the reproach with a "*Word of comfort to the Catholics.*" The reader may turn to p. 451 of More's History, and to page 410, Vol. 2 of Dodd's Church History. The eulogium of this good Father may be seen in the Preface to a book called "*F. Robert Drury's Reliquary*," containing his Prayers and Devotions: printed in 1624.

DRURY, WILLIAM, admitted in 1730: died at Liege, 30 June, 1741, æt. 43.

DRYLAND, CHRISTOPHER. This venerable Missionary recovering his liberty at the accession of King James I., after a long imprisonment, joined the Society of Jesus. p. 141, vol. ii. Dodd's Church Hist.

DUCKET, GEORGE: of Yorkshire, or as another account states of Durham, was admitted into the order in 1616, and to his religious profession 8 December, 1630. I meet with him as Rector of Liege College, and subsequently of the House at Ghent. After many years service in the English Mission, during which he was justly characterised for courage, patience, learning, and solid virtue, he died 31 October, 1669, æt. 79.

DUCKETT, RICHARD, see *Holtby Richard*.

* **DUCROC, JEAN BAPTISTE**. This Lay-brother died at St. Omer, 8 March, 1740, æt. 33. Soc. 8.

* **DUDELL, JAMES**, admitted 6 March, 1683: died at St. Omer, in January, 1712, æt. 58.

* **DUFOUR, JEAN BAPTISTE**, born 9 May, 1726, died at St. Omer, 27 December, 1792, Rel. 44.

DUNN, JOSEPH, (whose real name was *Hart*,) was born at Catterick, in Yorkshire, 19 March, 1746: at the age of 18

D. O. M.

"Josepho Dormer, Nobili Anglo, Probitate Vitæ, Fragilitate Mortis, Paupertate Sepulchri, Præclaro, Alexander Franciscinus Romanus Hæres ex Testamento Fiduciarius, P. MDCCCLXIV.

consecrated himself to God in the Society of Jesus. After teaching Philosophy at Liege, the young Priest was appointed chaplain at Callalay Hall, near Alnwick; but soon resigned that situation to become assistant to the Rev. Nicholas Sewall, at Preston, where he arrived 1 May, 1775. By the enterprising zeal, and conciliating demeanour of himself and his colleague, and of the Rev. Richard Morgan, who succeeded Father Sewall in 1783, religion made such rapid progress in the town, that another spacious chapel was erected at Fisher-Gate, under the patronage of St. Wilfrid, and opened for public worship on 4 June, 1793. In his declining years, Mr. Dunn had the consolation of witnessing the Missionary establishment at Preston, ranking among the most respectable and best organized of any in the United Kingdom. The venerable man died rather suddenly. On the last morning of his pilgrimage he rose, as was his custom very early, and in the course of his walk exchanged a sovereign for distribution amongst the indigent. Between eight and nine o'clock, he felt a deep lassitude come over him, and was conveyed to bed: he lay there without much pain, still possessed of his wonted quickness of perception till nearly 11 o'clock, when he quietly and without a struggle resigned his soul to God, 19 November, 1827. His funeral obsequies were attended by an immense concourse of the townsmen of all religious denominations: for he had merited universal respect by his benevolence of disposition, and by his having placed himself in the foremost rank, whenever any undertaking was projected for charitable purposes, or the public benefit: and of some, such as the Catholic Schools, the House of Recovery, the Gas Works, he deserves to be intitled the Founder and Father. The following epitaph from the pen of the Rev. Charles Brooke, is copied from the Mural Monument in St. Wilfrid's Chapel.

To the memory of

The Rev. JOSEPH DUNN,
Minister of the Catholic congregation of
this Borough

for the long term of LI years.

Exemplary in private life;

Faithful in the discharge of his Pastoral
duties;

Assiduous in imparting religious instruction
to children, and relief and assistance
to the poor;

With active and persevering exertion,
He procured the erection of this chapel
and of the Catholic School;

Efficiently promoted charitable institutions,
and forwarded undertakings of public
utility.

Esteemed and respected

He departed this life on the XIX of Nov.,
MDCCCXVII,

In the LXXXII year of his age.

"May his soul, through the mercy of God,
rest in peace."

In the school rooms at Preston, are two portraits of the Rev. Gentleman; one by *Gainsforth*, another by *Hope*.

DURAND, THOMAS: all that can be recovered of him is, that he died at Ghent.

DURHAM, JOHN, died in the county of Durham, 29 March, 1674, "*Vir optime meritus*."

DURHAM, THOMAS, (alias *Robert Collingwood*.) All that I can collect of this Father is, that on 7 September, 1676, he entered the Novitiate at Watten, and that he died in England 16 July, 1725, æt. 74.

*DYNE, JOHN.—A lay-brother of this name died in Maryland. 11 April, 1703.

Another *John Dyne* died in the same country, 11 January, 1711. One of these had entered the Society 7 September, 1681, æt. 25.

EAST, HENRY, admitted 18 March, 1685, being then 36 years old; but died at Liege, 2 May, the year following.

EATON, REGINALD.—All that I can discover of this Father is simply, that he died in England 23 March, 1641.

EATON, WILLIAM.—We learn from p. 23 of F. More's History, that he was a native of Derbyshire, that he taught Philosophy and Mathematics at Cologne, Triers, and other places in Germany, until the year 1606. But it is very clear from a fragment of a letter evidently written by F. Gerard in 1614, that Father Eaton was still living, for he says "F. William Eaton, my old acquaintance, who was a tenant sone of my Father's, and came over with me into France 33 years and more agoe, now reads cases in the Colledge of Mulsamium, and hath read two courses of Philosophie in other places in Germanie."

EBERSON, THOMAS.—In vain I search for the date of his admission. He occurs minister at St. Omer in 1701-4, and successively rector of Watten, and the English Colleges at Rome and Liege. He died at Liege, 3 July, 1733.

ECCLESTON, THOMAS.—I meet with two of this name. The first was admitted into the Novitiate at Watten in 1668, after finishing Rhetoric under his master, the Rev. George Morgan. I believe that he served the Lancashire mission in the sequel, and died there 25 November, 1698, æt. 55.

The second I think became convictor of the English College at Rome, in 1677, and united himself to the Society of Jesus in that city. He was employed in the Yorkshire Mission; and for a time served Ingatestone Hall, passing by the name of *Holland*. From 11 August, 1731, to 22 September, 1737, he filled the office of Rector of St. Omer's College. His death occurred in England December 30, 1743, O.S. We have from his pen a sensible treatise called "*The Way to Happiness*," 8vo. London, 1726, pp. 360. In Coghlan's Directory of 1773, a new edition of the "*Way to Happiness*, by Mr. Ecclestone, S. J." is offered at price 3s.

ECCOP, CHARLES.—This young missionary died 26 January, 1735, æt. 38, Soc. 20.

***EDGE, CHARLES.**—This pious temporal coadjutor, after 29 years valuable service, died at Watten, 7 August, 1718, æt. 51.

EDDISFORD, EDWARD, departed this life at Watten, 16 September, 1729, æt. 61, Soc. 29.

EDISFORD, JOHN.—Three members occur of this name. The 1st was incumbent at Carlton, in Yorkshire, for many years: his unbounded zeal and charity are noticed in the Annual Letters of 1710. Recalled from the Mission to become Provincial of his Brethren, in 1719, he died in office the following year at St. Omer's, viz. 13 August, 1720, æt. 64, Rel. 45.

The second, whose real name was *Jackson*, died at Liege, 30 March, 1750, æt. 50, Soc. 30.

The third, born in Lancashire, 1 February, 1738, and whose real name was *Spa-brick*, joined the Society in 1760: eleven years later I find him chaplain to the Honorable Mr. Arundell, at Salisbury. Soon after he removed to Exeter, where he cultivated the vineyard with exemplary zeal and charity. He died there of the jail fever caught in attending the prisoners, on Saturday, 20 November, 1789, and was buried in St. Olave's Parish Church. In the Parochial Register I read "Rev. John Edisford, Minister of the Catholics in this city, was buried on the 24th of November, 1789."

***EDMUNDS, EDMUND,** of Devonshire. This confidential lay-brother died at Ghent, 20 September, 1643, æt. 75, Rel. 27.

***ELLERKER, JOHN,** of Hart, near Hartlepool, was born 1 August, 1732: died a scholastic at Liege, 29 April, 1756, æt. 24, Soc. 8.

ELLERKER, THOMAS, brother of John, born 21 September, 1738: was a worthy scholar, of such a master as F. John Thorpe. At the end of Rhetoric in 1755, this promising young man entered the Novitiate, and in the sequel became one of the ablest professors of Theology that the English province ever produced. His treatise *de Incarnatione* may be regarded as a *chef d'œuvre*. The emigration from Liege was fatal to a feeble constitution like his. He reached Stonyhurst 28 August, 1794, completely exhausted with the fatigue of travelling, and died there 1 May following. His precious remains were deposited in the Sodality Chapel, on the Epistle side of the Altar. His Grave Stone is thus inscribed:—

Hic jacet
R. D. Thos.
Ellerker,
Obiit 1 Maii,
An. MDCCXCV,
Ætatis
LVIII.
R. I. P.

"From his cradle

He was a Scholar, and a ripe and good one,
And to add greater honours to his age
Than man could give him, he died fearing
Heaven."

ELLIOT, NATHANIEL, (alias *Sheldon*) born in May, 1705; at the age of 18 joined the Society, and was admitted to the Profession of the 4 Vows in 1741. Of a mild and friendly disposition and full of the religious spirit, he was called to the government of the colleges at St. Omer, Rome, and Bruges, and also to be Provincial of his BB. in very difficult and stormy times. This venerable Father, on quitting office, retired to Holt, where he joyfully met death 10 October, 1780.

"*The Occasional Letters on the Affairs of the Jesuits in France,*" were collected and published in London under his direction; with the *Judgment of the Bishops of France concerning the Doctrine, Government, Conduct, and usefulness of the French Jesuits.*" He was also the translator of *Pinamonti's* treatise of "*The Cross in its true Light,*" dedicated to the Ex-Provincial, F. Thomas More, 12mo. London, 1775, pp. 161.

ELLIS, RICHARD, (alias *Jump*) born at Chester, 28 Feb. 1714. He left St. Omer's at the end of Rhetoric, for the Novitiate at Watten, 7 September, 1736. His death occurred in the island of St. Croix, in the course of the year, 1755.

***ELLIS, WILLIAM,** entered the Novitiate as a lay-brother, in 1614. I find him thus mentioned in a letter of F. John Gerard, dated 17 Oct. 1614. "He was page to Sir Everard Digby, and was taken with him, though he might have escaped: for his master offered him horse and money to shift for himself; but the youth said, he would live and die with him: and so being taken, he was condemned at Stafford, and should have been executed. He was offered to have his life if he would go to their church, which he refused. In the end, they saved him and some others. He hath some good friends near Sir Everard Digby's, whom I know; and he is heir to £80 a year there, if his Father do him right." Abroad he passed by the name of *John Williams*.

***ELMES, AUGUSTINE.**—This humble lay-brother, who served the office of Porter at Liege, for many years, deserved we trust, admission into the Gates of Heaven, 14 November, 1705. He was then 59 years old, and had passed 31 in the Society.

***EMERSON, RALPH.**—This faithful and prudent brother, left Rome, for England, on Low Sunday, 1580, with FF. Persons and Campian. After invaluable services to them and to FF. Creighton, Holt, Weston, and others—and after enduring great hardships, and twenty years imprisonment, he went into banishment at the accession of James I., and died at St. Omer's, 12 March, 1604, See p. 31, of F. More's History: also p. 399,

of F. Matthias Tanner's Confessors of the Society, who, however, incorrectly places his death about the year 1610.

A reverend Father of this name, born in London, 1609, joined the Society at the age of 26 : was admitted to the rank of a Professed Father, 8 December, 1645, and died in England, 16 December, 1684.

* EMMOTT, JOHN.—This pious scholastic died at Liege, 1756, æt. 23, Soc. 4.

EMMOTT, JOHN, younger brother, I take it, of John, was born 16 September, 1734, and admitted in 1753. I find that he succeeded, 9 February, 1773, the Rev. Bernard Bolas, O. S. B., as incumbent at Gillmoss, in Lancashire. When the Society of Jesus was restored, the venerable old man hastened to rally round the ancient standard of St. Ignatius. Dying at Gillmoss 14 November, 1816, he was buried according to his desire, in St. Augustine's Chapel, Liverpool.

ENGLEFIELD, JOHN. Where or when he was aggregated to the Order I cannot discover; but I meet him at Liege, in 1704, studying the third year of Divinity. Shortly after his ordination, his services were required for the English Mission, and he was certainly employed at Mr. Messengers', Fountains' Abbey, and for a time at Marnhull, and at Clytha. He died 16 or 17 February, 1733.

ENGLISH, GILES, died at Prague, 4 July, 1571.

N.B. F. More, p. 30 and 32, mentions many English Members of the Order, who died abroad : perhaps the family name of some was *English*. F. Richard died at Loretto, 15 November, 1574 : F. Thomas died at Paris, 27 September, 1583 ; F. Richard died also at Paris, May, 1587.

ERRINGTON, THOMAS : his true name was *Collingwood* ; he was a native of Northumberland. Appointed to the Yorkshire Mission, he gave himself continually to prayer, and the ministry of the word. His zeal and charity at York are honorably recorded in the Annual Letters of 1672. He continued to labour in his blessed calling until his death, 1 November, 1680, æt. 48, Soc. 28.

EVANS, CHARLES, a native of Caernarvon. This worthy Father having been ordered to Rome, was carried off within eight days after his arrival, and in the prime of life, by a putrid fever, 25 November, 1680, æt. 40, Soc. 19, Prof. 1. "*Vir magnarum partium, solidi Judicii ; et multiplicis literaturæ Reconditorium.*"—An. Lit.

EVANS, FRANCIS, (who often passed by the name of *Andrews*) was admitted at Watten, after finishing Rhetoric at St. Omer's College, in 1679. He died in Monmouthshire, 28 March, 1727, æt. 68.

EVANS, PHILIP, of Monmouthshire, at the age of 20 united himself to the Society of Jesus. Sent to the Mission of South Wales, he soon grew ripe for heaven, by

his inflamed zeal and charity. Apprehended in the house of Christopher Turbeville, his patron, during the National delirium, produced by Oate's Plot, he could only appeal, from the iniquity of Man's Tribunal, to the justice of the All-seeing God, when he was condemned to the death of a traitor. Like the Apostles he rejoiced to suffer for the name of Jesus ; he publicly professed, that he would not forfeit the happiness of dying for it, to obtain all the crowns of the Universe. This victim of legal tyranny was sacrificed and butchered at Cardiff, 22 July, 1679, æt. 34, Soc. 14. See his Life and portrait in the "*Brevis Relatio felicitis Agonis, &c.*" by Matthias Tanner : also the "*Florus Anglo Bavaricus.*" pp. 178–181 : also Dr. Challoner's valuable Memoirs of Missionary Priests.

The 2 following Letters, I am credibly informed, were found in the Jail or Cell of F. Philip Evans. Probably they were intended for his Patron before-mentioned.

"Since that by Letters it is only permitted unto absent friends and acquaintance to converse, so much satisfaction have I formerly received from your conversation that I would not pass by opportunity of enjoying it the way which is only afforded unto a confined man. But moreover, so many are the obligations which I owe you and your worthy Family, that it would be ingratitude not to signify an acknowledgment of favours, and yield many thanks unto you for them. Hence must I assure you, that my daily and earnest requests unto Almighty God shall be to reward you for your goodness towards me. 'Tis He only who can abundantly recompence affection and charity shown towards those who suffer for his sake : and it is He, unto whom we ought to betake ourselves for a stock of his holy Grace to endure with courage and patience what crosses and troubles his holy hand is pleased to lay upon us. I recommend myself in this behalf unto your best thoughts : so shall they not be wanting unto you from your

Loving Friend and Servant,
PHILIP EVANS.

Loving Sir,

I am so well acquainted with your Christian Fortitude, that it will not startle you, at seeing the writing of a dying hand ; but yet it is so friendly, that it shall not be wanting to be lifted up to Almighty God to implore his mercy and favor for you and your worthy Family. Did I think Mr. *David Lewis*, was *in vivis*,* I would recommend myself unto him. Just this afternoon we are going to execution : no man can express the happiness to suffer death for God's sake ; and therefore I am confident, that you and your worthy family, will rather rejoice than lament. Be

* This Reverend Father (commonly called *Charles Baker*, see p. 48.) was not executed at Usk, until 27 August, 1679.

assured, that when I shall come to the Tribunal of Almighty God, you and your family (unto whom thanks for all favours) shall not want a friendly soul. My time is short, therefore recommending you and Friends to God's protection, I remain your

Affectionate Friend,
PHILIP EVANS.

July 22d, 1679.

EVANS, THOMAS—We meet with two members of this name. The 1st died a scholastic at Liege, 29 May, 1677. æt. 26. Soc. 6. His edifying death is set forth in the Annual Letters.

The 2nd was born in London, 12 August, 1715: was numbered amongst the children of St. Ignatius in 1736, taught a course of Humanities at St. Omer's College, where that youth of all merit, John Thorpe, was one of his pupils. F. Evans was promoted to the rank of a Professed Father, in 1754, and died in England 30 January, 1764, I have been informed that his real name was *Fairchild*.

EVERARD, THOMAS, (alias *Everet*) of a good family in Suffolk. Under F. Gerard he was tutored in the science of the Saints. In the 33rd year of his age, and in the year 1593, he entered the Society, and until his pious death in London, 16 May, 1633, æt. 73, maintained the character of a good and religious man, and a zealous Missionary. Notwithstanding his laborious occupations, a long and painful imprisonment, and his bodily infirmities, he found time to translate into English, a dozen Latin, French and Spanish Treatises on Ascetic subjects. All were printed at St. Omer's. See p. 762, of Southwell's Bibliotheca; also Tanner's Confessors. Was not F. Everard the Romish Priest mentioned by Wood, p. 39, Vol. 2, Athen. Oxon, that had the conference with Dr. Fairclough, in Noble Street, London, 25 January, 1626?

*EVERARD, WILLIAM, died at St. Omer, 28 September, 1667.

EVERY, FRANCIS, of Yorkshire: distinguished himself by his method and taste as a Teacher, and by his talents for the Pulpit. At the time of the revolution he was superior of his brethren in the native county, and the annual letters testify to his zeal and constancy. He died 12 April, 1698, æt. 68, Soc. 51.

EVERY, WILLIAM: admitted in 1669. When the revolution burst forth he was committed to York Jail; but at length was restored to liberty, and died in peace 3 May, 1698, æt. 50.

EVERY, THOMAS, born A. D. 1607, in Lincolnshire: at the age of 23 embraced the Institute of St. Ignatius. Twelve years later I meet with him "*in Missione Castrensi*."

EUGIAN, RICHARD, became an alumnus of the English College at Rome in 1579: there he joined the Society: died at Eu in Normandy, on his way to England, in 1583.

*EUPEN VAN ANDREW: admitted at Watten in 1735. He died at Rome in July 1770, aged 65.

EVISON, JOHN, of London, after cultivating the English vineyard for above 40 years, during which this confessor of the faith adorned the character of the Society for Piety, learning and prudence, he withdrew to Liege, where he finished his course 4 June, 1651, æt. 78, Rel. 53, Prof. 29.

EYLES, AMBROSE, (alias *Jackson*), admitted in 1704, professed in 1729; for many years was Superior of his brethren in York-hire. Obiit 21 April, 1746, æt. 61.

EYRE, THOMAS; in 1689 he pronounced his simple vows at Watten: for some years was Professor of Theology at Liege: died in England 9 November, 1715, aged 45.

EYRE, WILLIAM, died in England 17 February 1724, æt. 46, Soc. 26.

EYSTON, GEORGE: I think of the ancient and respectable family of East Hendred, Berks, and second son of George Eyston, by his wife Anne, daughter of Robert Dormer, of Peterley, entered at Watten 7 May, 1689, left that Novitiate for Liege, 6 September, 1690. In the sequel he lived chiefly at Ghent, where he departed this life, 18 April, 1745, æt. 74.

EYSTON, ROBERT, son of John Eyston, of Hendred, Esq. (a great sufferer for the Catholic Faith) by his wife Mary Coldham, born 13 March, 1729; joined the Order in 1751. This Rev. Father died at Crandon Park, 16 January, 1766.

FAIRCLOTH, ALEXANDER, of London, joined the Society at the age of 29, was enrolled amongst its professed Fathers 27 June, 1619. After serving the Mission for 44 years, he paid the debt of nature in England, 4 August, 1645, æt. 70.

FAIRCLOUGH, JOHN, born at Wigan, 4 May, 1787; studied at Stonyhurst, entered the Novitiate at Hodder in 1806; was ordained Priest at Durham, 5 June, 1811. This exemplary Father laboured with unremitting zeal in the Stonyhurst Mission for several years. In 1827 he was removed to the Chaplaincy of Stockheld; but at the end of a twelvemonth was appointed Pastor to the congregation at South Hill, near Chorley, where he consummated his meritorious course 16 November, 1832, and was buried in his own chapel.

*FAIRFAX, JOHN.—We meet with two members of this name. The 1st a Temporal Coadjutor, who died at Rome, 4 December, 1635, leaving behind him the lively remembrance of eminent virtue, and superior qualifications for his station of life.

The 2nd a worthy Father, who died in England, 31 August, 1663.

FAIRFAX, THOMAS, (often called *Beckett*.) was admitted at Watten, 7 September 1675, and passed for a distinguished scholar. From the annual letters we collect that he was skilled in the Oriental languages, "*expertem linguarum orientalium*," that he was ap-

pointed in the reign of James II, professor of Philosophy in Magdalen College, Oxford, that when the revolution burst forth in all its horrors, he was attacked in the streets of that city, dashed on the ground and trampled upon, and narrowly escaped being murdered outright. This indeed was an eventful crisis for the Fathers of the Society throughout England. By a letter of F. John Clare, dated 12 November, 1689, I learn that within the preceding twelvemonth, no less than *nineteen* Jesuits had been thrown into jail, and that *forty* at least had escaped into Flanders, not without considerable difficulty and danger.

In 1701, F. Fairfax occurs as Procurator of the Province: and I find him living in London, or the immediate vicinity, three years later. In the Annual Letters of 1710, he is stated to be serving the Mission in the College of St Thomas of Canterbury, and to deserve this character; "*Eminet zelo et fructu inter alios P. Thomas Fairfax.*" That he was stationed at Wardour, is evident from a document drawn up and signed by him, 4 April, 1711, and intitled "*Processus verbalis de depositione corporum S.S. M. M. Primi et Secundi, sub altare Sacelli Illmi Thomæ Comitiss Arundellii, S. R. I. Baronis de Warder in com. Wiltonie.*"

It sets forth that he had discovered in an obscure part of the mansion of Thomas* Lord Arundell, two bodies of Saints, in separate cases, that the seals on one had not been disturbed; but the seals of the other had been broken; that on enquiring of his lordship whose bodies they were, and when brought hither? he received for answer, that Pope Alexander VII.† had sent them by Mr. Edward Weyburn as a present to his mother, Lady Arundell; but that he was ignorant of their proper names, because, in the late troublesome times, the Letters, Apostolic, and of the Sacred congregation, had perished by fire, or some accident, or had been purloined: that on his relating these details to Bishop Bonaventure Gifford (who had the charge of the Western district, from the resignation of Bishop Ellis, till the appointment of Dr. Prichard) his Lordship commissioned F. Fairfax to remove the bodies aforesaid, "*à loco obscuro ad decentius Repositorium sub altare Sacelli præfati*;" that he had accordingly done so, and had assigned to them the names of *Primus* and *Secundus*, untill their real names could be ascertained. The instrument having been read to the said Noble Lord, to his brother, ‡ and his son, || and

* This noble Lord was the son of Henry 3rd Lord Arundell, by his wife Cicely, daughter of Sir Henry Compton, Knt. and relict of Sir John Fermour, Knt. He died 10 February, 1712.

† Pope Alexander the VII. governed the Church from 1655 to 1667.

‡ This brother, Henry, lived a Widower near the old Castle at Wardour, in apartments formed out of the Out-works, and died 9 August, 1721, aged 68.

Richard Phillips, was signed by them.

F. Fairfax died 2 March, 1716, æt. 60.

Another Father of this name was Missionary at Staplehill, about the year 1732.

FALCONER, JOHN, of Dorsetshire. In the Provincial's return of 1655, this Reverend and learned Father is reported to be then 82 years of age, of which he had spent 51 in the Society, that he had been Penitentiary at Rome, had been numbered with the Professed Fathers since 22 July, 1619; and had been employed in the Mission for 30 years. This truly religious and charitable Father, meekly resigned his soul into the hands of his Maker, 7 July, the year following (1656.) Under the signature B. D. he published.

1. *The Refutation of the errors of John Thrask.* 4to. St. Omer, 1618.

2. "*The Life of the Blessed Virgin Mary.*" 12 mo. St. Omer, 1632.

Under the initials I. F., he published the following English Translations.

3. "*The Looking-Glass of Conscience.*" 18mo. St. Omer, 1632.

4. "*Fasciculus Myrrhæ de passione Domini.*" 12mo. St. Omer, 1632.

5. "*The Life of St. Winefrid.*" 8vo. St. Omer, 1635.

6. "*The Life of St. Catharine of Sweden.*" 18mo. St. Omer.

He left also in Manuscript "*The Life of St. Anne.*"

FALCONER, STEPHEN.—All that I can learn of this Father is, that he was a native of Kent, and died in England, 1 December, 1670, æt. 49, Soc. 31.

FALKNER, THOMAS, of Manchester, and said to have been a pupil of the celebrated Dr. Richard Mead. After practising as a Surgeon at home, he made a voyage to Guinea, and subsequently sailed for the Brazils in the *Assiento*, in quality of Surgeon. Falling dangerously ill at Buenos Ayres, he experienced such charitable and courteous attentions from the hands of the Jesuits there, that he became not merely a convert to Catholicity, but also a candidate for admission into their Society. He was duly received, and eventually qualified for the painful, but most meritorious and honourable life of a Missionary amongst the savage tribes of South America; and he laboured diligently in their service for nearly forty years. Returning to England, after the ungrateful and barbarous expulsion of himself and his brethren from those countries by the Spanish and Portuguese Government, he retired to Plowden Hall, County of Salop, where he died 30 January, 1784.

In looking over some letters of F. John Thorpe, residing at Rome, to his friend the Rev. Charles Plowden, I discover the following notices of F. Falkner.

When a boy he had been besieged in the Castle, in May, 1643.

|| His son Henry became 5th Lord Arundell, and died 25 June, 1726.

"10th of April, 1784, F. Thomas Falkner's death has been notified to his Spanish and American Frères: they had much regard for him, recount many things in his commendation, desire me to enquire about the writings and valuable papers, which they suppose him to have had. Among these they specify a large collection (Four Vols. in Folio) of Botanical, Mineral, and like observations, made by himself, on the products of America. They wish to hear of them being published in England."

"20th of October, 1784. The Spanish Fathers here (Rome) hoped to find among F. Falkner's papers, his well known treatise on "*American Distempers cured by American Drugs*."

"23d of July, 1798. I am again required by our South American exiles, to procure, if possible, what writings have been left by F. Falkner. A *French Translation* of a book printed by him in English, is said to be in the hands of some Jesuits at Bologna. Please to get what intelligence you can of this matter for the sake of many of his scholars, and who highly venerate his memory."

"13th of September, 1788. Our Spanish American Fathers are glad to hear some fragments of F. Falkner's writing are to be found, and they hope they are within your reach. They who knew him in South America, retain a very high esteem of him, and of his knowledge of that country: they expect to find many things both useful and entertaining, in his loose and scattered papers of whatever language."

F. Raymond Diosdado Cabellero, in p. 32, Part II. of his *Supplementa Bibliothecæ Scriptorum*, S. J. Romæ, 1816, positively asserts, that F. Falkner had edited "*Volumina duo de Anatome corporis humani, quæ plurimè sunt pretiè apud hujus Artis peritos*."

The English work of this Reverend Father is entitled "*A description of Patagonia and the adjoining parts of South America, containing an account of the Soil, Produce, Animals, Vales, Mountains, Rivers, Lakes, &c., of those countries; the Religion, Government, Policy, Customs, Dress, Arms, and Language of the Indians, and some particulars relating to Falkland's Islands; illustrated with a new Map of the Southern Parts of America, engraved by Mr. Kitchen, Hydrographer to the King*." 4to. pp. 144, Hereford, printed by C. Pugh, and sold by T. Lewis, Russell Street, Covent Garden, London, 1774.

In Richard Heber's Catalogue, No. 2557, is a treatise of the Patagonians, formed from the relation of F. Falkner, a Jesuit, by Penant, and printed at the private press of George Allen, Esq. at Darlington, 4to. 1788. pp. 16. The compiler, in a short preface, gives an account of his visits to F. Falkner, at Spetchley. "I found him

to be a man of about seventy years of age, active in mind and body, brusque in his manners, having never shaken off those he had acquired in his thirty eight years among savages. He very freely communicated to me every thing he knew respecting those people. He informed me that he was born at Manchester, that about the year 1731, he was a surgeon in the *Assiento* ship, and in that year, at Buenos Ayres, became a convert to Popery, and in due time of the Society of Jesuits, and was sent on the Mission of Paraguay."

FARMER, FERDINAND, whose real name was STERNMEYR, was born in Suabia 13 October 1720: entered the Novitiate at Landsperge at the age of 23: was admitted to the profession of the Four Vows 2 February 1761. United to the English province, he was sent to the Maryland Mission, where, Dr. Carroll said "he did much good until his death 17 August, 1786."

FARRAR, JAMES, enrolled himself among the children of St. Ignatius in 1725, and amongst the professed Fathers in 1743, whilst he was serving the Maryland Mission. He actually died at Hooton in Cheshire, 18 July, 1753, æt 57, and was buried in the Chancel of Estham.

FARRINGTON, JOHN, of Lancashire, but whose real name was *Rishton*. With his brother *Ralph*, he entered the Society in 1624. John died at Ghent five years later: of *Ralph's* biography I can glean no further details.

FARRINGTON, THOMAS, of Lancashire. From the provincial's return of 1655, I collect, that he was then 44 years old, of which he had passed 24 in the society, and 15 in the Mission. He continued to serve it full 22 years longer, dying 25 January, 1678, æt 67, and deserving to be characterised as "*ze-lator animarum et strenuus operarius*."

FAUNT, LAURENCE ARTHUR, according to R. Southwell, p. 538 Biblioth. &c. was a native of Lancashire; but F. More, p. 17, was better informed in describing him as a Leicestershire man. Anthony Wood, p. 199, Vol. 1st Athenæ Oxon. expressly says that he was "the son of William Faunt, of Foston, in Leicestershire, Esq. and that he was born of an ancient and genteel family living in that place, 1554, and being very studious and delighted in letters while he was a child, became fit for Academical Studies at 14 years of age. Before he had completed two years at Merton College, Oxford, he was taken to Louvain, where he was aggregated to the Society. When he had completed his higher studies, he was sent to Poland, and was for several years the most distinguished professor of Greek and Theology in the College of Posna. This worthy person gave way to fate at Wilna, 28 February, 1591, after he had religiously served in the Society of Jesus about twenty-one years, "to their great renown and honour." Shortly before his death, he took his rank amongst the professed Fathers,

F. N. Southwell enumerates many of his Treatises on Religious Controversy, chiefly printed at Posna, from 1580 to 1591, and at the Press of John Wolrhabi. The most celebrated are

"*Cenæ Lutheranorum et Calvinistarum Oppugnatio ac Catholicæ Eucharistiæ Defensio, comprehensa Thesibus in Collegio Posnaniensi. S. J. in publicâ disputatione propositis Anno 1586, Aprilis—die 4to.* pp. 179. There is a second part of this work intitled "*De Augustissimo Missæ Sacrificio*" grounded on the Thesis which was defended in the said College in October, 1586, 4to. pp. 111. His apology for his treatise "*De sanctorum Invocatione et Veneratione*" was also printed by Birchmann at Cologne, in 1590.

*FEBURE LE NICOLE.—This venerable lay-brother, died in the English College, at Liege, his usual residence, 17 November, 1773, æt. 81. Soc. 53.

FECK, THOMAS, of London, entered an alumnus of the English College at Rome, in 1597; joined the Society at the age of 28: was admitted to the profession of the Four Vows, 18 December, 1639. He was distinguished, through the course of a long life, for blameless conduct, love of common life, dislike of singularity, and entire obedience. Retiring from the fatigues of the English Mission to Liege College, he was found dead in his bed on the morning of the 1st June, 1647. æt. 74.

Felton John, see Grosse John.

FENWICK, JOHN, of county of Durham. For nearly four years, this Reverend Father had discharged the unostentatious but apostolic duties of a Missionary, when in the epidemic, occasioned by Oates' own Plot, he was dragged to jail, and suffered so much from his chains and bolts, that it was once under the Doctor's deliberation, whether his leg should not be amputated. In those days of legal inhumanity, innocence afforded no protection, and this meek victim was hurried to slaughter at Tyburn, 30 June, 1679, N. S. æt. 51, Rel. 21, Prof. 4. His precious remains were interred in the churchyard of St. Giles in the fields. See the "*Brevis Relatio*," of F. Mathias Tanner, and the excellent memoirs of Dr. Challoner.

FERMOUR, THOMAS, of Bucks: at the age of 27 was admitted into the Novitiate, and 11 years later, viz. 6 September, 1632, was promoted to the rank of a Professed Father. He lived to be Dean of the Province.—"*et Professorum patrum anti-quissimus*," after 56 years of Missionary labour, the venerable Patriarch was apprehended as one of the conspirators in Oates'

*In the National Panic, a pension of £1200 per annum, was voted to this "the most infamous of mankind" as Hume designates Dr. Titus Oates! Will posterity believe that a gold medal was struck of the audacious perjurer, inscribed "The Popish Plot discovered by MEE"! One of those medals was sold at Dunsdale's sale, 15 July, 1824. No. 1175

Plot, and cast into jail; but at the end of two years and a half, the Government came to the decision, that it was not incompatible with the safety of this Empire to grant him his discharge. He died shortly after his release, 19 April, 1683, at the advanced age of 89.

Another Father of this name occurs as Missionary, in 1701-4, and died 28 May, 1710.

*FENDINIER, ANDREW, died at St. Omer, 29 March, 1760, æt. 31. Soc. 9.

FERNANDEZ, ANTHONY.—This Portuguese Father, and Confessor of Catherine, the Queen consort of Charles the II. was aggregated to the English Province. *Obiit Londini, 23 Aprilis, 1674.*

FESARD, GILES.—In p. 23, Hist. Prov. Angl. More informs us, that he was admired at Rome, and after finishing his studies, went to Prague, as socius to F. John Paul Campanus, the Master of Novices, and that he died there at the end of a twelvemonth. *Nadasi* fixes his death 4 July, 1571.

FETHERSTON, THOMAS.—This worthy Missionary retiring to Ghent, died there 1 October, 1724.

*FEURE, PETER, died at St. Omer, 4 October, 1712, æt. 73, Rel. 45.

FIELD, ROBERT.—All that I can glean of him is, that this English Father and Professor of Divinity in the College of St. Janeiro, about the year 1735, distinguished himself by his heroic charity with his brethren in attending his English Countrymen, who had been driven on their shores in the Brazils by an alarming illness.

FILCOCK, ROGER.—In page 106, Vol. II. Church History, Mr. Dodd has omitted to acquaint his readers, that this blessed Martyr had embraced the "pious Institute of the Society of Jesus," and that his glorious fellow sufferer, *Mark Barkworth*, had adopted the Venerable Benedictine Order. The most worthy and judicious compiler of the Memoirs of Missionary Priests, Dr. Challoner, would have afforded correct information on this subject. It is undeniably true, that both these martyrs were educated for secular clergymen, and had been promoted to priesthood, before they were received as Regulars; but should a Protestant become a Catholic on his death bed, and it would not be unfair to rank him among Catholics,—or, if a pious layman became a clergyman just before his death, and there would be no impropriety to place him in the obituary amongst the Clergy, we can imagine no good cause for the silence of a Catholic Historian, as to the fact, of a clergyman aggregating himself to any religious Order approved of by the Catholic Church. "*Omnis spiritus laudet Dominum.*"

This holy priest was a native of Sandwich, and went by the name of *Arthur F. John Gerard*, who knew him intimately, mentions his execution with Mrs. Anne Line, "*quæ suspensa animam suam Deo*

reddidit simul cum P. Filcocke, sacerdote et Martyre Societatis quem sæpe habuerat Confessorem et semper amicum," at Tyburn, 27 February, 1601. See his life in Tanner, Vol. I. p. 50. How delightful to every Christian heart to read in F. More's History, pp. 256-9, the sentiments of Apostolic zeal and mutual affection which animated the breast of this Father, and his Benedictine confrere.

FISHER, JOHN, (alias *Piercy*) of Durham. This convert to the Catholic Faith, studied at Rome, and by a dispensation of Pope Clement VIII., was ordained priest before he had reached the canonical age. At Tournay, in 1594, he united himself to the Society. On his return towards England, through Holland, he was stopped at Flushing by some of the English soldiery, and most brutally treated. Arriving in England he was committed to Bridewell; but at the end of seven months, he effected his escape, with several other Catholics. In F. John Gerard's house, in London, he found a place of refuge. Proceeding thence to the North of England, he was the happy instrument in the hand of God to reconcile to the Church his mother, sister, and certain other members of his family. After some time, his friend F. Gerard, an excellent judge of qualifications, procured him for his colleague at Lady Vaux's house, in Northamptonshire, but was not allowed to retain him beyond a twelvemonth, as Sir Everard Digby prevailed on the Superior, F. Garnett, to surrender him for his chaplain. Indeed F. Fisher was every where in request, and endeared himself to all, who could appreciate goodness of heart, disinterested zeal, accuracy and soundness of judgment, and profound erudition. During his intervals of personal liberty, for he was four times a prisoner for the Catholic Faith, (the last time I believe he was committed to the Gatehouse, just before the Christmas of 1634,) he was indefatigable in preaching, instructing, and writing; and few Missionaries have been cheered and blest with witnessing such fruits of their labours in the abundant harvest of souls. Amongst his numerous conquests, we may mention the mother of George Villiers, the Duke of Buckingham, that was assassinated by Felton at Portsmouth. For his greater merit, Almighty God was pleased to afflict him with a Cancer during the last two years of his life; but rewarded his patient resignation under suffering, with endless comfort and happiness, at London, 3 December, 1641. F. Fisher, at the time of his death, was "*Septuagenario Major*," and had been professed in the Order since 1609.

The world is indebted to this able Controversialist for the following works.

1. "*A Treatise of Faith, wherein is briefly and plainly shown, a direct way by which every man may resolve and settle his mind in all Doubts, Questions and*

Controversies concerning matters of Faith." 8vo. St. Omer, 1614, pp. 188.

N.B. The 1st edition of this work (but which I have not been able to see) was published in London in 1600.

2. "*A Reply made unto Mr. Anthony Wotton and Mr. John White, Ministers, wherein it is showed that they have not sufficiently answered the Treatise of Faith, and wherein also the chief points of the said Treatise are more clearly declared, and more strongly confirmed.*" 4to. St. Omer. 1612, pp. 264.

N.B. To this is added "*A Challenge to Protestants, requiring a catalogue to be made of some professors of their faith in all ages, since Christ.*" pp. 61.

Q. Was he not the Author of "*A Reply to Dr. Featly and Dr. White, who have undertaken to show a visible Protestant Church in all ages.*" 8vo. 1625, pp. 169.

3. "*An Answer unto the Nine Points of Controversy, proposed by our late Sovereign, of famous memory, (James I.) unto M. Fisher, of the Society of Jesus; and the Rejoinder unto the reply of Dr. Francis White, Minister; with the Picture of the said minister, or Censure of his Writings prefixed.*" 4to. St. Omer, 1625, pp. 400. The Picture of Dr. White prefixed, is printed in 1626, and comprises 160 pages.

FISHER, JOHN, of Yorkshire; at the age of 20 entered the Novitiate, and eight years later was sent to the *Devonshire Mission*, where I think he died, 20 October, 1654, æt. 46.

Another Father of this name died in England, 20 October, 1654.

FISHER, LAURENCE. I have met with a Father of this name, who is stated to have been a native of Lancashire, to have been admitted into the Order at the age of 21, and to his Religious Profession 19 September, 1641, being then 36 years of age. I find nothing more to serve as a clue to his Biography.

FISHER, PHILIP, one of the earliest Missionaries in Maryland. In the Provincial's Return of 1642, F. Fisher is then certified to be superior of that interesting portion of Christ's vineyard, as being 47 years old, of which he had spent 25 in the Society, and that he had been enrolled amongst the Professed Fathers since 26 October, 1630. As the parliamentary cause grew successful in England, so did persecution increase against the Catholics of Maryland, and he was compelled to separate during three years from his flock. The following letter addressed to the General of the Society, F. Vincent Caraffa, may deserve transcribing.

Our very Revd. Father in Christ,

At length my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks: there I left my companion, and availed myself of the opportunity of proceeding to

Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them: with what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an Angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy, since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly, flowers appear in our land: may they attain to fruit. A road by land, through the Forest, has just been opened from Maryland to Virginia; this will make it but a two day's journey, and both countries can now be united in one Mission. After Easter I shall wait on the Governor of Virginia on momentous business, may it terminate to the praise and glory of God. My companion, I trust, still lies concealed, but I hope will soon commence his labour under favourable auspices. Next year I trust to have two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this Mission, myself, and all mine.

Dated from Maryland, this 1st March, in the year of God, 1648.

I remain your very Reverend Paternity's Most unworthy servant and son in Christ,
 PHILIP FISHER.

FISHER, ROBERT. This member of the Order is recorded in the Necrology to have died in England, but in vain I look for any circumstantial information.

FITTON, FRANCIS, of Staffordshire, joined the Society in 1615, was professed 15 March, 1634. After teaching Philosophy, was ordered to the English Mission, which he cultivated until his happy death, 15 April, 1673, æt. 78.

FITZHERBERT, FRANCIS, The annual letters relate a dreadful storm, which he encountered, in 1654, on his passage to Maryland. This worthy Father finished his course at St Omer, 22 May, 1687.

FITZHERBERT, ROBERT, of Swynnerton: a most angelical youth, who was admitted into the Order just before his death, in 1708. Of him it is recorded "*baptismalem innocentiam Sepulchro intulit: Angeli instar terrestres et in sæculo et in Seminario vixit.*"

FITZHERBERT, THOMAS. This truly great man was born at Swynnerton, in Staffordshire, and was only son of William Fitzherbert, Esq., by his wife Isabella Swynnerton, and grandson of the celebrated

lawyer,* Sir Anthony Fitzherbert, of Norbury, Derbyshire. At a proper age he was sent to Oxford, where he improved an excellent capacity, by the study of the best authors. His zeal for the Catholic Faith exposed him to ridicule and persecution, and he was actually sentenced to a year's imprisonment, for refusing to conform to the Church established by law, and for saying his prayers like *Daniel*, Chap. VI. in his own way, and as he had been accustomed to do before. In him the Catholic Religion found a constant friend and advocate, and a generous protector; he was never so happy as when he had opportunities of administering assistance and hospitality to Priests and Religious. On account of the intense heat of the persecution, it was judged advisable for him to retire with his young wife and family to the Continent, and he was greatly admired in the courts of France and Spain. About the age of 36 he lost his wife, and he then decided on embracing the Ecclesiastical State. On 24 March, 1602, he was promoted in Rome, to the Priesthood. From his own declaration we learn that he had made a vow 15 August, 1606, of entering into the Society of Jesus; but I cannot discover that he appeared in the Jesuits' habit until 1613. After passing through several offices, he succeeded F. T. Owen, as Rector of the English College, at Rome, in 1618, and his government of it for twenty-two years was distinguished by integrity, prudence, and charity. He died in office, between 6 and 7 o'clock in the morning, 17 August, 1640, at the Patriarchal age of 88, and was buried in the College Chapel. F. Thomas Courtenay, rector of the English College, pronounced his Eulogium, which I inserted in pp. 171-3 of the Catholic Spectator of 1823.

With the exception of a Latin treatise against Machiavel's Work "*an sit utilitas in crimine*;" Svo. Rome. 1610, all his other publications are in English, viz. *Defence of the Catholycke cause, contayning a treatise in confutation of sundry untruthes and slanders, &c. with an Apology of his innocence in a fayned Conspiracy against her Majesty's person, for the which one Edward Squire was wrongfully condemned and executed in November, 1598, wherewith the Author and other Catholykes were also falsely charged.*" 4to. St. Omer, 1602. The Defence

* This excellent Judge on his death bed required a solemn promise of his children neither to accept grants nor to make purchases of Abbey Lands, and then surrendered his soul to God, May 27, 1538.

† In 1580 he married Dorothy, the only child of Edward East, of Bleadlow, County of Bucks. Who was John Fitzherbert, Esq. at whose house, at Padly, the Martyrs, F. Garlick and Ludiam were apprehended, by Geo., the Earl of Shrewsbury, in 1588? For harbouring them he lost his Estate, lay in Derbyshire jail 2 years, then removed to London, and lived six years there, in great want, and at the last died."

contains 71 pages; The Apology 51 pages.

2. "*A Treatise concerning Policy and Religion, wherein the infirmities of humane wit is amply declared, and the necessity, fruit, and dignity of Christian Religion in Commonwelth is evidently shewed, with the absurdity of false religions, many Controversies in Religion discussed; finally proving that the Catholique Roman Religion only doth make a happy Commonwelth* 2 vols. 4to.

A masterpiece of Reasoning and Learning, and dedicated to his Son Edward Fitzherbert, who died 25 November. 1612. The 1st part was printed at Douay, in 1606, 4to. pp. 462, the 2nd part was printed also at Douay, in 1610, 4to. pp. 697. Mr. Wood, in the *Athenæ Oxon.* p. 538, says the 2 parts were reprinted together, in 1615, also that a third part was published in London, A D. 1652.

3. "*A supplement to the Discussion of M. D. Barlow's answer to the judgment of a Catholike Englishman, &c. interrupted by the death of the Author, F. Robert Persons.*" In this work he briefly censures Mr. J. Dunne's Book, entitled "*Pseudo Martyr*," 4to St. Omer, 1613, pp. 400.

4. "*A confutation of certaine Absurdities, Falsities, and Follies, uttered by M. D. Andrews, in his answer to Cardinal Bellarmine's Apology.*" 4to. St. Omer, 1613.

5. "*Reply to Roger Widdrington's (vere Preston,) Disputatio Theologica, de Juramento Fidelitatis a Apologia Cardinalis Bellarmini pro jure Principum.*" 1614, pp. 230.

6. "*Obmutesce of F. T. to the Epipheta of Dr. Collins.*" 8vo. St. Omer, 1621, pp. 360.

Did he not publish the English translation of *Tursellinus' Life of St. Francis Xavier*, 4to. Paris, 1632, pp. 614. There was formerly in the English College at Rome, a Portrait of F. Fitzherbert, of which a copy by Münch was in the Sacristy at Wardour Castle.

Q. Who was the *Nicholas Fitzherbert* who so virulently opposed F. Persons, at Rome? In a MS. I read what follows "F. Persons returned from Naples to Rome, 8 October, 1598. All the English in Rome came to the College, to hear his reasons against Mr. Nicholas Fitzherbert. So noteth Mr. Baines in his diary. This Nicholas Fitzherbert, a great adversary of F. Persons, was drowned in a brook, called *la Pesa*, some miles this side *Florence*, 6 November, 1612."

FLACCUS, (query, *Flock*,) WILLIAM; a native of Suffolk: quitting his native country for conscience sake, he repaired to Rheims: afterwards proceeding to Rome, he incorporated himself with the Society, and had the honour of being a fellow Novice with St. Aloysius. In 1592 was employed by F. Persons, to lay the foundations of St.

Omer's College; for two years he continued to govern it, and by his active zeal and systematic steadiness, mainly contributed to its subsequent stability. For the greater part of his life he had the superintendence of its pecuniary concerns. In 1632 we find him Rector of the House of Probation, at Ghent, where on 21 June, as he left in writing, he experienced the efficacy of St. Aloysius' intercession in his favour. See p. 461, of More's Hist. He survived 5 years later, after his wonderful cure, dying in 1637, in the 83rd year of his age.

FLEETWOOD, JOHN: entered the Novitiate 31 October, 1723; for a short time served Broughton Hall: died in the flower of life, whilst actively engaged in the Maryland Mission, 5 January, 1734, æt. 31.

FLEETWOOD, WALTER, was born in London, 9 March, 1699. In a fragment of a Diary, formerly kept at Watten, I discover the following entries, "1735, June 16, Mr. Fleetwood arrived from St. Omer," "June 20 Mr. Fleetwood admitted."

Of his subsequent life I can learn nothing but that he died at Liege, 10 July, 1774.

FLINT, THOMAS, left Rome for the English Mission, in the spring of 1602, four years later I find him discharged from prison. The annual letters, in announcing his death, in the College of the 12 Apostles, 26 December, 1638, relate that he had borne testimony to Christ in the loss of liberty, and chains, and tortures.

FLINT, WILLIAM, entered the English College at Rome, in 1648, and subsequently joined the Society, but I cannot pursue his history.

FLISK, WILLIAM; This zealous Missionary in the Bishoprick of Durham, died early in 1640, after a very short illness, contracted in attending the sick. The Annual Letters describe him as "*operarius insigniter industrius.*"

FLOWER, CHARLES, of Essex; died in England, 23 December, 1655, æt. 36. Rel. 34, Miss. 27.

FLOYD, FRANCIS, died in Maryland, 13 November, 1729, æt. 37; on 15 August, the preceding year, he had been enrolled amongst the professed Fathers.

FLOYD, HENRY, of Cambridgeshire, elder brother of *John*, the doughty Controversist. In a MS. of F. Persons, I read that Henry had defended universal Theology, at Seville, with great éclat, 20 February, 1593, and was for a time stationed in the new Seminary, at Lisbon. Returning to England, he was appointed Chaplain to the *Southcott* family, *vixit cum Domino Joanne Southcott, (viro inter Catholicos rominatissime) undeviginti annis,* fol. 286, Hist. Prov. Ang. a P. H. Mors; and for nineteen years filled that situation, with disinterested zeal, and exemplary propriety; but during his Missionary career he could not escape apprehension. Newgate,

the Fleet, Framlingham, and Winchester jails had the honour of harbouring this bold confessor of Jesus Christ. In 1610 he was admitted to the profession of the Four Vows. The venerable Father exchanged a life of labour for ease and happiness, dying in London, 7 March, 1641. He is incorrectly called *Roger*, pp. 412, vol. I. of the old edition, page 222 of the new edition, of Missionary Priests.

Another Father of this name was living in England in 1655, was then 34 years of age, of which he had passed 12 in the Society.

FLOYD, JOHN, joined the Society at Rome in 1592. In due time he was sent to the Mission, but in attempting to penetrate to F. Oldcorne, detained a close prisoner in Worcester Jail, during the early part of the year 1606, he himself was apprehended, and lay in durance vile for a twelvemonth, when he was sentenced to perpetual banishment. Proceeding to St. Omer, he continued his indefatigable exertions, as a preacher, for which office he possessed singular qualifications; his zeal for souls brought him back to England, where he laboured with renewed industry and success. After some years devoted to the exercise of his apostolic functions, his superiors recalled him to Louvain, to fill the chair of professor of Divinity; and few men were fitter for the office. *Wood*, p. 154, Vol. II. *Athenæ Oxon*, admits that he was "a person excellently learned as well in Philosophy as Theology," and yet he was more eminent for his union with God, and his spirit of docility and obedience. At length he obtained permission to retire to St. Omer, where he was suddenly taken off by Apoplexy, 16 September, 1649, æt. 77, Rel. 57, Prof. 40. From his Masterly pen the public was favoured with the following works in Latin:—

1. "*Synopsis Apostasiæ Marci Anthonii de Dominis ex ipiusmet Libro delincata*," 8vo. 1617, Antwerp.

2. "*Detectio Hypocrisis Marci Anthonii de Dominis*," 8vo. Antwerp, 1619.

3. "*Censura X Librorum de Republicâ Ecclesiasticâ M. Anthonii de Dominis*," 12mo. Antwerp, 1620, pp. 182; and at Cologne, in 8vo. 1621.

In these three Works the learned Author assumes the name of "*Fidelis Anosus Verimontanus*."

In English he published,

1. "*Answer to William Crashaw, Minister*," 4to. St. Omer, 1612.

2. "*Answer to Sir Edward Hobbes, on Purgatory*," 4to. St. Omer, 1613.

3. "*God and the King, against Innovators*," St. Omer, 1620.

4. "*St. Augustine's Meditations*," 16mo. St. Omer, 1621.

N.B. A second edition with the Soliloquies, and Manual of the Saint, was printed at Paris, 1655, in 12mo. pp. 430.

5. "*A Word of Comfort to the English Catholics*," 4to. St. Omer, 1623.

6. "*The Sacrifice of the Mass*," from the Spanish of Molina, 4to. St. Omer, 1623, pp. 288.

7. "*On the Real Presence*," St. Omer, 1624.

8. "*An Answer to Francis White's Reply concerning Nine Articles offered by King James to F. John Fisher*, S. J. St. Omer, 1625.

9. "*An Apology of the Holy See Apostolic's proceeding for the Government of the Catholicks of England during the time of persecution, with a Defence of a Religious State, written by Daniel, of Jesus, reader of Divinity*," 4to. Rouen, 1630, pp. 263.

N.B. An enlarged Latin Edition of this work, dedicated to the Bishops of France, appeared from the St. Omer's Press the year following, 1631. To this translation is prefixed "*Admonitio ad Lectorem admodum R. Domini, D. Hermannî Loemeli S. T. Licent. et Canonici Regularis Ecclesiæ Cathedralis Audomarenensis*." Perhaps this induced Mr. Dodd to assert p. 105-6, Vol. III., Church History, that F. Floyd wrote against the Bishops of France, under the disguised name of *Hermannus Loemelius*. The silence of F. N. Southwell, pp. 449, and 837, would otherwise satisfy me of Mr. Dodd's mistake.

10. "*The Church Conquerant over human Wit, against Chillingworth*," 4to. St. Omer, 1633.

11. "*The Total Sum against Chillingworth*," 4to. St. Omer, 1633.

12. "*The Imposture of Puritan Piety*," St. Omer, 1639.

N. Southwell, p. 450, *Bibliotheca*, states that he was also the author of a "*Treatise on Holy Pictures*," and some other minor works, *alia quædam opuscula*.

Another F. John Floyd died in England, 29 August, 1670, of whom I can glean no further particulars.

*FONTAINE, HERMAN.—This native of Liege, after having been united to the English Province 47 years, died at Watten, 6 October, 1767, æt. 80.

FONTAINE, JOHN: was born in France 30 May, 1739: admitted into the Order, 13 September, 1757: at the expulsion of his brethren from his native country, was drafted into the English Province, and was long employed in the English Mission. F. John Fontaine served also the Bristol Mission for about two years between F. Scudamore's death, and F. Thomas Brewer's arrival there. Re-listing in the Revived Society in 1805, he at length repaired to Paris, where he died 29 March, 1821. Messrs. Keating, in the Directory of 1822, relate that he was the author of "several religious Works."

FORCER, FRANCIS, Co. of Durham. In

the Provincial's List of 1642, he is described as being then 59 years old, of which he had spent 38 in the Society, and 13 in the Mission, and that the date of his Profession was 19 March, 1623. Two years later I meet with him at Madrid. His death occurred in England, 5 March, 1655, æt. 72.

FORD, HENRY, died in England 4 February, 1638.

*FORD, JOHN, of Staffordshire. After serving his brethren for half a century with admirable diligence, this Temporal Coadjutor passed to everlasting rest, at St. Omer's, 4 February, 1663, æt. 67.

*FOREST, PHILIP.—He was a native of Artois. From the catalogue of 1655, I collect that he was then 30 years of age, and was of four years standing in the Order; but I cannot follow out his biography.

FORRESTER, CHARLES, (alias *Fleury*) was born in France, 21 April, 1739: entered the Novitiate in 1756. From his own narrative I learn, that in company with F. Edward Howard, he reached Ostend, on Saturday evening, 3 August, 1767, to proceed to his destination, Linstead Lodge, the seat of Lord Tenyham. Both wished to say Mass the next morning before they embarked for the English Mission: their host accommodated them and served them himself at 3 A.M.; but warned them that "*un Ministre Anglican les guettoit soigneusement.*" In effect this plotter of mischief had given up his lodging at another Inn, and his place in another vessel, to be near them and embark with them. On arriving at Dover, his information procured the Missionaries a severe sifting at the custom house; but Mr. F. had previously arranged to send their books, relics, &c., by another way. Their prying companion stuck close to them, and followed them to Canterbury, and thence to Rochester. Here Mr. F. fortunately met Mr. Porter, or his chaplain Mr. Gregson, and related how they were circumstanced. It was then settled that a post-chaise should be quietly sent for, into which Mr. Forrester stepped, and drove off straight for Linstead Lodge. On a sudden the spy missed half his prey; his untired malice vowed revenge: "*il prit les devants*" and on arriving at Deptford, Mr. Howard experienced the most shameful treatment, in consequence of the parson's misrepresentations.

When Mr. Forrester had been at Linstead Lodge about two or three years, a young woman applied to him for instruction, desiring to be a Catholic. The zealous parson of the parish, Mr. Fox, got intelligence of this, and in the fermentation of his spirit, acquainted his Grace of Canterbury, who gave him directions, nay orders, to stop the impending evil, and make the visitation, unasked, and he must know how unwelcome in an Englishman's house, to catechise his chaplain, and that Englishman, Lord Tenyham, a peer of the

Realm. *Enfin*, the parson arrived in his canonicals, and desired at once to see Mr. Forrester; who obeying the impertinent summons, attended the Archbishop's delegate in a small parlour, when the following dialogue took place:—

Parson. Servant Sir.

Mr. Forrester. Your's Sir.

P. You are a Popish Priest I believe?

Mr. F. I have the honour to be Lord Tenyham's chaplain.

P. You preach, I understand, Sir?

Mr. F. I make it my endeavour to give every one who addresses himself to me, all the satisfaction in my power.

P. And pray do you talk to such persons in Latin or English?

Mr. F. As I always endeavour to speak so as to be understood, I should defeat my own purpose, and act like a fool, to talk to persons, mostly of the lower class, and illiterate, in the Latin Language.

P. Oh! very well Sir, you may speak as you please to those of your own way of thinking; but I understand you are tampering with N. N.: I promise, if you attempt making proselytes, that I shall enforce the *Penal Laws** against you. I have full authority, and even orders so to do?

Mr. F. (Rising from his chair, and presenting his hand cordially to his visitor.) Give me leave, dear Sir, in such case to add to my respect for you, the warmest assurances of gratitude, as to a person whom I must regard, as singularly and truly my benefactor.

P. What do you mean, Sir?

Mr. F. Exactly what I say, Sir. For in the event of your putting your threat into execution, I shall be raised by you to the blessing pronounced by Jesus Christ himself, upon those who suffer persecution for justice sake.

P. (Astonished and a little confused) I don't understand you: what do you mean? I never heard any one talk before in this manner? are you in earnest?

Mr. F. From the very bottom of my heart I assure you, Sir, that such are my real sentiments.

* Until the breaking out of the American War, the English Catholics knew not what it was to experience any thing like toleration from the government. On 23 August of the very year 1767, that Mr. Forrester reached England, Mr. Malony received sentence, at Croydon, of imprisonment for life, for the mere exercise of his priestly functions. Several chapels were suppressed the same year. By the express commands of King George the Third, July 1767, the Archbishops of Canterbury and York, and their respective suffragans were to procure "complete lists of all Papists or reputed Papists, distinguishing sex, age, occupation, and length of residence." Rev. James Webb was tried in the Court of King's Bench for his Priestly office, 25 June, 1768, and the Honourable and Right Rev. Dr. James Talbot, the year after, before Lord Mansfield!!! What a contrast to the present period, when every Freeman rejects the word toleration, as beggarly and worthless, as implying a *right* in weak mortals to lower or raise the scale of persecuting conscience!

The Champion of intolerance gradually calmed down, waved the subject, and took a very civil leave. A few weeks later, he sent a most polite invitation to Lord and Lady Tenyham, to solicit the honour of their company to a fete, and particularly requested that the Rev. Mr. Forrester might be of the party. Nay, after some months, he actually sent his two sons to be educated at St. Omer's College! So much for consistency of principle, and still more for the power of mildness and humility."

Mr. F. remained at Lord Tenyham's till 28 January, 1775. On 10 February that year, he reached Old Wardour, as Missionary. On 6 October, the same year, he removed with the Arundell family into the present noble mansion. Two large rooms served for a temporary Chapel, until the new structure was solemnly blessed, on 31 October, 1776, and opened the next day with a solemn High Mass. At the end of 13 years he resigned the charge of that numerous congregation, for the situation of Domestic Chaplain to his noble patrons. In 1810, he quitted Wardour with the dowager Lady Arundell, for her seat at Irnham, in Lincolnshire, and adhered to her till her pious death, 20 June, 1813. Shortly after he retired to Newhall, in Essex, where he closed a long life of merits and good works, by the death of the just, 2 May, 1825, æt. 86.

F. Forrester, was an able, zealous, and amiable Priest; and from goodness of heart, hastily associated himself, in 1802, to the *Paquanarists*, who had then an establishment at Kensington House, near London; but he soon discovered his mistake, and eventually re-united himself to the restored Society of Jesus.

FORTESCUE, ADRIAN, see *Talbot, Adrian*.

FORTESCUE, FRANCIS, (sometimes called *Stanly*,) after studying Rhetoric at St. Omer's, was admitted into the Noviceship at Watten, and made the simple vows, 8 September, 1684. I am unable to pursue his history.

FOSTER, CHARLES, of London, (though another account says of Hertfordshire) Retiring from the Mission, he died of the stone, at Ghent, 2 June, 1680, æt. 57, Soc. 37. The annual letters describe him as "*salutis animarum sitientissimus et paupertatis Religiosæ juxta tenacissimus*."

FOSTER, FRANCIS, of London; at the age of 21 consecrated himself to Religion, in the Society of Jesus, and was admitted to the profession of the Four Vows, 8 December, 1635. After teaching Theology at Liege, and training up the Novices at Watten, in the spirit of their Institute, he was declared the 5th Provincial of his Brethren, in 1650; but shortly after the expiration of the triennial term of office, died in England, 7 October, 1653, æt. 62, to the deep regret of all who could appreciate worth and learning.

*FOSTER, HENRY, stiled "homo nobilis et copiosus" in the annual letters. On the death of his lady, this Suffolk gentleman decided on embracing the religious state. Six of his daughters became Nuns, and his son Joseph consecrated himself to God in the Society. This very pious head of a pious family died at Ghent 5 December, 1679, æt. 75. Rel. 27.

FOSTER, JOHN, of Herts, and of a good family: his sister married Sir Robert Hodson. This Reverend father was serving the Lancashire Mission in 1655: was then 37 years of age, of which he had passed 18 in the Order.

*FOSTER, JOSEPH, son of Henry Foster above mentioned, and full of the religious spirit, died at Antwerp 13 April 1686, æt. 55. Soc. 33.

FOSTER, MICHAEL. All that I can glean of this father, is, that he died in the Maryland Mission, 6 February, 1684.

FOSTER, RICHARD, of Lancashire: admitted in 1692: ordained Priest at Prague in 1701, and died in England 9 May, 1707, at the early age of 35.

FOSTER, THOMAS. This holy man was long employed in the Yorkshire Mission; but was driven away by the parliamentary troops. Repairing to Lincoln he fell into the hands of his enemies, who consigned him to a dungeon. In announcing his loss of liberty to the Superior he says,—I was not worthy of being favoured with that happiness which I have longed for during the last 40 years. Blessed be God, who has allowed me at least this tribulation of a jail, and I humbly beseech God, that it may be accepted as some kind of satisfaction for my manifold and great transgressions. "This patient sufferer died in his prison of the dropsy, 31 March, 1648.

*FOURDE, JOHN BAPT. a temporal coadjutor who died at Ghent 9 March, 1746, æt. 45, Soc. 24.

FOWLER, FRANCIS, of London, admitted as a Novice at the age of 22; and as a Professed Father 25 January, 1644. After serving the Mission for 15 years, he was called to his recompence on Lady-day, 1659, æt. 50.

FOWLER, RICHARD, is said to have died in England in the course of the year 1623.

FOX, JAMES, related to the Foxes of Guernoga, county of Montgomery, and to the Somerset and Powis Families; joined the Novitiate in 1747. This worthy priest died suddenly in his chair at Southworth, Lancashire, whilst catechising the children, 29 March, 1795, æt. 65; and was buried at Windeshaw.

Another of this name had died 4 December, 1760. I suspect that this was F. James Poole, of whom more hereafter.

FRAMBAC, AUGUSTINE JAMES, born in Germany, 6 January, 1723: joined the Society at the age of 21, was professed in 1760. Joining the English Province, was

ordered to Maryland, where he died in August, 1795.

FREEMAN, MICHAEL, of Yorkshire, after studying in that seminary of learning and piety Douay College, he adopted the rule of St. Ignatius at Louvain, 13 July, 1608, æt. 29. I have seen an original Letter of his to the Gen. Claud. Aquaviva, dated from the Novitiate at Louvain, 5 January, 1612, in which he makes a favourable report of his brethren there. On 22 July, 1621, his merits procured his enrolment amongst the Professed Fathers. After teaching Theology at Liege, and serving the English Mission for 12 years, he surrendered his soul to God in England, 26 September, 1642, aged 65.

FREEWILL, JOHN, born in Cambridgeshire, in 1604; at the age of 38 was aggregated to the Society: was employed in the English Mission in 1655.

FREVILLE, RALPH, occurs superior to his Brethren in the Bishoprick of Durham at the commencement of the 18th century, and died in April, 1719.

FREVILLE, ROBERT, entered the Order at the age of 27: was professed 15 October, 1630. After cultivating the English vineyard for 30 years, he died happily, 13 September, 1656, æt. 66.

FREVILLE, THOMAS.—The Annual Letters shew that King James II. had known him at Brussels—that when the Father resided at Paris, as Procurator of his Brethren, his Majesty occasionally used him as his confessor, in the absence of F. John Warner. The good old man died in England, 2 April, 1701.

FULK, JEROME, died in England, 31 October, 1645: but I can glean no particulars of his life.

*FULWOOD, RICHARD.—This was a most faithful and prudent lay-brother to FF. Gerard and Garnet. Apprehended at last, he was subjected to the most excruciating tortures, but nothing could ever shake his constancy, or induce him to betray his trust. Escaping fortunately from his jailors, he stationed himself for some years at Dunkirk, where he contrived to render invaluable service, as an Agent to the Mission. He died of the Stone at Liege, in a good old age, 18 September, 1641.

FURNIERS, NICHOLAS, of Lancashire. In 1725 he united himself to the Society, and 18 years later, was numbered among the Professed Fathers. He died in his native County, 16 November, 1779, aged 71.

GAGE, CHARLES, half brother, I suspect, to Sir Henry Gage, the brave commander at Oxford. That he was stationed at Norwich in the reign of James II., is certain, for we read in the Annual Letters, which report the state of religion antecedent to the revolution.—“At Norwich, the capital of Norfolk, was a very celebrated chapel, where F. Charles Gage excited a wonderful sensation by his sermons, and laboured so

zealously in that vineyard, that the faithful unanimously addressed a letter of thanks to Father Provincial (John Keynes) for having provided them with such a distinguished Preacher.” After the revolution I cannot follow up his history. Does not Mr. Dodd p. 114. Vol. III. Church Hist. mistake William for this Reverend Father?

GAGE, EDMUND.—I cannot discover where he made his Noviceship, but he was numbered among the Professed Fathers, 2 February, 1702. He occurs Rector of his brethren in the College of St. Ignatius, from September, 1727, to November, 1731. Retiring to Ghent, he died there 3 September, 1740. I am disposed to think that the real name of this Jesuit was *Plowden*.

GAGE, JOHN.—Three Fathers of this name are recorded in the Fasti. The 1st. In the Provincial return of 1655, this Father is described as being a native of Cambridgeshire; as being 39 years of age, of which he had passed 21 in the Society, and five in the English Mission. I think he died 29 December, 1703.

The 2nd, sometimes called *Lewis*, was formed a spiritual Coadjutor, 5 August, 1681, and was superior of his brethren in the College of the Twelve Apostles. He died in Suffolk, 12 January, 1728, O. S. æt. 77.

The 3rd is an honoured name amongst his Brethren. He was the second son of John Gage, Esq., by Elizabeth daughter and sole heir of Thomas Rookwood, of Coldham Hall, Esq., and was born 28 July, 1720. Piety led him to the Novitiate at Watten, 7, September, 1740, and his merits procured him the rank of a Professed Father 2 February, 1756. After teaching Philosophy at Liege, he was sent to the English Mission. In a letter which he wrote to Bishop Hornyold, 20 October, 1773, from Bury St. Edmunds, I read,—“I have served this place alone these 17 years entirely *gratis*, as there is not one penny foundation I know of.” Besides this duty he was in the habit of “serving once in six weeks, Mr. Sulyard’s, at Haughley Park.”

No Jesuit was ever more attached to the Society than F. John Gage. In the above-mentioned letter written, as he tells the good Bishop Hornyold, “*in amaritudine animæ meæ*” he cannot describe the poignancy of his affliction at the news of the suppression of the Institute “to which I owe all the little learning and virtue I have got—an Institute which has no other end, than the greater honour and Glory of God, by labouring for one’s own perfection, and that of one’s neighbours—an Institute, for whose preservation I would willingly have laid down my life. The standard of St. Ignatius is too deeply planted in my heart ever to be plucked out, but with life itself. I shall ever keep myself in readiness to fly to its embraces, the moment it shall be raised again. Almighty God can do it;”

but if it does not please him to do it, I hope at least he will admit me into the number of those holy heroes in heaven, from whose company I am now, for my sins, discarded on earth. Pardon, my Lord, pardon the excesses, and perhaps extravagances of a heart which pours forth the overflowing of its grief into your Lordship's compassionate bosom."

Again, in a subsequent letter, "I hope God will accept the sacrifice, and give me new lights to steer by, since it has pleased him to deprive me of the safe guide of obedience to the Superiors, to whom I had obliged myself by vow. It is this my Lord, it is this which makes me trouble for myself; not being quite blind to my own weaknesses, even when under such a sacred tie. I am now like a ship without a Pilot in the midst of a tempestuous sea. Every ecclesiastical state is holy, and weak prejudices I always despised: but every one is not suited to every state. I thought at leaving the world (after having been engaged in it for some time) I had embraced that which God called me to, and suited best my dispositions. I find myself as if on a sudden turned out and treated like a criminal; I know not why. But I know no better resolution that I can take, than to model my life, as much as I can, according to the Holy Institute I was brought up in, and now I resign myself entirely, as to all spiritual jurisdiction, to your Lordship's will and pleasure, happy in my unhappiness to fall into the hands of so tender a Father."

In good Bishop Hornyold he did find a Father, and an angel of comfort, who acted the same friendly part as Bishop Challoner, towards the afflicted and persecuted members of the Society.

In his Lordship's original Letters now before me, dated from Longbitch, 25 October, and 15 November, 1773, and signed

"Ever yours in Christ Jesus,

JOHN HORNYOLD,

I read,—“Let me beseech you, my dear Sir, to take courage and not be cast down, but let us resign ourselves to the will of Divine Providence, and go on labouring in the vineyard of our Lord, with the same zeal and fervour, as you have done for so many years past.—I was well assured, before you signed the *Formula*, of your sincere submission to the Holy See and its Vicars; and I do hereby renew and confirm the usual powers or Faculties. As to the temporalities which belong to your late body, I have nothing to say to them; but am desirous that those who have the care or administration of them, will go on in the same manner as they were used to do. God forbid, that I, or any one here in this kingdom, should pretend to act in such an unchristian, nay, inhuman part, as they have done at *Bruges*, notwithstanding all their assurances of friendship. But avarice, (which knows no bounds) has been the cause of all

the dark and dismal scenes that have been enacted there and elsewhere. God forgive them, and grant them grace to repent: for I am, as Mr. Dennet well observes, more grieved, if possible for them, than I am for the poor sufferers; since these suffer for justice sake, and therefore will have their reward hereafter. In fine, my dear sir, give me leave once more to exhort you to be resigned to the will of heaven, always saying *fiat voluntas tua in Terra, sicut in Cælo*."

Good Father Gage faithfully adhered to the exhortations of his Episcopal Guide, and lived esteemed and beloved by all that knew him. On 31 October, 1790, he sweetly reposed in the Lord. The family vault of Stanningfield contains his precious remains. In a letter written from Bath, 11 January, 1796, by F. C. Thompson, shortly before his death, to his friend Revd. James Lane at Norwich, he says "I would have Mr. John Gage's orders or memorandums observed; and I think a yearly anniversary should be instituted for him." F. Thompson was F. Gage's Successor at Bury. It appears further from this letter, that "Lady Mannock comes under the number of great Benefactors to the Bury Chapel."

GALL, MARK ANTHONY, came to England with Mary, Duchess of Modena, afterwards Duchess of York, and consort to James II. in quality of her Confessor. After the revolution he resided with the Court at St. Germaine, where he still was living 1 August, 1701, Octogenario Major. But shortly after he retired to his brethren at Watten, to prepare himself for eternity, into which he entered 7 September, 1703.

GALLOP, or GOLLOP, GILES. This Dorsetshire man, was eldest son of Thomas and Agnes Gollop, was *quondam* fellow of New College, Oxford. From a M.S. of F. Persons I learn that he died in the Soc. at Rome, in the year 1579.

GALLOWAY, EDWARD, Born in London, 22 June, 1706, and the only child of Stephen Galloway, Gent., by his wife Elizabeth Turbeville. He was admitted a Novice of the Society in 1724, and in the eighteenth year later, was promoted to the rank of a Professed Father. For many years he was incumbent of Norwich. By the death of his parents he came into possession of considerable property, the bulk of which he bequeathed, at his death, which took place in London, 23 June, 1799, to Edward Huddleston, third son of Ferdinand Huddleston, of Sawstone Hall, Cambridgeshire, Esq.

GANDOLPHY, PETER, of London, was born 26 July, 1779, studied partly at Liege and at Stonyhurst. After passing three years in the Juniorate at the latter place (where I had abundant opportunities of admiring his spirit of zeal, and charity, and submission) he was appointed to commence a course of Humanities, 4 October, 1801; but quitted the College three years later.

After some time he was promoted to Holy Orders, by the worthy Bishop of the London district, Dr. Douglas, and charged with the Newport Mission, in the Isle of Wight. This was but a preparatory arena for that wider and nobler theatre of his ardent mind and commanding talents, the Spanish Chapel, London. That he laboured indefatigably and most successfully, is evident from the numerous souls he confirmed in their religious principles, and reconciled to the Catholic Church: Unfortunately in the midst of his victorious career, he incurred, by the publication of his "Liturgy," and his Four Volumes of Sermons "in Defence of the ancient Faith," the displeasure of his ecclesiastical Superior, Bishop Poynter, (of pious memory) who suspended him and denounced his works in the Pastoral Letter, dated London, 24 April, 1817. From this blow Mr. Gandolph never recovered. He resigned his place of Chaplain, in Spanish Place, the year following; and died away 9 July, 1821.

All his friends must admit, that he wrote too much and published too rapidly, not to err against Theological precision. Even as a critic he should have attended more to the Horatian rule "*Nonum prematur in annum*," and to the Golden rule of Quintilian, Lib. I. "*Verba a vetustate repetita mutari vetat Religio, et consecratis utendum est.*"

With regard to scholastical opinions indeed, perfect freedom ought to be tolerated, and writers on religious subjects should always have present to their mind the sentiment of St. Augustine, "*Sentiat quisque quod libet; tantum contra apostolicam manifestissimam Fidem nemo sentiat.*"

Besides the work above mentioned from the pen of this zealous ecclesiastic, we have

1. Sermon on the text "Render to Cæsar the things that are Cæsar's." Printed in London, May, 1813, 4to. pp. 21.

2. Letter to Dr. Herbert Marsh.

3. Letters to the Archbishop of Canterbury, 8vo. 1817. pp. 105.

4. "*Veloism illustrated*," 8vo. London, pp. 90, with an appendix of 70 pp.

5. A Letter to a noble Lord, "*On the conduct of Sir J. Cox Hippisley, at Rome.*" 8vo. London, 1819 pp. 63.

6. Lessons of Morality and Piety, extracted from the Sapiential books of Holy Scripture, 8vo. London, 1822 pp. 35. Prefixed to this *posthumous* work is a feeling testimony from the immortal *Milner*, to the Author's "uprightness of mind, the extent of his charities, the warmth of his religious zeal, his unwearied labours in the sacred ministry, his successful eloquence in the conversion of erring souls, the zealous orthodoxy of his Faith, and his unshaken attachment to the centre of unity, the Chair of St. Peter." The learned Prelate is pleased to add, "That whatever inaccuracy there was in some of the Writer's expres-

sions, there was no heterodox or dangerous principle in his mind."

GARBOT or GARBERT, ROBERT. His real name I suspect was *Richardson*. After studying Humanities at St. Omer, he proceeded to the Novitiate at Watten, in 1688; and in the eighteenth year after his admission into the order, viz., 2 February, 1706, was numbered amongst its professed Fathers. Most certainly he served Lullworth for a time: afterwards was employed in the Monmouthshire Mission. His death occurred 27 January, 1737, æt. 67.

GARDEN, JAMES.—All that I can collect with certainty of him is, that he died in London, 7 May, 1793.

Q. Can this be the person mentioned in a letter of F. Charles Plowden to his Revd. Brother Robert P. dated 16 March, 1774. "Our own people chose a Scotch Frenchman *Garden* to pen the memorial to Vienna. He made a declamation, instead of a plain exposition of facts, which was wanted: and persons who judged more coolly at Vienna have refused to present it."

GARDINER, FRANCIS, memorable for his compassionate charity for the poor suffering souls in Purgatory, died in England 18 January, 1689.

GARDINER, JOHN, was admitted into the Society in 1679. Nearly his whole life was spent in the service of the Mission, and he was called to the reward of his meritorious labours at Liege, 31 August, 1727, æt. 70.

GARDINER, STEPHEN, all that I can glean of him is, that he died during the Civil Wars, viz. 21 June, 1647.

GARDINER, WILLIAM, was born in Lancashire, in 1651: was serving the English Mission in 1701-4. I regret to add, that I cannot follow out his history; indeed the scantiness of materials is often discouraging: and I should be deterred from proceeding with these collections, if I did not believe that others would enter into my labours. My humble wish is to gather up what fragments I can, that nothing be lost.

GARNER, GEORGE: born 5 April, 1737; entered the Novitiate at the age of 19, and I suspect, died at an early period of life.

GARNET, HENRY, born at Nottingham in 1555, where "his Father taught the Free School." Sent to Winchester College, he obtained the rank of Captain, and by his modesty, urbanity, musical taste and quickness and solidity of parts, so recommended himself to his superiors, that had he pursued his studies at New College, Oxford, he might safely have calculated on Academic honors and preferment. But decided as he was on professing the Catholic religion, he proceeded to Spain, and thence to Rome, where he entered the Novitiate of St. Andrews, on 11 September 1575. After qualifying himself under such professors as Clavius, Saurez, Pereira, and Bellarmine, he was employed as Penitentiary, and occa-

sionally gave lectures on Mathematics, Metaphysics, and Hebrew. F. Clavius found him so profoundly versed in Mathematical sciences, that he opposed his return to England in the capacity of a Missionary; but zeal for souls weighed more than learned fame with this young Jesuit, and quitting Rome in company with F. Robert Southwell, 8 May, 1586, safely landed in England 7 July ensuing. At this time F. William (Edmund) Weston was the only English Jesuit in this Country (he had landed from Dieppe on the Norfolk coast, in September, 1584) and he gave them a welcome meeting in London. On F. Weston's apprehension and commitment to prison shortly after, his superiorship devolved on F. Garnet.

Of the talents of this good Father for government, of the great augmentation of the Society under his auspices (for he left behind him above forty Members in the English Mission)—of his zealous exertions to promote the greater glory of God and the prosperity of all our Seminaries abroad, regular and secular—of his undeviating attention to cement brotherly union among the labourers in the vineyard, without distinction or exception—of his charity for the distressed,—of his candour and cheerful piety,—of his moderate, peaceable, and loyal* character—of his love of suffering—of his iniquitous trial—of his barbarous execution, but meek departure to our Lord at London, on 3 May, 1606, it is better to say nothing here than too little. We must content ourselves with believing, that with the wise, and the good, and the unprejudiced his memory will go on, increasing in esteem and veneration.

In a letter written by this Father 1 October, 1593, to his sister Mary, whom he had sent to the Augustine Convent, at Louvain, he expresses the comfort he had derived from having reconciled their aged mother, at the late feast of the assumption of our lady, "to the unity of our spiritual mother the Church," and from the cherished hope of beholding his other two unmarried sisters, (one was called Ann) embrace the religious state.

F. G. was professed 8 May, 1598.

For the truth of the miraculous straw, containing F. Garnett's portrait, we have the authority of F. Gerard in his English M. S. of the gunpowder plot, and several other contemporaries. The reader, interested in the subject, may read the 7th book of F. More's History; p. 95, 96, of *Grene's "Defence of the Jesuit's Life and Doctrine."* Lord Castlemaine's *Catholique*

* Of this, every unblinded person must be satisfied, who reads the protest of his innocence of the gunpowder plot, addressed to the privy council the 30 of November 1605, which I inserted in pp. 198 201 of Cath. Miscellany, 1823.

† This nobleman was the son of Sir James Palmer, of Dorney Court, and Chancellor of the Garter, by Catharine his 2nd wife, eldest daughter of Sir

Apology, p. 422. Challoner's *Memoirs of the Missionary Priests*, &c. F. Richard Blount, who was not a credulous man, in a letter dated 8 November, 1606, mentions this accurate portrait, and affirms that it had been seen by Catholics and Protestants, of the best sorts, and divers others. This you may boldly report, for besides ourselves, a thousand others are witnesses of it." See also Feller's *Dictionnaire Historique*—article, Garnett.

This highly gifted Father found time, amidst his numerous engagements and extensive correspondence, to publish

1. *A treatise of Schism.*

2. *A treatise on Christian renunciation.*

3. *A translation of Summa Canisii, with supplements on pilgrimages, invocation of saints, and indulgences*, 8vo, pp. 687. It was printed first at London in 1590, and again at St. Omer, 1622.

4. *Translations of some little books on the Society of Jesus.*

5. *A treatise on the rosary of our Lady.*

In a letter of this good Father, dated 2 June, 1601, I read, that he had confuted in M. S. "A pestilent dialogue between a gentleman and a physician," and although none but M. S. copies were taken and circulated, it caused the suppression of the said dialogue; and its author, to his credit, had expressed his regret for having published it.

F. Garnet's Latin Letter on the martyrdom of his friend, the Rev. John Jones, O.S.F. is referred to by Bishop Challoner, in the *Memoirs of Missionary Priests*.

The portrait of this Father by *Wiricz*, is deservedly admired and valued.

GARNET, THOMAS, was born in London. His Father, Richard Garnet, had been Fellow of Baliol College, Oxford, and a Confessor of Catholic Faith, and was own brother to F. Henry G., above mentioned. At the age of 16 he entered St. Omer's College, as one of its earliest alumni. After completing his higher studies at Valladolid, where he arrived about Christmas, 1595, he returned to England in the capacity of a Missionary, and was admitted into the Society, by his Venerable uncle, 29 September, 1604. Falling into the hands of the Persecutors, and condemned to perpetual exile, the first use he made of his liberty was, to hasten to the Novitiate of St. Johns, at Louvain, where he arrived 1 Feb. 1607, and there he was the first Novice to pronounce the simple vows of the Society, viz. 2 July that year. His zeal for souls, made him hurry back to England, but his career of usefulness was short: he was betrayed by Rouse, an Apostate Priest; ar-

Wm. Herbert, afterwards Earl of Powis, and relict of Sir Robert Vaughan, of Lloydwerd, county of Montgomery, Knt. His Christian name was Roger, and he was created by Charles, II. Earl of Castlemaine, and Baron of Limerick, in Ireland; and died in North Wales, in August, 1705.

rested, as he was leaving London for Coldham Hall, the seat of the Rookwood Family, in Suffolk; and executed at Tyburn, 23 June, 1608, æt. 34. See his Life in Tanner, and compare Dr. Challoner's diligent report in the memoirs of Missionary Priests, with the slovenly one, p. 413, Vol. II. of Mr. Dodd's Church History.

In a letter of F. Michael Walpole, to F. Persons, dated 26 July, 1608, O.S. I read "This blessed Martyr's death seemeth to have silenced the Parliament oath, as his good uncle's (Henry Garnet) did the Gunpowder Treason." In the Choir of the Church at St. Omer's College, (up to the 16 October, 1762, at least) was a cupboard containing the remains of this *F. Thomas Garnet* and *F. Peter Wright*, and of nine secular Priests, who had suffered for Religion. F. P. Wright's body was removed to Liege.

Q. What became of the rest?

The Cupboard bore this inscription "*Reliquiæ SS. nondum approbatæ et Monumenta Virorum piæ memoriæ.*"

GAICOIGN, HENRY, of Bucks; at the age of 20 he was a candidate for the Society, and was admitted a Professed Father, 25 October, 1630. This venerable Priest, after labouring in the vineyard nearly half a century, died quietly, in England, 3 September, 1676, æt. 79.

GAICOIGN, THOMAS, of a good family in Yorkshire, that has been fruitful in members of various religious orders. When 25 years of age, Thomas enrolled himself among the children of St. Ignatius; at the end of 26 years of pastoral solitudes and labour, he was called up by the Prince of Shepherds, to receive his reward, 17 July, 1669, æt. 64.

GAVAN, HENRY, admitted 7 September, 1685, and died at Liege 12 May, 1701, æt. 34.

GAVAN, or GAWEN, JOHN, a native of London. At St. Omer's College his candor and innocence obtained for him the name of the Angel. His virtues and talents soon qualified him for the charge of souls. Wolverhampton* was fixed upon as the Theatre of his zeal and eloquence. During eight years he laboured with great success; but at that fatal epoch, when religious and political phrensy exercised unbounded influence over the judgment of men, this good Father fell a victim to the perjuries of *Oates and Dugdale*. Suffering death at Tyburn, 30 June, N. S. 1679, æt. 39, Rel. 19, Prof. 1, an entrance was administered to him abundantly, into the everlasting kingdom of his Lord and Saviour J. C.

Was he not closely connected with that

noble Confessor of the Faith *Thomas Gaven*, of Norrington, County of Wilts, Esq. From "the Greate Rolle of Th'excheqr, for the years of our Lord, MDCLVIJ," I learn that his Manor and Farm, of Norrington and Trowe, of the yearly value of £400, and his Messuage called Hurdcott, of the value of £160 per annum, had been *sequestered for Popish Recusancy in two thirds* of the said yearly Rents, viz. £373 6s. 8d. from 31 July, 1647, until his pious death, 1 June, 1656. He took with joy the being stript of his property, "knowing he would have a better and a lasting substance."

GAVAN, or GAWEN, THOMAS.—After passing through the Noviceship, and finishing his higher studies, he sailed for Maryland, in 1677. How long he continued a labourer in that laborious vineyard, I cannot discover, but he died in Lincolnshire, 4 June, 1712, a Martyr to the gout, aged 66, Rel. 42.

* GEE, DE HENRY, of Liege. This temporal coadjutor, after 32 years of valuable service to his English Brethren, died at their college in Bruges, 2 April, 1772, æt. 62.

* GENGIVAL, JOHN, admitted at Watten 31 October, 1702, and died in the same place 30 January, 1708, æt. 33.

GERARD, GILBERT, of Lancashire. All that I can collect of the former is, that he was brother to Alexander and Thomas Gerard, both prisoners for the Catholic faith in Wisbeck Jail. Alexander was living there 29 April, 1598. Thomas had died there before that date in the 28th year of his age.

The 2nd Gilbert, son, I believe, of Sir Thomas Gerard, by Frances, daughter of Sir Richard Molyneux, was admitted into the Order, 7 September, 1641, æt. 25, but died very prematurely at Ghent, on 13 August, 1645.

GERARD, JOHN, born in Derbyshire. For 16 or 17 descents, his ancestors had obtained the honour of Knighthood. His Father, Sir Thomas Gerard, was a great sufferer in person and in property for his chivalrous devotion to Mary, the captive Queen of Scotland. Twice he was committed to the Tower of London, for his hazardous attempts to restore her to liberty. Nor could he redeem his own freedom from lengthened, not to say perpetual imprisonment, but by submitting to enormous pecuniary sacrifices. To secure the undisturbed practice of his religion, and perhaps also with a view of retrieving his shattered fortune, he petitioned Queen Elizabeth and her Council to be allowed to colonize the Northern parts of America. The necessary license was granted, but the project proved abortive from the coolness and the aversion manifested towards it, by the Catholic body. In a letter of F. Persons to Mr. Windslade, dated 18 March, 1605, this well-informed writer relates, "that Sir

* By some writers of that period Wolverhampton is stiled *Parva Roma*, from being the residence of numerous Catholics; but the panic of Oates' plot must have quickly dispersed them, for when Bishop Leyburn visited the Town the 14th of October, 1687, he confirmed but 37 persons.

George Peckham and Sir Thomas Gerarde, about twenty years since, should have made this voyage by the Queen and Counsell's consent, with some evacuation of *Papists*, as then they called them, which attempt became presently most odious to the Catholicic Partie."

Sir Thomas left two sons, by his wife Elizabeth (Port,) Thomas, who succeeded to the Family Estates, and John the subject of this Memoir. At the accession of King James I., the former went to meet him at his coming to England, when his Majesty told him before divers, from whom I heard it, (says F. John Gerard himself, in his M. S. account of the Gunpowder Plot) that he must love his blood, for that he and his had suffered persecution for him. He then conferred upon him the honour of Knighthood; but since, he hath had no preferment at all; but rather kept back, as being known that his house hath ever been Catholicic."

About three years later, however, he was made a Baronet, 22 May, 1611.

At the age of Fifteen, John was sent to Exeter College; but in consequence of the difficulties he experienced in living there with his conscience, and following his religion, he withdrew at the end of a twelvemonth, and pursued his studies at home under a private tutor. When he attained his 19th year, he went to France for the purpose of learning the language, and he selected Rheims for his residence. There he formed an acquaintance with a young gentleman who had been admitted into St. Andrew's Novitiate at Rome, but had quitted for a time, in the hope of recovering his health. Gerard was edified, charmed and delighted with the company and conversation of this excellent young man: from him he learnt the method and practice of mental prayer; from his example he conceived an exalted idea of the Society of Jesus, and this opinion ripened into a desire of becoming one of its members. At the end of three years he removed to Paris, and entered the College of Clermont, as well to acquire a knowledge of the Institute of the Society, as to improve himself in Latinity and Philosophical studies. On recovering from a severe illness, he quitted Paris before the expiration of a twelvemonth, to wait upon F. Robert Persons, at Rouen, to whom he unbosomed himself on his vocation to the Society. That prudent and enlightened director advised him to defer any engagement of the kind, until he had settled all his family and worldly affairs, and for this purpose to return to England. Gerard complied, and after much vexatious opposition, and nearly three years imprisonment in the Marshalsea, for his attachment to Catholic Faith, he at last succeeded in regaining his liberty. Hastening to Paris he met F. William Holt, who had recently returned from Scotland, and accompanied him to Rome,

where he diligently applied himself to study. By special dispensation of the Holy See, he was promoted to Priesthood some months before he had attained the Canonical age, and to his inexpressible comfort, was admitted, together with F. Edward Oldecorn, into the Society of Jesus, by the 5th General of the Order, F. Claudius Aquaviva, on the feast of the assumption of B.V.M. 1588, with the obligation of completing his Noviceship in England.

For nearly 18 years this Apostolical Father was employed in the English Mission. It is impossible to read his most interesting narrative "*De rebus a se in Anglia gestis*," written by order of his superiors, without being charmed with his patient zeal, his extraordinary tact and prudence, his ingenious charity, his love of suffering, and his most tender piety. In his character we recognise the manners of the finished gentleman, and the spirit of the perfect Religious. He made himself all to all, to gain all to Jesus Christ.

On 3 May, 1606, F. Gerard bade farewell to England, and precisely three years later, was enrolled amongst the professed Fathers of the Society. To his active industry, to the assistance of his cousin, Sir William Stanley, to his credit with the Honourable George Talbot, (afterwards 12th Earl of Shrewsbury) and with Maximilian, Duke of Bavaria, his brethren and the English Catholics stood indebted, for the erection and endowment of their National College at Liege. Possession was taken of the premises 1 November, 1614. F. John Gerard was declared its first Rector. After presiding nearly seven years, he proceeded to Spain in the Spring of 1622. On 11 January, the year following, he reached the Eternal City, but then his stay was short, as his presence was required in Flanders. The last ten years of his life he spent in the English College at Rome; where after a fever of four days, he closed a long, arduous and meritorious career, 27 July, 1630, aged 73 years and some months, retaining to the last the esteem of the wise and the virtuous amongst his own countrymen and foreigners. Amongst his numerous correspondents, we meet with Cardinal Bellarmine, who addresses him in a letter, dated 25 December, 1611, in the most affectionate terms "*pro nostra veteri amicitia et fraternitate*," and that eminent Spiritual writer F. Lewis de Puente.

Dodd p. 419, Vol II. Church Hist., and C. Butler, p. 161, Vol II. Memoirs, &c., third edition, assert that "F. Gerard was apprehended after the discovery of the Gunpowder Plot, and committed to the Tower, where he was tortured as 'tis said in order to discover what he knew." That he had to endure the repetition of the most inhuman torture is positively certain, that he effected his escape from the Tower in the latter part of Queen Elizabeth's reign, and not at

all in the reign of James I. is equally undeniable. The fact is, he succeeded in making his escape from the Tower 4 October, 1597, full eight years before the discovery of the Plot; and again, he was never apprehended after its discovery. In p. 247 of "Catholic Spectator," 1826, I published a vindication of the Father's innocence of the shameless charge of being one of the Conspirators. See also the Refutation of the infamous libel in F. Fitzherbert's letter p. 339-40. More's Hist. and F. John Gerard's own letter to Right Rev. Dr. Smith, p. 67 of Vol. II. of Mr. Andrews' London and Dublin Orthodox Journal, which I inserted in January 1836.

We have in print from this able and devout Father,

1. "*The Exhortation of Jesus Christ to the Faithful Soul.*" This is a Translation from the Latin Treatise of John Lansberg, a Carthusian, who died in 1539. London, 1598. St. Omer's, 1610, an Octavo of 282 pp. I suspect this is but an improved edition of Philip, the Earl of Arundell's translation, who had died in the Tower of London, 19 October, 1595.

2. "*The Spiritual Combat,*" translated from the Italian. It was first printed in London, then at Rouen in 1613.

From his pen we have also in M. S. a detailed account of the Gunpowder Plot in English, a Folio of 170 leaves. The greater part of this treatise, as translated into Italian by F. Oswald Tesimond, was used by Bartoli. The original is at Stonyhurst.

Also in M.S. "*Narratio P. Johannis Gerardi de Rebus a se in Anglia gestis.*" A more interesting M.S. it has never fallen to my lot to examine. Considerable portions were inserted by me in the *Catholic Spectator*. The pious writer in relating the sudden attacks and visits of the Priest-searchers, in London, regrets the seizure and loss of his meditations, sermons, and notes for sermons, the labour of ten years; *quasque ego pluris faciebam, quam illi fortasse thesauros suos in arca reconditos.*

From several passages I collect that F. Gerard was very tall. His portrait was still in the English College at Rome, 6 February, 1774, as I find in F. Thorpe's letter to Henry (8th Lord Arundell) of that date.

GERARD, PHILIP, son, I believe to that most respectable gentleman Mr. Gerard, of Staffordshire, who had hastened to London to impeach the false testimony of Oates and Dugdale, but was himself thrown into jail, where he shortly after died of fever. His last prayer was, that he might be buried near the venerable Father Whitbread.

Philip at an early age consecrated himself to God in the Novitiate at Watten, and occasionally passed by the name of Fitz-Williams. After serving the English Mission many years, he departed to our Lord, 4 March, 1733, æt. 68.

GERARD, THOMAS. Three members occur of this name, and all natives of Lancashire.

The 1st was admitted into the Order in 1629. Fifty-three years later, whilst Superior of his Brethren in Yorkshire, during the prevalence of putrid fever in the North of England, this good pastor fearlessly exposed himself to danger in the discharge of his Missionary duty, and at length had the glory of falling at his post, a victim of Christian charity, on 5 October, 1682, "*magno sui tum apud nostros tum apud exteros, desiderio relicto.*" An. Lit.

The 2nd was admitted at Watten, in 1686. I can glean no particulars of his life. He died at St. Omer, 14 December, 1715, æt. 48.

The 3rd, after serving the laborious Mission of Maryland, returned to England, and surrendered his soul to God, 15 April, 1761, æt. 69, Soc. 47.

GERARD, WILLIAM.—Three Fathers bore this name also. The 1st I suspect was brother to F. Philip Gerard. For many years was employed in the Maryland Mission, where he ended his days, 16 April, 1731, aged 69, Soc. 48.

The 2nd, a native of Lancashire, joined the Society in 1675, after finishing Humanities at Watten; and died at Liege, 24 September, the ensuing year, æt. 20. "*Ex egritudine in itinere contracta.*"

The 3rd, also of Lancashire, entered the Novitiate at Watten, in 1707, æt. 20; but I cannot pursue his history.

GERMIN, HENRY. His real name was Fermo, of a good family in Oxfordshire. After twelve years of exemplary zeal and charity, in the English Mission, he was called up to receive his recompence by the Lord of the Vineyard, 26 October, 1680, æt. 43, Rel. 24, Prof. 6.

*GERVASE, THOMAS, died of the yellow fever, in Maryland, 24 September, 1637.

*GEZ. Two temporal Coadjutors of this name are entered in the Fasti of the English Province, James and Robert. The former died at Liege, 2 February, 1732, Rel. 17, æt. 43. The latter departed this life at St. Omer, 14 January, 1750, Rel. 26, æt. 49.

GIBBONS, JOHN, born at Wells, in Somersetshire, in 1544. This learned divine resigned his Canonry at Bonn, to which he had been collated by Pope Gregory XIII, to become a humble Novice of the Society at Triers, in 1578. He died rector of the College there, 3 December, 1589. We have from his able pen

1. *A Treatise on the Saints.*

2. *The confutation of George Schon's (a Calvinist Minister at Heidelberg,) Thesis, that "the Pope was Anti-Christ."*

3. *A Treatise on Communion in one kind.* Triers, 1594. It is certain that he was the principal compiler of the "*Concertatio Ecclesiæ Catholicæ in Angliâ.*" Triers,

1583. It was re-edited there with considerable additions the year following by John Bridgwater, (*Aquapontanus*) and again in 4to. in 1588.

GIBBONS, RICHARD, younger brother of the aforesaid John, but his forerunner in the Society; for he entered it at Rome, 1 September, 1572. Few literary men have been more indefatigable in teaching and publishing. His most useful life was closed by a most christian death at Douay, 23 June, 1632, æt. 83, Soc. 61. The list of his numerous works may be seen p. 718-9, of F. Southwell's Bibliotheca. Here he is chiefly known by his edition of Nicholas Harpsfield's *Historia Anglicana Ecclesiastica*—Folio, Duaci, 1622, and his translation of *De la Puente's "Meditations on the Mysteries"* 8vo. pp. 306, 1610—and "*Lewis de Granada's Memorial of a Christian Life*, 8vo. 1599.

GIBSON, FRANCIS, was admitted into the Order 20 January, 1687: in the sequel was Chaplain to the Brown Family at Kiddington. His death occurred 5 April, 1738, æt. 68.

GIBSON, HENRY, entered the Novitiate at Watten, in September, 1687: made his simple vows two years later; and whilst studying Theology at Liege, was snatched away in the prime of life 1 September, 1694, æt. 27.

GIBSON, ISAAC, at the age of 19 joined the Society; for some time was certainly employed in the Gloucestershire Mission, where I think he died 10 November, 1738, æt. 64.

GIBSON, WILLIAM, born 14 June, 1711; became a Novice in 1731, and died at Pont à Mousson, 29 December, 1742.

GIFFORD, JOHN, was long Chaplain at Danby Hall. Retiring from the English Mission to St. Omer's, he slept in the Lord, 21 September, 1751, Soc. 46, æt. 67; another account says, 21 August.

GIFFORD, JAMES—see Wheble, James.

GIFFORD, PETER, (alias *Walker*) of Staffordshire. From a letter of F. John Persal, addressed from Liege, 17 September, 1694, to the General of the Society, Thyrus Gonzales, I learn that the Priest-hunters had recently pounced upon this very old Father Gifford, in his chamber, with his box containing the Altar vestments, and ornaments,—that to their enquiry whether he was a Priest, he readily answered in the affirmative, and that they left him unmolested, and his property uninjured. He died in London within three years later; viz, 28th April, 1697, æt. 84. Soc. 64.

GIFFORD, WILLIAM, whose true name was Garnet. He was a kinsman of the celebrated F. Henry Garnet, and from a scholar at St. Omer, became a Novice at Liege, in the winter of 1614; but I cannot follow out his biography.

GILBERT, GEORGE: of Suffolk, and born to a considerable fortune. Educated in

error, whilst travelling with the royal licence on the Continent, he had the happiness of meeting F. Persons at Paris, who disposed his mind favourably to the Catholic religion; and at Rome this zealous and able Father completed the work of his conversion. When the Reverend Father reached London as a Missionary, 13 June, 1580, this grateful convert hastened from his house in Chan-cery Lane to welcome him, and generously took upon himself the charge of equipping and maintaining him and his expected colleague, F. Edmund Campian; and the sequel showed that he fulfilled the charge with even more liberality than he had covenanted. Dr. Allen, in a letter 13 June, 1582, describes him as "*Summus Patrum et Presbyterorum Patronus.*" Quitting England for Rouen, to avoid the frantic malice of his bigoted persecutors, he proceeded shortly after to Rome, where he was received into the Society, and expired in the most affecting and heroic exercises of piety and divine love, 6 October, 1583. He was buried, according to his desire, in St. Andrew's, the Church of the Novitiate. See his life in Tanner's *Confessors of the S. J.* pp. 180-4.

GILBERT, WILLIAM, of Somersetshire: at the age of 20 dedicated himself to God in the Society: was admitted to the Profession of the Four Vows 8 September, 1646. This worthy Father distinguished himself as a Missionary both in England and Holland. He died 22 December, 1677, æt. 70.

GILLIBRAND, RICHARD, born at Chorley, 2 March, 1717: entered with his elder brother *William*, into the Novitiate at Watten, in 1735, and both were admitted to their solemn Profession in Religion, in 1753. F. Richard Gillibrand served the Mission in Maryland, and also at Arlington, in Devon. He died at Bath, 23 March, 1774.

GILLIBRAND, THOMAS.—This holy youth renounced the family estate in Lancashire, to embrace the poverty of Christ. On the feast of the Nativity of B.V.M. 1678, he took the Simple Vows of the Order, at Liege, and calmly expired 7 October following, æt. 22. The Annual Letters shew his eager desire to be dissolved and to be with Christ.

GILLIBRAND, WM.—Of these two, the senior died in England 1 April, 1722, æt. 60, Rel. 40. The junior, brother to F. Richard Gillibrand before mentioned, was born 22 Dec. 1715. After serving the Mission of Slate-delf, Southworth, Tusmore, and Exeter, he came into possession of the Family Estate, and died at Chorley, 22 March, 1779.

GISLER, LUKE, born in Germany: at the age of 20 embraced the pious Institute of St. Ignatius, and joining the English Province, was sent to the Mission in Pennsylvania. This vineyard he cultivated with

* "This family is ancient. I have met Gillibrands witnessing deeds in the reign of Edward the Third."

great industry and success, until his happy death, 11 August, 1786, æt. 51.

GLOVER, THOMAS, born at St. Helen's County of Lancashire, 5 March, 1781: studied Humanities at Stonyhurst: joined the Novices 26 September, 1803, and completed his higher studies at Palermo. Returning to Stonyhurst this eminently gifted Father taught Syntax and Poetry; and during five years was Professor of Natural Philosophy, Chemistry, Mineralogy, and Botany. Few Lecturers have displayed greater tact in communicating knowledge to their pupils.

On 2 February, 1819, F. G. was admitted to the Profession of the Four Vows. The business of the English Province calling him to Rome in 1826, the General, F. Aloysius Fortis, an excellent judge of merit, deemed it fit to secure his services, and appointed him Confessor in the Church of the Professed House in that city, where he continues to labour with edifying zeal, exemplary prudence and astonishing success. At the 2nd Gen. Congregation of the Restored Society, (1829) F. Glover was nominated Secretary: he was further elected *Deputy Assistant for Spain*, with the same powers and privileges however as the other assistants. The Assistant must necessarily be a *native* of his respective Assistancy: on this occasion no Spanish Father was found competent to fill the Office; and the Congregation being obliged to select a *Deputy*, the choice, to the credit of the English Province, fell upon F. Glover.

As the humble gleaner of these fragments, I am proud to acknowledge my obligations to this old Friend and very dear Father. He has encouraged and aided my researches: and from his two M.S. Vols. of "Excerpta ex Tomo cui titulus *Anglia*, ab anno 1635, usque ad an 1787, in Archivio Domus Professæ Romæ, I have derived much valuable information.

GONEUT, JAMES, enlisted in the Order 22 June, 1688, but died on his voyage to Maryland, 28 December, 1698. æt. 45.

*GOOD, EPHREM, of Warwickshire: at the age of 46 became a lay brother, and after 17 years service departed to our Lord 22 July, 1657.

GOOD, WILLIAM, of Glastonbury. Soon after the accession of Queen Elizabeth, he resigned all his ecclesiastical preferments, and united himself to the Society at Tournay, in 1562. When he had completed his Noviceship, he was ordered by Superiors to accompany Dr. Richard Creagh, Abp. of Armagh, into Ireland—a Prelate most cordially attached to the Society; and for about four years the good Father laboured with the zeal of an apostle, to confirm the faithful in the ancient Faith. On quitting Ireland he proceeded to Belgium, and was stationed at Louvain for some time. In 1577 he was enrolled amongst the Professed

Fathers at Rome, and received instructions to attend F. Possevinus to Sweden and Poland. On his return to Rome, in Dec. 1580, he was appointed Confessarius to the English College in that city. This appointment gave special satisfaction and delight to Dr. Allen, as I find in his letter to F. Agazzari, dated 1 June, 1581. "*Quod R. P. Gul. Good. vere vir bonus, sit Collegii Confessarius, lætor non mediocriter: etenim imprimis nostrorum moribus formandis, ac in omnem partem moderandis, idoneus.*" A pithy eulogium this! He was truly a saintly and prudent man, and ready to give his life for the name of Christ. Retiring to Naples, he closed a life of pious labour, 5 July, 1586, and was buried in the Jesuit's College there. Two years before his death he published at Rome a Folio with engravings, entitled "*Ecclesiæ Anglicanæ Trophæa.*" F. More adds, p. 14, that he left in MS. "*An Abstract of the Lives of the British Saints.*" See also his life in Tanner.

GOODEN, JAMES: entered the Novitiate at Watten, at the end of Rhetoric, in 1689: was Professed in 1707: for several years taught Philosophy and Mathematics at Liege: filled the office of Rector of St. Omer's from 14 March, 1722, till 15 April, 1728, when he was declared Superior of the House of Probation, at Ghent. Whilst on a visit at St. Omer's, he was seized with his last illness and died most piously 11 October, 1730, aged 60.

This able Mathematician published at Liege, in 12mo. A.D., 1704. "*Trigonometria plana et spherica.*"

Here I may be allowed to insert the honourable testimony of Bernouilli, an eminent Protestant writer and Philosopher at Berlin, in his "*Nouvelles Litteraires,*" 1779, where speaking of *Writers on Mathematics*, he affirms, "*La plupart sont des Jesuites: ce corps, eteint si malheureusement pour les Sciences exactes, leur ayant plus fourni de Sujets, que tous les autres Corps Religieux ensemble.*" "May Stonyhurst produce (and it bids fair to do so) many Goodens, Lines, Lucases, Maires, &c. &c."

GOODWIN, IGNATIUS, of Somersetshire: at the age of 22 joined the Order, and was numbered among the Professed Fathers on Lady-day, 1645. For 20 years, from 1631 to 1651, was serving the Mission in the Diocese of Exeter. Retiring to Liege, he was appointed to teach Moral Divinity and Controversy, and there he published, in 1656, the very useful treatise "*Lapis Lydius Controversiarum.*" 24mo. pp. 446. In the same year he gave to the world "*Pia Exercitatio Divini Amoris,*" which I am unable to describe. Returning to England, he died in peace at London, 26 Nov, 1667, æt. 65.

GOODYEAR, CHRISTOPHER.—This pious and religious man, as he is called in the

Annual Letters, died at Watten, 6 November, 1675, æt. 28. Soc. 3.

GORE, JOHN: born in the Township of Ashton, County of Lancaster; after passing through a course of Humanities, with the credit of a first rate scholar, he entered the newly founded Novitiate at Hodder, and deeply imbibed the spirit of St. Ignatius. Studious, obedient, cheerful, sedate, and very devout, this good Father was sent to the Preston Mission in 1814, and shone as a bright example of zeal and charity. Justly did he merit the honourable appellation of "*Pauperum Sacerdos*." Worn out with labour and sickness he retired to Stonyhurst, where he was released from his sufferings 9 Nov. 1824. æt. 42, universally esteemed and regretted.

GOWER, RALPH, admitted in 1693, and Professed 27 March, 1711. For many years served Stonyhurst, and I believe Brinn Missions, both in Lancashire. He died Superior of his Brethren in the College of St. Aloysius, 13 October, 1740, æt. 66.

GRANT, ROBERT, born in Yorkshire, A.D. 1594. At the age of 24 joined the Society: was Professed 19 November, 1631. I meet with him three years later, after which he eludes my search. Perhaps he died, like many others, during the Civil Wars, whose names are lost in the records of men, but are duly written in the Book of Life.

*GRANT, WILLIAM, brother I imagine, of Robert. During the last 15 years of his life he did good service as a Temporal Coadjutor. He died at Liege, 29 March, 1644, æt. 47.

GRAVENER, JOHN, one of the earliest Missionaries in Maryland. When the noon of his life had scarcely begun to decline, God saw fit to call him to his recompence and repose, 5 November, 1640.

GRAVES, JOHN, of Somersetshire. In the 29th year of his age he embraced the Institute of St. Ignatius, and distinguished himself in the cause of religion. He was Penitentiary at St. Peter's in Rome, in 1604, as I find by a letter of F. Person's, dated 15 October that year. Subsequently I find him engaged in the English Mission. Late in life he was acting as Professor of Hebrew and Scripture at Liege College, where he died 30 August, 1652, æt. 84.

GRAY, GEORGE, of Lancashire, entered the Novitiate in 1629: was promoted to the rank of a Professed Father 21 June, 1645. This able and solid Religious passed through most of the offices of the Society, and early in 1672 obtained the rank of Provincial. His government was marked by firmness, prudence and charitable condescension. He died in England, 30 January, 1686, æt. 78.

GRAY, JOHN.—All that I can collect of him is, that he died in England 26 February, 1704, æt. 47, Rel. 27.

GRAY, MICHAEL, (alias *Jenison*) of Lancashire, died in the English Mission, 16 November, 1648, æt. 45, Soc. 25.

*GRAY, ROBERT.—This valuable lay-brother was a native of Northumberland, and died at St. Omer's, 25 October, 1658, æt. 52, Soc. 19.

GREATON, JOSIAH.—This Apostle of Pennsylvania entered the Order 5 July, 1708, and was professed in the same 4 August, 1719. He died worn out with labour in that vineyard, 19 August, 1753, æt. 74.

GREEN, BERNARD, whose real name was *Jossaert*, was born in the Low Countries 21 March, 1712; for many years served the English Mission; died at Garswood, County of Lancaster, 21 November, 1775, æt. 63, Rel. 44. Prof. 26.

GRENE, CHRISTOPHER, a very intelligent Father, and brother to F. *Martin Grene*, of whom more hereafter. For some time Christopher was Penitentiary at Loretto; where I think he was admitted to the Profession of the Four Vows, 2 February, 1669; but he chiefly resided at Rome, where he was Penitentiary at St. Peter's. There he died in 1697.

F. Christopher Green, in the years 1650, and 1666, made diligent inquiries amongst the ancient Oratorian Fathers at Chiesa Nuova, and S. Gerolimo, concerning certain traditions; viz., that S. Philip Neri always expressed great pleasure at seeing the scholars of the English College at Rome, that he often stopt to salute them, and give them proofs of his affection; that it was observed, that the scholars whom he embraced with particular joy in his countenance, were afterwards Martyrs or illustrious Confessors of the Faith—that it was customary before the Scholars left for the English Mission, to have this holy man's blessing—that one was known to have refused going, out of some contempt to the aged saint—but that he had not been long in England before he shamefully apostatized. F. C. Grene found these traditions to be very satisfactorily authorised. They are alluded to in a Poem written in 1617, by Hieronymus Calarius, of the congregation of St. Philip.

*Designat digito, quos laurea debet in Anglia
Nerius insignes reddere Martyrii
Eventus docuit, quid signa hæc tanta notarent, &c. &c.*

GREEN, ERANCIS, born at Liverpool, March 1, 1748: entered the Order in 1764. This excellent scholar and promising Missionary was carried off prematurely at Tusmore, in 1774.

GREEN, JOHN: died at Ghent in 1641.

GRENE, (for so he spells his surname) MARTIN. How he should have been passed over by *Dodd* is surprising. According to F. N. Southwell, p. 586. *Bibliotheca*, &c., and Harris, p. 158. writers of Ireland, this learned Father was born of English parents in the Kingdom of Ireland: but we prefer

the authority of the Provincial's returns of 1642 and 1655 expressly vouching for his being a native of *Kent*. He was, however, born in 1616: after studying Humanities in St. Omer's College, he was aggregated to the Society in 1638, and whilst serving the English Mission, was promoted very deservedly to the rank of a Professed Father, 3 December, 1654. During the twelve years that he cultivated this vineyard, he endeared himself to his spiritual children and acquaintance by his discreet zeal, unaffected piety, and varied talent and erudition. Recalled to Watten to take charge of the Novices, he shone like a pillar of light before them, by his experience in a spiritual life, intimate practical knowledge of the Institute of their Holy Founder, extraordinary sweetness and affability of temper, and his superior literary attainments. His lamented death took place at Watten, 2 October, (not 30 September, as Harris translates the *Postridie Cal Octobris* of p. 586. of F. Nath. Southwell's Biblioth.) 1667, æt. 51, leaving behind him the reputation of an eminent Classic, Historian, Philosopher, and Divine.

We have from his pen

1. "*An Account of the Jesuites Life and Doctrine*," a small 8vo. of 149 pp. Printed in London, 1661. This admirable book was a great favourite with James II. In a letter of F. James Forbes, Superior of his brethren in Scotland, addressed on 10 April, 1680, to the General, John Paul Oliva, I read as follows, "*Cum obtulissem Serenissimo Duci Eboracensi libellum ad obiter tantum legendum, qui jam à multis annis à quodam Patre Green, Anglico idiomate fuerat scriptus, in quo egregie Instituti nostri, Vitæ et Doctrinæ rationem reddit, ejus lectione adeo Princeps ejusque Conjux tenebantur, ut voluerint mihi, unicum quod habebam, exemplar reddere, asserentes, se velle curare, ut tam præclarum opusculum, et hisce præsertim temporibus adeo necessarium, typis iteram mandetur.*" We hope to see a new edition of this valuable work.

2. "*An Answer to the Provincial Letters*."—A translation from the French, but with considerable improvements of his own, and with a brief history of Jansenism, prefixed.

3. "*Vox veritatis, seu Via Regia ducens ad veram Pacem*." His brother I think, Francis Green, translated this Latin Treatise into English, and printed it at Ghent, in 24mo., A.D. 1676. He had also a volume of his *Church History* of England ready for the Press, when death arrested the progress of his labours.

To his well stored mind, F. Dan. Bartoli in his "*Inghilterra*." (Folio. Rome, 1667) was indebted for information on English Catholic affairs.

Two or three Letters of the Rev. Father to his brother Christopher, are now

before me. The first is dated 18 September, 1664. He expresses great anxiety for F. Bartoli's prosecuting his intended English Ecclesiastical History, and his own readiness to assist "in so pious a design." In answer to certain Queries, he says "I have the Book *De non adeundis Hæreticorum Ecclesiis*." It is certainly F. Persons' work, and so it is esteemed by all here. It was printed in 1607, and though it have not F. Persons' name in the front, yet in p. 35, after having delivered his opinion that it is not lawful, he subscribes thus; *Ita Sentio, R. P.*: and then, in the following page, gives the opinion of Baronius, Bellarmine, and eight other principal Divines, then at Rome, signed by every one.

In the next place, he urges the expediency of consulting and reading the Protestant historians of this country, in order to elicit, from the conflicting parties, the precise truth, and to expose error, adding "but that which I conceive most necessary for one who will write our Ecclesiastical History, is the Acts of Parliament* which make the Protestant Creed. They must be exactly looked into by one who will know the state of our Church affairs. For the later Parliaments do change the former. The main point of the Act of 1st of Elizabeth, by

* The following note on weighing and collating Acts of Parliament, is from the pen of a learned Theologian:—"This advice of F. Green I am persuaded has been too much neglected by Catholic Writers. For example, the Act of Parliament, 8 Elizabeth, 1 cap. "declaring the making and consecrating of the Archbishops and Bishops of this Realm to be good, lawful, and perfect," sets at rest, in my judgment, the invalidity of the Anglican Ordinations. From this it is evident, 1st.—That serious questions and divers doubts existed amongst many at that time (1565) of the lawful consecration of the new Bishops. 2ndly.—That these questions and doubts arose from some *imperfection* and disability on the part of the Consecrators: now no disability could be assigned sufficient to invalidate their acts, but the want of Episcopacy in themselves. 3rdly.—That no pretension is set forth to a legitimate succession from the Apostolic Church: no attempt is made to shew the validity of the Orders of the Consecrators: no allusion is made to the *Form* employed to convey Episcopal Powers. Yet it is obvious, that this was the shortest way "to avoid all ambiguities and questions that might be objected against these consecrations" (8 Eliz. 1 cap.) And no mention is made of the Lambeth Consecration. 4thly.—That, on the contrary, the Parliament proceeds to invest or confirm in the Queen's Majesty, the power to authorize, by Her Letters Patent, not only Archbishops and Bishops, but *others* also, to consecrate, invest and confirm Bishops elect. The word *others* here is very comprehensive, and is evidently intended to include those who were not Bishops, *Barlow* for example, even if the *Lambeth Register* be genuine. 5thly.—That the Queen did actually dispense with all causes or doubts of any imperfection or disability, in the condition, state or faculty of all, or any of the Consecrators: and consequently with their chief and only disability, their want of Episcopal character. 6thly.—That the only cause alleged for this sweeping dispensation is the extreme necessity of the case "further to provide for the more surety thereof." This implies the absence of Episcopacy. Papal Bulls and Papal jurisdiction were not considered by the framers of this Act of Parliament, as being of any necessity."

which the Queen had power given her to punish all that she should think fit, by any free born subject, to whom she should delegate her power; upon which clause the High Commission Court, and the oath *ex-officio* were founded: this main clause was repealed by Charles I. and the repeal confirmed lately by Charles II. As also the form of creating Bishops was lately changed by this King: and some other things in the Liturgy have been changed. So that without seeing the last Acts of Parliament, no man can tell what the religion of England is.—And since your departing hence, the Supremacy hath been strangely handled in the Lords' House, and power denied the King to dispense in the Ecclesiastical Penal Laws, which, notwithstanding, all his predecessors since Henry the Eighth, practised."

In the second letter dated Sherborne, 9 October, 1664, he repeats his willingness to afford his utmost assistance to F. Bartoli: and he says, "There be many very fine things that might be said in that History; but I fear it will be hard to get them together. For it hath been formerly so dangerous in England to keep any writings of that kind, that the greater part is lost, and no memory remains of many gallant actions, save only in the verbal relations of some of our old men."

In the 3rd letter dated 1 January, 1665, he tells his brother, that he had now returned home about eight days since, from London—that to save him trouble, had written in Latin what had occurred to him on the question of going to the Protestant Church, "that if you think it worth seeing, you may shew it to F. Bartoli. For the relation concerning F. Garnet's trial, I have it; but it being very long, I cannot send it in a letter, and yet know not how otherwise to send it. So that I am thinking to compare it with what is in F. More's book (which now I have) and to write only that which the manuscript doth add, if it add any thing considerable. I had once occasion to inform myself of that history, and I found none better than the two books of *Eudæmon Johannes*, the one "*Ad actionem Edonardi Coqui Apologia pro P. Henrico Garnetto*," the other, "*Parallelus Torti ac Tortoris*." Though the things be there spread and scattered, yet they are (if collected) very pertinent to clear F. Garnet and ours. For example, among other things this is one; that the Traitors had, amongst themselves, made an *oath*, that they would never speak of their design to any *Priests*, because they knew they would not allow of it; also that they were specially offended with the *Jesuits*, for their preaching patience and submission. There are divers other circumstances which manifestly excuse ours. I had a relation made me by one of ours, who had it in Seville, which clearly shows that the whole Plot was of Cecil's making;

but it being only told by an old man, who forgot both times and persons, I believe I shall never make use of it. Yet I have heard strange things, which if ever I can make out, will be very pertinent. For certain, the late Bishop of Armagh (*Usher*) was divers times heard to say, that if Papists knew what he knew, the blame of the Gunpowder Treason would not lie on them," and other things I have heard, which if I can find grounded, I hope to make good use of. It may be, if you write to Seville to my brother Frank, he will, or somebody else there, give you some light in this business.

GREEN, RICHARD.—After studying at Douay, and serving the Mission, where his labours were fruitful, he became a candidate for the Society. F. Henry Garnet held him in great esteem. F. Andrew White, in a letter, dated Louvain, 27 October, 1606 commends his Reverend friend's character in the highest terms. When he died I cannot discover.

GREEN, THOMAS.—All that I can glean concerning this Father is, that he was appointed minister of the Savoy College, London, 1687—that he was living in Surrey at the commencement of the Eighteenth Century, and that his death occurred 2 July, 1727, in a good old age.

*GREEN, WILLIAM, was a Temporal Coadjutor, who died at Ghent; but I despair of learning further particulars.

GREENWOOD, CHRISTOPHER, of Essex. For 25 years served the English Mission, and for a considerable period taught Philosophy and Divinity at Liege, where he died suddenly 10 February, 1651, æt. 67. Soc. 46. Prof. 32. "*Vir magnæ doctrinæ, qui non modo apud nostros, sed apud alios omnes, præclaram sui opinionem concilaverat*."—AN. Lit.

*GREGSON, HENRY, of Lancashire, admitted 1 July, 1677; died at Liege 21 September, 1696, æt. 56.

GRESSELT, ALOYSIUS: all that I know of this Reverend Father is, that Dr. Carroll, the Bishop of Baltimore, selected him for his Coadjutor in the Episcopal Ministry; and that he died in Philadelphia during the month of September, 1793, a victim of charity, in attending the infected.

GREY, GILBERT, whose true name was Talbot, and for the last 25 years of his life was the 13th Earl of Shrewsbury, though no title could add to the lustre of his virtues. One pedigree says, he was eldest son of Gilbert, the second son of John, the 10th Earl of Shrewsbury: another contends he was son of Thomas, the fifth son of the said John, Earl of Shrewsbury. Renouncing all the prospects of fame and fortune, he entered himself as an humble Novice at Watton 10 April, 1694. He is described by all that knew him, as a man of prayer, of unaffected humility,—of great self-denial, and of such exemplary charity to the poor, as

occasionally to have stript himself of part of his clothes, to cover the needy.

On 22 August, 1709, he was enrolled among the Professed Fathers. By the death of Charles, the 12th Earl, and 1st Duke of Shrewsbury, (which happened at Isleworth, 1 February, 1718) this humble Jesuit succeeded in right to the Earldom; but, long before, had renounced the Family estates in favor of his younger brother, George Talbot, who married Mary, daughter of Thomas Viscount Fitzwilliam, of Merrior, in Ireland, reserving to himself a very moderate peculium,*

For several years Ingatestone and Dunkenhall were honoured by the exercise of his Priestly Ministry. I have ascertained that he was Superior of his brethren in Lancashire, from 29 January, 1734, to 15 August, 1738. It seems, at the expiration of this Superiority, he removed to London, where having finished his work upon earth, he meekly and cheerfully resigned his soul to God, 22 July, 1743, æt. 70. The Register of St. Pancras shews that his mortal remains were privately deposited there two days after his decease.

The Provincial, Henry Turbeville, in a letter bearing date 3 July, 1726, details several cases of losses and forfeitures of rights and property sustained by the English Province of the Society, by reason of the pressure of the Penal Laws—"that of F. Cotton who fell heir at law to a brother of his who died intestate, by which he might have got some fifteen thousand pounds, but the relations, availing themselves of the Law, declaring pious to be *superstitious uses*, awarded very little of his right. Witness brother *Simon's* will, which disposed of eight or ten thousand pounds for religious purposes, but which was openly violated and set aside as waste paper. Witness also *Mr. Gilbert Talbot*, or *Grey*, who was to have had paid him £4000.; but not being able to produce in Court the will of *Sir George Wintour*, which gave it him, by reason there was mentioned in it '*Father of the Society*,' he only got just by gift, £1000."

GRIFFIN, JOHN.—This scholastic had

* The unfortunate Duke, in his will, passes over this good Father, in favour of the younger brother George, and sets forth in the Act of settlement, that the said Gilbert is resolved not to marry, and being desirous to pay a due observance to the intention of the said Duke, expressed in the said Settlement and Will, hath persuaded his younger brother, the said George Talbot, to marry the Honourable Mary Fitzwilliam, &c. His Grace's object was to secure the property to Protestant heirs, in case the said George Talbot should have no issue male, and even to encourage Catholic Heirs, whoever they might be, to become protestants; for a clause is introduced placing the whole property at their disposal, "in case of conformity to Protestantism." In the Act, Dr. William Talbot, then Lord Bishop of Salisbury, (and who died Bishop of Durham, 10 October, 1780) is named as the nearest Protestant heir, but his Lordship's family cannot establish any direct Pedigree.

just commenced the study of Philosophy, at Liege, when Almighty God took him to himself, 18 October, 1693, æt. 19, Soc. 2.

GRIFFIN, RICHARD, a young man of special promise, and most friendly to FF. Persons and Campian on their first arrival in London, 1580. I learn from Mr. Persons that "he went afterwards into voluntary banishment, entered into the Society of Jesus, and died at Rome, a youth of great forwardness and expectation, both for virtue and learning."

GRIFFITH, GEORGE: entered the Society 31 October, 1688; was employed for several years in the Welsh Mission, where I imagine he consummated his course, 2 August, 1718, æt. 60.

*GRIFFITH, ROBERT, died in England; but I can gather nothing more than his name.

GRIMES, MATTHEW.—His true name was *Bazier*. At the age of 24 he joined the English Province, S. J. Sent to the English Mission, his quality of Foreigner, (for he was actually born at Rouen) enabled him for a time to exercise his priestly functions with comparatively greater freedom and confidence than the rest of his brethren, but at length he was thrown into a London Jail, where he died "*Fetore carceris extinctus*," 11 August, 1656, æt. 42.

GRIMSTON, JOHN, (alias *Lane*,) of County Oxon. After 25 years of indefatigable exertion in the Welsh Mission, he exchanged labour for everlasting rest 27 September, 1649, æt. 73. "*non magis piâ morte quam vitâ religiosâ laudandus*."

GRIVEL, FIDELIS. His long and faithful services to Stonyhurst, and the Province cannot be forgotten. In a letter which I received from F. Hen. Beeston, dated from Stonyhurst, 9 Sept. 1830, he says "We are all exceedingly sorry to part with F. Grivel, who seems particularly attached to our Province. He is a man of most pleasing manners, ever ready to do for any individual whatever lies in his power." Proceeding to Maryland, he was soon after appointed Master of Novices at Marsh, an office he filled with credit "for 3 years and more." In the Spring of 1835, he was stationed in the Mission of St. Inigo, Maryland. He died at George Town, 1842.

GROSE, JOHN, of Norfolk; at the age of 30 joined the Society, and was admitted to the profession of the Four Vows, 12 May, 1622. In the English Mission, where he passed by the name of *Fellon*, he was conspicuous for his exemplary diligence in announcing the word of God, on Sundays and Holidays. Towards the close of 30 years labour in the vineyard, he was apprehended, in attempting to visit F. *John Hudd*, a prisoner for the faith, in *Lincoln* jail; but at length obtaining his discharge, he died suddenly, in that City, 27 February, 1645, æt. 65, just after finishing his thanksgiving,

after Mass. See the annual letters, of 1645, *Tanner and Florus Anglo-Barbaricus*.

GROVES, JOHN, of County Monmouth; died Rector of the Welsh Mission, 4 February, 1674, æt. 46, Soc. 24. The annual letters describe him as "*Vir omnino pius et rectus*." He passed by the name of *Archer*.

GROSVENOR, JOHN, died at St. Germaine's in 1695.

GROU, JOHN NICHOLAS. This French Father, born 24 November, 1731, was the author of several Literary and Spiritual works, some of which have been translated from French into English by F. F. Clinton and Laurenson. When the French revolution broke forth, this worthy Father met with an honourable asylum at Lulworth Castle, and there he finished his lengthened course 13 December, 1803. The following inscription appears on his grave stone in the family vault beneath the Chapel.

+
Hic situs est
Joannes Nicholaus Grovius
Sacerdos
Pietatis cultor assiduus
Ob Catholicam professionem
Actus in exilium. Hunc in amplexu
Crucis defunctum inter suos condidit
Thomas Weld, Pietatis Causâ
Vixit Annos LXXII,
Veteris Instituti quod
In Societate Jesu
Ceperat, unicè
Amans.
Decessit Idibus Decembris
MDCCCIII.
R. I. P.

See also p. 44, Supplement ii. *Biblioth. Scriptorum S. J. Romæ*, 1816.

GUILLIM, HENRY, of London: admitted into the English College at Rome in 1691, and shortly after joined the Society. He was Professed 15 August, 1709, and chiefly resided at Ghent; where he died 11 January, 1742.

*GULFORD, GEORGE, whose real name was *Garnet*, and a kinsman of the celebrated F. Henry Garnet; he died a Scholastic at Seville.

HAÇON, HUBERT, was admitted at Watten, 7 September, 1698, and after finishing his divinity at Liege, was sent to the English Mission. For some time was chaplain to the *Ferrers* family, but on the death of F. Richard Holland, in the summer of 1740, became his successor at Wardour, where he died 9 May, O.S. 1751, aged 73. His grave-stone in Tisbury Church is thus inscribed

*Hic jacet Hubertus Haçon.
Obiit Marti nono; Anno Dni, 1751.
Requiescat in pace.*

*HÆGHE, VANDER PHILIP. This Flandrian joined the English Province, 15 June, 1686, and died at Watten, before com-

pleting his Noviceship, viz. 17 February, 1688, æt. 26.

*HAGGERMAN, CHARLES, of Flanders, died at Ghent, 27 March, 1748, æt. 64, Soc. 33.

HAGGERSTON, HENRY, 3rd son of Sir Thomas Haggerston, by his wife Margaret Howard. I cannot discover when or where he enlisted under the banner of St. Ignatius; but I find him serving the Mission in the North of England, in the early part of the 18th Century: and there he died 12 March, 1714.

HAGGERSTON, JOHN, younger brother of Henry aforesaid, became a Novice 7 September, 1680, as I find by a fragment of a Journal, formerly kept at Watten. He was also employed as a Missionary in the North of England, where he rested from his labors in 1726.

HAGERTY, JOHN, born in London, 29 October, 1795, educated at Stonyhurst: embraced the Institute of the Society 7 September, 1815; was ordained Priest at Frimburgh, 10 March, 1827, and sent to the laborious Vineyard of Wigan, 25 June, the same year. In the zealous discharge of his pastoral duties, he caught a typhus fever, and after lingering a few days, resigned his spirit to him, in whose service his life was spent and sacrificed, 13 October, 1834. His death was justly regarded as a severe bereavement and calamity, both by his flock and the Province, for he was truly a religious man, and of considerable talents and great promise. Thirteen Priests, and an immense concourse of real mourners did honour to his funeral obsequies. See page 102 of the Catholic Magazine, for December 1834.

*HALES, THOMAS (alias *Daves*), died at Arras, 24 January, 1709, æt. 43, Soc. 19.

HALL, EDWARD. The first time that I meet him is in 1687, when he was appointed one of the Masters in the Savoy College, London. He died at Watten 23 October, 1707.

*HALL, JAMES. This Scholastic died at Liege, 8 March, 1740, æt. 24, Soc. 6.

HALL, JOHN, admitted in 1683; died at Ghent, 9 July, 1703, æt. 39.

HALLSALL, GEORGE, of Lancashire; entered an alumnus of the English College at Rome, in 1732. In the fragment of the *Watten Journal*, so often quoted, I read, "29 November, 1739, Mr. Hallsall, a young Roman Priest, admitted here."

In the autumn of 1742, he left Liege for the English Mission, where he died prematurely, 31 July, 1744, æt. 30.

*HAMY, BERNARD. This lay-brother, a native of Artois, but aggregated to the English Province, died in Maryland 24 March, 1676, æt. 58.

HAMMERSLEY, THOMAS, born 13 February, 1724, admitted in 1755.

HAMMERTON, GERVASE, joined the Novices at Watten, 20 January, 1687; for several years was a fellow labourer with

his Rev. Brethren, in the College of St. Aloysius, where he died 8 October, 1708, æt. 40.

HAMMERTON, HENRY, admitted 28 September, 1669. He long resided at Pontefract, where he was deservedly esteemed and revered for his pastoral zeal and disinterested charity, especially when the putrid fever ravaged the North of England, in 1682.

In the Annual Letters I find it recorded, that during the reign of James II. F. Henry Hammerton, assisted by two of his Brethren, erected a capacious Chapel, *Sacellum peramplum*, and opened a School in Pontefract, where he had about 60 Scholars. On the Sundays and Festivals there was a numerous audience, at the sermons in the morning, and at the evening Catechistical instructions. Generally fifty or sixty communicated publicly at the Solemn Feasts. Many were the reconciliations to the Catholic Faith, and this good Father industriously circulated amongst the poor, books of piety, and controversial treatises. When the venerable Bishop Leyburn visited this establishment, on 27 July, 1687, no less than 230 received the sacrament of confirmation at his hands, (see page 86, vol. 4, *Catholicon*,) and we collect from the annual letters that six of the Scholars complimented his Lordship on his arrival, and that he condescended to express himself as highly gratified with their addresses. At the fatal revolution, the Chapel and School were closed; the Father himself was seized, like a vile malefactor, and hurried to York jail, where he found his Rev. Confreres FF. Francis Every and Andrew Norris, already incarcerated, the victims of the new-born liberty. At his subsequent discharge from prison, F. Hammerton retired abroad, and died in peace, at Ghent, 24 February, 1718, æt. 72.

HAMMERTON, PETER, brother, I believe, to F. Henry above mentioned, entered an alumnus of the English College at Rome, in 1660, and probably joined the Society in that City. He was settled at Lincoln with two more of his brethren. Here they had a Chapel, not very spacious, but remarkably neat, and well frequented; as also a considerable School. In the early part of July 1687, Bishop Leyburn, in the course of his visitation, came to Lincoln, where F. Hammerton and his companions received him with honour, and presented 149 persons for confirmation. Every thing now wore a prosperous appearance; the Father decided on purchasing a larger and better house, one of the most respectable in the City; the contract was nearly concluded, when the hurricane of the revolution arose and swept all before it; the phrensied populace suddenly hastened to the Father's house, vowing they would tear him limb by limb, but he had fortunately withdrawn just before, with his

companions; the rage of the mob was then directed to the Chapel and House, which they levelled to the ground; the furniture and books were publicly burnt, the building materials were exposed to sale. Though the Father escaped being sacrificed to the fury of the revolutionists, he was shortly after recognized and apprehended in Yorkshire, and for 9 months lay a prisoner in the jail of that county. I meet with him in London, in 1701; three years later his merits raised him to the rank of Provincial, he continued in that office 5 years. He died in England, 29 November, 1714.

*HANSCOTTER, CHARLES; born 29 January, 1705; admitted 28 May, 1743; died at Bruges, 23 January, 1768.

HANNE, CHARLES; born at Deviock, near Bodmin, 14 June, 1711. At the age of 20 joined the Novices at Watten, and in the 38th year of his age was numbered with the Professed Fathers. For some years was Superior of his Brethren in Worcestershire; but for at least the last forty years of his life was stationed in Northumberland. He died at Haggerstone, 27 April, 1799.

HAMMER, FRANCIS; of a good family in Leicestershire; at the age of 17 dedicated himself to God in the Society, and became a Professed Father, 7 August, 1633. It is clear from "Lady Warner's Life," that he was her cousin, and descended from the Hammers, of Flintshire. He had the reputation of being an excellent Scholar. His death occurred in London, 2 December, 1666, æt. 73.

HAMMER, JOHN, admitted a Novice 1 February, 1691, aged 27. I doubt if this worthy Priest was ever on the Mission. He was chiefly employed in teaching Humanities at St. Omer's, where he died 29 April, 1716.

HARCOURT, HENRY, (alias *Beaumont*,) of a good family, in Leicestershire; joined the Society in 1636; after cultivating the English vineyard for 30 years, he paid the debt of nature, 11 May, 1673, æt. 62. F. Southwell, (p. 326, *Biblioth.*) says he published in English, an "Epitome of Ven. Bede's Church History." London, 1658.

HARCOURT, JOHN; born in Staffordshire, 1633; was admitted at the age of 20. I regret that I cannot follow out his Biography.

HARCOURT, THOMAS, whose real name was *Whitbread*, was born in Essex, in 1618; at the age of 17 piety led him to the Novitiate; on 8 December, 1652, he was numbered among the Professed Fathers. For full 30 years he was the Model to his Brethren, of Missionary zeal and charity. In 1678, his eminent merits recommended him for the office of Provincial; but in the first year of his superiority, this harmless Father was violently seized, in the house of Count Egmont, the Spanish Ambassador, in London, thrown into Newgate, and fell

one of the innocent victims of the miscreant Oates' horrible perjuries, on 30 June, N.S. 1679.* For the account of his trial and execution, see F. Mathias Tanner's "*Brevis Relatio*," and "*Challoner's Memoirs, &c.*" His precious remains, with those of his four companions, FF. Waring, Fenwick, Turner, and Gavan, were buried under the North Wall of St. Giles Church Yard, in the Fields, near to London, as we find p. 177, vol. i. Wood's Athenæ, Oxon, London, Ed. 1691. His two short Poems "*To Death*," and "*To his Soul*," are preserved in the "*Remonstrance of Piety and Innocence*," a 12mo. printed in London, 1683, pp 190, where is also his "*Devout elevation of the Mind to God*," a most affecting and beautiful composition, in which he conjures his crucified redeemer, to preserve him from doing any thing unworthy of his blessed name, or that state of life, into which, through the divine mercy, he had been admitted, "but with a mind elevated to Thee, and Heaven, I may show that christian patience and fortitude, which becomes me, before God, Angels and Men."

*On this pretended Catholic plot, and the guilty credulity of the legislature, which has left such an iadmissible stain on the national character, I cannot forbear to submit to the reader the following extract from "*The Peril of the Peak*."

"Who has been hunted on the stern and unmitigable accusations, but has been at last brought to bay? Did high and noble birth, honoured age and approved benevolence, save the unfortunate Lord Stafford? Did learning, capacity of intrigue, or high Court favour, redeem *Coleman*, although the confidential servant of the Heir Presumptive to the Crown of England? Did subtlety, and genius and the exertions of a numerous sect save *Fenwick*? or *Whitbread*, or any of the accused Priests, *Worsley*, *Groves*, *Pickering*, or the other wretches, who have suffered, safe in their obscurity? There is no condition of life, no danger of talent, no form of principle, which affords protection, against an accusation, which levels conditions, confounds characters, renders men's virtues their sins, and rates them as dangerous, in proportion as they have influence, though attained in the noblest manner, and used for the best purposes. Call such a one but an accessory to the Plot—let him be mouthed in the evidence of *Oates* or *Dugdale*, and the blindest shall foresee the issue of their trial."

"Prophet of evil, said *Julian*, my Father has a Shield invulnerable, to protect him. He is *Innocent*!"

"Let him plead his innocence at the Bar of Heaven, said the voice: it will serve him little where *Scroggs* presides."

"Still, I fear not, said *Julian*, counterfeiting more confidence than he really possessed; my Father's cause will be pleaded before *Twelve Englishmen*."

"Better before twelve Wild Beasts," answered the Invisible, than before Englishmen, influenced by Party Prejudice, Passion, and the epidemic terror of an Imaginary Danger."

But what disgusts and shocks one the most in this most infamous and bloody transaction is the wretched conduct of that unprincipled and voluptuous Sovereign, Charles II. Apprised as he was of the villainy of the plot, from the very beginning "confirmed in the belief of its being all a fiction, never believing one tittle of it," yet he cruelly sported with the character and lives of innocent and loyal subjects, taking for his model the wicked President, *Pontius Pilate*. See the first Vol. of the life of James the Second, collected out of the Stuart Papers, by Dr. Clarke, Librarian to his late Majesty Geo. IV.

His prayer was heard, and his death confounded his enemies. In falling a victim to their tyrannical iniquity, he could say with *Tertullian* in his apology, "We thank you for condemning us, because there is such a blessed discord between the Divine and Human judgment, that when you condemn us upon Earth, God absolveth us in Heaven."

F. Whitbread had prepared for the press, "an English Version of *Pere Hayneuf's Meditations*."

HARCOURT, WILLIAM, of Monmouthshire: his real name was *Ailworth*: at the age of 16 (not 20 as F. N. Southwell asserts, p. 311 Biblioth.) he joined the Society, and in the sequel attained considerable reputation as a Philosopher and Divine. He died at Haerlem "*ex ærumnis*" 10 September, 1679, æt. 54. Rel. 38. Prof. 21. We have from his pen "*Metaphysica Scholastica*," fol. Cologne, 1675.

HARDESTY, JOHN, commenced his Noviceship in 1699, and at the usual period was numbered among the professed Fathers. For a time served the Liverpool Mission; but died at Daventry, on a journey, 1 May, 1752, having just entered his 72nd year.

HARDING, ROBERT. This English Father devoted himself to God in the Pennsylvania Mission. He passed from labor to rest at Philadelphia, 1 September, 1772, æt. 71. Rel. 50.

HARES, or HARRIS, CHARLES, a native of Wales: at the age of 20 embraced the pious institute of the Society: was enrolled among the professed Fathers 11 November, 1646. He was a noble Confessor of the faith, but the hardships he endured in prison, in all probability accelerated his death, which happened in England 22 February, 1662.

HAREWOOD, EDMUND.—From a letter of F. Persons to F. Edmund Campian, dated Rome, 28, November, 1578, I ascertain that F. Harewood was born in Paternoster Row, London. F. More, p. 24 of his History acquaints us, that he was admitted into the Society at Rome, and for 19 years he partly filled the situation of Minister of the English College in that city, and partly of Penitentiary at St. Peter's. He died 21 September, 1597.

HARRINGTON, NICHOLAS, died at St. John's, Louvain, in 1614, just before the removal of the Members of that house to Liege: in the 1st. year of his Noviceship, and at the early age of 28 he was carried off by fever on 16 May, in the year aforesaid.

HARRIS, RAYMOND, the second son of a genteel, but not wealthy family called *Hormasa*, was born at Bilbao 4 September, 1744. Admitted into the Order 21 September, 1756, he was conveyed, with many of his brethren, to Corsica, when the despotic sentence of expatriation was executed against the Spanish Jesuits 1 April, 1767: Quitting them in Corsica, after divers wan-

derings, he was, says F. Thorpe, by an inconsiderate pity, left too soon, and too much at liberty, by the subsequent suppression of the Order. He had, previously to this event reached England, and for a short time was Chaplain at Walton Hall. Proceeding thence to Liverpool, he occasioned much embarrassment and distressful feeling to his brethren: and during the remainder of his days manifested but little of the spirit and fruits of the Society in his conduct. He died at Liverpool 1 May, 1789.

HARRIS, THOMAS, born in Wales, in 1595: at the age of 24 joined the Order, and five years later was sent on the Mission, where I still find him actively engaged in 1655.

HARRISON, EDMUND, admitted in 1746, his profession in the Order took place at Lytham, Lancashire 2 February, 1764: he died in London 12 November, 1801, æt. 74.

*HARRISON, GEORGE, admitted 2 December, 1688: this temporal Coadjutor died at Ghent, 23 January, 1713, æt. 68.

HARRISON, HENRY. All that I can collect of him is, that he died in 1701, æt. 49. Soc. 28.

HARRISON, JAMES, certainly entered the Novitiate at Watten, 7 September, 1695, æt. 22. I believe he was consigned to an early tomb.

HARRISON, JOHN. The first was born in Worcestershire: when 21 years of age, joined the Society, and died in England, in the course of the troublesome year 1678, æt. 63.

The 2nd was admitted 7 Sept. 1708, æt. 18, but I can obtain no further evidence about his subsequent history.

HARRISON, PHILIP. The only information I can procure of this Father, is from p. 23 of More's history, where he is stated to have been from Oxford—that after finishing his studies at Pont a Mousson, he was appointed to teach Philosophy, Ethics, and Mathematics, at Worms—that he was subsequently selected for a Penitentiary at St. Peters—that he was admitted at Rome among the professed Fathers—that he died in England the year after his profession; but no dates are given.

HARRISON, THOMAS, of Lancashire, admitted in 1638. He died in the English Mission; but I cannot recover the date.

*HARRISON, WILLIAM. Of this worthy temporal coadjutor, all that I can learn is that he died at St. Omer, 9 April, 1644, æt. 68, Rel. 32.

HART, JOHN. This illustrious Confessor of Catholic Faith, and brilliant Luminary of Douay College, was ambitious whilst in fetters, on the rack, and under sentence of death, to be associated to the Society of Jesus. Dr. Allen, in a letter dated 2 March, 1583, addressed to F. Agazzari, so often mentioned before, mentions the receipt of several letters from England "*et inter cæteras habeo, Johannis Harti qui Societatem vestram ingredi desiderat,*

constantissimi Confessoris." He begs him to communicate these letters to the General Aquaviva "*quia se dicavit Hartus vestræ Societati.*" In another letter 28 May, that year, that worthy President generously says, "*Pergat in nomine Domini cum licentia Papæ et Protectoris.*" It is said that he was admitted into the Society whilst in prison, 18 March, 1583: Rishton's diary shews, that he was not released from the Tower of London, to be sent to banishment, until 21 June, 1585, and that worthy fellow-sufferer designates him then as a Priest S. J. Landed on the coast of Normandy, he proceeded to Verdun, and thence to Rome. His Superiors ordered him to Poland, and he died at Jarislau, according to one account, 19 July, 1586: another account says 1594. More, p. 138 Hist. and Tanner, p. 218 of his Confessors of the Society, assert that seven years after his death, his body was found incorrupt.

The conference of F. Hart, with John Rainolds, was printed by G. Bishop, 4to. London, 1584; but is unfairly reported.

HART, NICHOLAS, entered an alumnus of the English College at Rome, in 1599. I meet with him as a prisoner, in the Gatehouse, London, 27 May, 1612. He had been apprehended before with F. John Fisher, soon after the discovery of the Gunpowder Plot; but was exiled after twelve month's imprisonment. At the age of 68 he was again arrested; but discharged a few months later. He died of Palsy in the Welsh Mission, 26 July, 1650, æt. 72, Rel. 46, Prof. 28. Oftentimes he passed by the name of *Strangeways*.

HART, WILLIAM.—This accomplished gentleman was of a wealthy Father. F. Thomas Strange introduced him to F. Gerard, who taught him the practice of mental prayer. The reading of spiritual books, and especially the work of F. Jerome Platus "*on the Happiness of the Religious State*," gave him a vehement wish to enter the Society of Jesus. When F. Gerard wrote his Latin Auto-Biography, about the year 1609, he says of him "*Jam est utilis in Angliâ operarius et idoneus qui inter nobiles conversetur.*" He died afterwards at Rome, but I fear the date is irrecoverable.

HARTLEY, JOHN, born in London, 1 November, 1716; studied in Spain: made his Simple Vows at Watten, 14 of June, 1741; was admitted at the same place to the Profession of the Four Vows 2 February, 1751; died at St. Omer 23 March, 1760.

HARTWELL, BERNARD, of Bucks, admitted at the age of 19: died in Maryland in the course of the year 1646, æt. 41.

HATCLIFF, VINCENT, see *Spenser, John*.

HATERSKY, or HATHERSTY, JOS, born in London 15 October, 1736: at the age of 13 was admitted an alumnus of the English College at Rome—four years later joined the Society. This zealous Father died at

Philadelphia 8 May, 1771, at the early period of life 35.

HARVEY, EDWARD, (*alias Baines*), but whose true name was *Mico*, was of a good Essex family. On 26 January, 1647, was received among the scholars of the English College at Rome: on 15 July, 1650, entered the Novitiate at Watten, and 2 February, 1666, took rank as a Professed Father. His zeal on the Mission, his singular prudence and meekness, and his talents for business, obtained him the place of *Socius* to the Provincials Gray, Strange, and Whitbread. In the beginning of *Oates' Plot*, this peaceful Father was inhumanly dragged from his sick bed in the house of the Spanish Ambassador, Count Egmont, and beaten with the butt end of the soldiers' muskets, and thrown aside into Newgate. On 3 December, 1678, N. S., he was found dead on his knees, oppressed with the weight of his irons. The *Florus Anglo-Bavaricus* incorrectly dates his death in the year following.

With the Permission of Father N. B. *alias Nathaniel Bacon*, *alias Southwell*, the Learned Biographer, so often quoted in these pages, he translated into English his Latin M. S. meditations, to which he made considerable additions. This Svo. volume was edited at London by the title "*of Meditations for every day in the year*." 1669, pp. 488. See my letter in *Cath. Magazine*, Nov. 1833, pp. 241-3.

HARVEY or HERVEY, GEORGE; I suspect this is the Father mentioned by Lord Castlemaine in p. 450 of the *Catholique Apology*, 3d Edit. to whom *Hubert a Huguenot* and pretended Incendiary of London, had applied for instruction in the Catholic Faith. The Noble Lord thus expresses himself: "I must tell my reader who this F. Hervey is:—By nation he is a Low-countryman; having with leave entered himself among the English Jesuits, as several do, who desire to spend their whole life in Mission. He is an ancient, quiet and pious man, and though 'tis lately I knew him, I soon found him to be of a holy and Angelical conversation. Many Priests being from time to time imprisoned, brought him acquainted with Newgate, where sometimes he assisted those that went to die." His Lordship adds, that *Hubert* was not admitted to receive the Holy Communion with the rest of the prisoners, on account of his want of Faith, and proper disposition—that F. Hervey never saw the unhappy wretch after, and he concludes, "This is the true story which I had from Mr. Hervey's own mouth."—I regret to add that I can discover no other particulars of this venerable man.

HARVEY, GILES, (*alias Mico*;) entered the English College at Rome in 1616; quitted when in Priests' Orders, four years later, to join the Society. I learn from extracts taken nearly 150 years ago from the diary

kept by the Minister of the English College at Rome, that F. Harvey returned to that city 16 September, 1623, to be Penitentiary at St. Peter's. That office he filled for many years, as well as of Minister in the English College, of the library of which he may be stiled the founder. On the death of F. William Risdon, 27 October, 1644, eager to multiply his services, he undertook the business of agent for his English Brethren. This effort of zeal drew from the Provincial F. Edward Knott, the following letter:—

+
Rde. in Xto. Pater.

Pax Christi,

I have yours of the 12 of 9br. and beseech sweet Jesus to reward the pains you are taking for our Province since F. Risdon's death, especially your health being such as you mention; though, with all I shall be willing to hope, that stirring may help to remove your troublesome guest, I mean that Catarrh which hath troubled you so long. In the mean tyme your merit is increased by the difficultie you finde to travell even on horseback: and a martyrdom may be had, though one be farr from *Tiburne*.

God be blessed for so plentiful a vintage, and make us thankful very for that plentie, and for our sufferings and wants in these tymes. *Bonum Dominum habemus*, to whose holy Grace, Dear Father, I commit you, and begg parte in your holy Sacrifices. Gant, 8th of 10br. 1644.

R. Væ.

F. Giles Harvey. Servus in Xto.

EDWARD KNOTT.

This worthy Father died at Rome 22 October, 1647.

HARVEY, JOHN, was born in London, and admitted into his Noviceship in 1651. I suspect he often passed by the name of *Barton*. He was certainly living in Worcestershire in 1704, being then 72 years old. The date of his death I search for in vain.

HARVEY, THOMAS, younger brother of John, I believe, born in London in 1635; at the age of 20 joined the Society, after which he escapes my observation.

HATHERSTY, JOSEPH, born in London 15 October, 1736; entered an alumnus of the English College at Rome in 1749; and four years later joined the Society. After his ordinations he offered himself with a good and willing mind, and generous heart, for the American Mission. God called him to himself at Philadelphia 3 May, 1771, at the early age of 35.

HAYES, THOMAS, of Thelton, admitted 7 Sept. 1688. In the sequel, I meet with him as Prefect at St. Omer's College, but can glean nothing further than that he died at Watten 16 May, 1737, æt. 69.

*HAUSOLIER, FRANCIS.—This useful lay-brother died at Liege, on 15 May, 1789, in the 69th year of his age, and the 38th from his admission into Religion.

HAWKER, JOHN, born 3 October, 1687: at the age of seventeen enlisted under the banner of St. Ignatius, and after serving under it for 17 years, was promoted to the rank of a Professed Father. For a considerable period was employed in the Lincolnshire Mission. Retiring to St. Omer's the venerable man had soon to witness the violent seizure of the College by the French Parliament. Too infirm to be removed at the dismissal of his Brethren, 19 October, 1762, he was suffered to remain, until death released him from his anguish and miseries 14 June, 1764 æt. 77.

HAWKINS, FRANCIS.—The Provincial return of 1655, describes him as a Londoner. He died at Liege 19 February, 1681, æt. 59, Soc. 32.

HAWKINS, HENRY, of a respectable family in Kent; but renounced in 1615 his patrimonial inheritance to embrace the poverty of Christ. Three years later (for he was in Priests' Orders before he entered the Society) he was with eleven other Fathers sentenced to banishment, but with most of them found means to return and resume their labours in England, as we learn from p. 378 of More's History. After bearing the burdens and heats of the vineyard for 25 years, he retired to Ghent, where, on 18 August, 1646, æt. 71, he died in peace.

We have from his pen:—

1. An English Translation of F. John Floyd's "*Synopsis de Apostasiâ Marci Antonii de Dominis*. St. Omer, 1617.

2. "*Certaine selected Epistles of St Hierome*, 4to. 1630, pp. 149. In this Vol. are also the *Lives of St. Paul, the First Hermit, of St. Hilarion, the First Monk of Syria, and of St. Matheus*, all written by St. Hierome. pp. 150.

3. "*Parthenia Sacra, with Verses and Emblems*." 8vo. Rouen, 1632.

4. "*Life of St. Aldegunda, from the French of F. Binetti*." 12mo. Paris, 1632.

5. "*Life of St. Elizabeth*." 12mo. 1632, pp. 415. with a beautiful portrait of the Saint by Picart. This compilation is dedicated to Lady Jerneghan.

6. "*The Lives of 17 Holy Confessors, Translated from the Italian of F. Peter Maffæus*." 4to Paris, 1636.

HAWKINS, THOMAS, of Lancashire, born 21 December, 1722. This alumnus of the English College at Rome joined the Society 21 October, 1747, and within eleven years was admitted to the Profession of the Four Vows. For some time served the Staffordshire Mission, but for the greater part of his life was chaplain at Oxburgh, where he died 19 July, 1785. In a letter of John Thorpe, dated 31 August that year, he thus addresses his friend, Rev. Charles Plowden.

"Many thanks for your charitable notice of F. Thomas Hawkins' death. He was my fellow Novice. The dues of the Society are paid for him, and the remembrance of him repeated, as brethren and friends

have cause to expect. Not one of us, when on the other side of the grave, will call the expence of *Postage ill bestowed*, for a letter from and to a living brother, by whose sacrifices at the Altar we hope to be more speedily advanced to happiness."

HAYDON, JOHN, of London. At the age of 26 was aggregated to the Order. This experienced Missionary died in England, 1663, æt. 73.

HAYMAN, RICHARD, (alias *Pearse, John*) entered the Novitiate in 1687: was Professed 7 July, 1705. During his long Missionary career he resided either at Trevithick or at Tolfrey, in Cornwall. In the last mentioned place he finished his mortal cause, as I learnt from one that knew him, 30 April, 1756, æt. 87.

HAYS, HENRY, commenced his Noviceship in 1698, and admitted to his solemn Profession in the 18th year of his service under the banner of St. Ignatius. From the Lincolnshire Mission, where he had been rector of his Brethren, he was recalled to govern the House of Probation at Ghent. He entered on that office 5 April, 1731, and at the expiration of three years and nine months, was allowed to return to England. He died I think in Kent, 15 October, 1739, æt. 63.

HAYS, THOMAS, born 7 January, 1746: at the age of 19 joined the Society: died in 1774, at Sheffield, soon after the suppression of the Order, at the early age of 26.

HAYS, TIMOTHY.—All that I can collect of him is, that he died in England 11 May, 1646. He sometimes passed by the name of *John Hammer*.

HAYWOOD, ELIZÆUS, eldest son of John H., the epigramatist. Quitting his friends and country soon after the accession of Queen Elizabeth, he at length embraced the pious Institute of the Society, and 12 years later departed to our Lord. The letter addressed to him by the Fourth General of the Society, F. Everard Mercurian, bearing date 15 January, 1574, shews how much he approved of the disposal of his property in Favour of the Colleges at Louvain, Cologne, and Munich. See p. 23 of More's Hist. It earlier Life Elizæus had published in Italian "*Il Moro*," dedicated to Card. Pole, 8vo. Florence, 1556. pp. 180. It is surprising that F. Nath. Southwell omits in his Bibliotheca, Elizæus, and his brother Jasper.

HAYWOOD, FRANCIS, died at Ghent, 15 March 1706. In vain do I search for further particulars about him.

HAYWOOD, JASPER, when a boy, was in the service of the Princess Elizabeth; and as a youth distinguished himself by his poetical genius, and the translation of some of Seneca's Tragedies. I think he left England with his brother Elizæus, and after receiving Priesthood joined the Society at Rome 21 May, 1562. He soon attained to such a reputation for his skill in the Hebrew Language, and for Theological Science, as to

deserve the esteem and commendation of that excellent judge and Patron of merit, Pope Gregory the XIII. His zeal for souls induced him to accompany F. William Holt to England in the summer of 1581. Just before his arrival, F. Persons had quitted the British shores for the Continent. In these times of danger, F. Haywood could hardly hope to elude the vigilance of spies and informers for any length of time. Apprehended at last, he had to suffer severe imprisonment; but the severity was mitigated by the charitable attentions of F. Wm. Weston, who contrived to visit him in the Tower of London as a Physician. The good Father was banished in June, 1585. He finally rested from his labours at Naples, 9 January, 1598, æt. 63. Soc. 36. Prof. 28. See his Life in the 4th Book of More's Hist. and in pp. 295-8 of Tanner's Confessors of the Society.

HEARN, GEORGE, of Northumberland; born in 1612: was admitted at the advanced age of 41. I meet with him two years later, and then he eludes my search.

*HEATH, HENRY: died at Ghent 18 January, 1701, æt. 52, Rel. 27.

HEATLEY, JAMES, born in Lancashire 2 April, 1715: entered the Novitiate at the age of 20: was Professed at St. Omer's 2 February, 1753; for a considerable time was chaplain at Broughton Hall, Yorkshire, where he died 11 May, 1782.

*HELSAM, RICHARD, died at Brussels 21 April, 1721 æt. 23, Rel. 5.

HENRY, JOHN; all that I can learn of this Father is, that he died in the United States of America, 12 March, 1823.

*HERMAN, PETER.—This lay-brother was certainly living at Rome 19 June, 1641.

HESKETH, THOMAS, of Lancashire. After finishing Humanities at St. Omer's College, proceeded to Watten in September, 1689. I meet with him at La Fleche in 1701 and 1704. This worthy Father died at Watten, in the prime of life, 2 August, 1712 æt. 43. Soc. 23.

HESKETH, WILLIAM, born in the Co. of Lancashire 14 May, 1717. At the end of Humanities his Master, Mr. Hen. Neele, conducted him with nine other scholars to the Novitiate, 7 September, 1735. This promising Scholastic was consigned to an early tomb, dying in England 30 December, 1741, æt. 24.

HETON, JOHN, entered the English College at Rome, in 1621. I cannot follow out his history, but I learn from p. 312. Vol 3 of Mr. Dodd's Church History (article John Smith) that he was Superior of his B.B. in Lancashire in 1650, and was wrongfully accused of being an accomplice in the robbery of the Parsonage of Winwick, and that the accuser publicly retracted the foul calumny.

*HEUSEUX, GILES Jos.: died at Ghent 27 Feb. 1748, æt. 33, Soc. 7.

*HEUSEUX, JOHN. This venerable lay

brother died in his native city Liege, 9 September, 1771, æt. 73, Soc. 36.

HEWETT, JOHN, died at Rome 30 October, 1698. He had arrived in that city but three years before from Flanders. His note book, written in 1686, contained some particulars relating to the sufferers for Oates' Plot.

*HEWET, RICHARD, of whom I can learn nothing, but that he died at Watten, 9 April, 1696.

*HICKS, JOSEPH, a Temporal Coadjutor, who died at Rome, 31 January, 1755. æt. 37. Rel. 15.

HIGGINS, ADAM, of London. According to F. More's Hist. pp. 23-4 this venerable and learned Father finished his course at Seville in 1615.

HIGGINSON, THOMAS, died at Liege, 1 July, 1682 æt. 43. Soc. 8.

HILDRETH, JOHN, admitted in 1677. After discharging the office of Penitentiary at Loretto for some time, he was directed to proceed to the English Mission; but God disposed otherwise, for after a short illness he died in that City, 8 October, 1701, æt. 47.

HILDESLEY, FRANCIS, This reverend Father died in England 17 June, 1719, æt. 64, Rel. 44.

HILDEYARD, THOMAS, of a genteel family in Lincolnshire: admitted amongst the Novices of the Society, 7 September, 1707, æt. 17, and promoted to the rank of a professed Father, 2 February, 1725. In September 1743, was declared rector of his Brethren, in the College of St. Francis Xavier, and died in that office, at Rotherwas, in Herefordshire (where he had been Chaplain for a long time) 10 April, 1746, N. S. æt. 56. Father H. was a scientific Mechanic, and profound student of the works of Gaspar Schott, S. J. the German Archimedes, who had died 20 May, 1666. In the Ancient family Chapel at Rotherwas is a gravestone thus inscribed.

Memoretur Thomas Hildyard

S. J. S.

*In agro Lincolnienſi ſtirpe generoſâ oriundus
In Deum pius, in Proximum humanus et beneficus
vitæ integritate et modetiâ inſignis: Scholæ
Cultor et penè æqualis, in actis Lipſienſibus
celebratus, Hiſpaniâque notus, quem licet mors
30 Martiſ 1746 ſurripuerit, tamen paratum et
in plenitudinẽ dierum.*

R. I. P.

F. Caballero, in is recent supplement to the "*Bibliotheca Scriptorum S. J.*" Rome 1814, states in p. 57, that F. H. published a description of his invented Time-Piece. Some of his ingenious astronomical clocks are said to be at Holt and Rotherwas.

HILL, JOHN, at the age of 21, and the year 1704, commenced his Noviceship: was enrolled among the Professed Fathers, 2 February, 1721: For a short time was incumbent at Stapehill in Dorset; but for a lengthened period resided at Holywell. Retiring to London, he died there 6 May, 1751.

HILL, ROBERT, died in England 14 September, 1692. I take it, he is the Jesuit mentioned by Dodd, p. 149, vol. 3, Church hist. Perhaps also he is the Octogenarian Father recorded in the annual letters of 1685, to have manifested such presence of mind, discretion, zeal, and constancy, in Lincolnshire, during the national panic and delirium, occasioned by Oates' plot.

*HILTON, ADAM, of Lancashire. This worthy lay-brother finished his earthly course at St. Omer's 15 January, 1714, æt. 56, Rel. 26.

HOBBS, JOHN.—There were two of this name. The former joined the Society 1 Nov. 1677, æt. 24: and died at St. Omer 2 March, 1695.

The latter born 21 November, 1698, entered the Novitiate 7 September, 1717.

*HOCKS, (Q. Hogg) ARTHUR, was admitted as a Temporal Coadjutor by F. Persons, at Lisbon, about the year 1593.

HODGSON, CHARLES, born in Lancashire 20 November, 1742: admitted in 1760. This excellent scholar had the misfortune to lose his reason, and died at Liege some time after his removal to an asylum. Two of his Odes "*Eia Veloces*," and "*Dum Plausus*" were published amongst the metrical pieces addressed by Liege College to the Prince Bishop Velbruck in 1772.

*HODGSON, JAMES, of Lancashire, born 2 May, 1744: admitted in 1763. This scholastic died at Liege, 19 May, 1770.

HODGSON, JOHN, brother of Charles before mentioned: born in November, 1751; joined the Society 9 years after his said Brother. I think he succeeded F. Andrew Thorpe at Dunkenhalth, where he ended his days 27 April, 1807, and was interred in the Cemetery of the old Church at Preston.

HODGSON, or HUDSON, THOMAS: admitted in 1703, æt. 21: died in the Maryland Mission, 18 December, 1726.

HOLLAND, ALEXANDER, born in Lancashire, 1623. After his promotion to Priesthood, joined the Society, and was admitted to the rank of a Professed Father 9 July, 1661. After serving the Mission 24 years, he died in his native county 29 May, 1677.

HOLLAND, GUY, of Lincolnshire, educated at Cambridge, embraced the Institute of St. Ignatius in 1615, and was Professed 14 July, 1628. After 45 years of indefatigable labor in the English vineyard, he was called up to receive his eternal recompence 26 November, 1660, æt. 73. F. Southwell barely mentions, p. 311, Bibl. his English Treatise "*The Prerogative of Human Nature*," or "*On the Immortality of the Soul*."

*HOLLAND, HENRY.—I meet with two of this name. Of the 1st, a Temporal Coadjutor, I collect that he died at Watten 21 December, 1636.

The second was a man of eminence, was uncle to F. Thomas Holland the martyr, and

was also condemned to death for the Faith, but the sentence was commuted for banishment. In the Provincial Return of 1655 we find it stated that he was then 79 years old, of which he had spent 46 in the Society, 41 on the Mission, (viz. St. Aloysius' District, or Lancashire, his native County) and that he had been Professed as early as 12 May, 1622. This Dean of the Province on his banishment retired to Liege College, where he spent the last 8 years of his life. Exhausted with labours and old age, he meekly resigned his soul to God 29 February, 1656.

In the elogium of P. H. Holland, forwarded to the General by the Rector of Liege College, F. John Clark, it is asserted, "*In Magna gravissimorum Patrum copid unus ille electus est, qui audiret primam confessionem celeberrimi illius Virt interque suæ ætatis doctissimos jure numerandi, Dñi Jacobi Anderton de Lostock, qui eruditum illum scripsit librum, cui titulus Protestantium Apologia.*" But I cannot help questioning if Mr. James Anderton was the Author: for the 1st edition was printed abroad in 4to. pp. 191, in the year, 1604: and after the advertisement to the reader, occur the simple initials of the writer I. Br. A second edition appeared in 1608 so greatly enlarged as to swell the Seven Sections of the work into 751 pages, besides a copious index. In the Title page to this 2nd editon, I read, "By John Bterely, Priest" Did Mr. Anderton subsequently change his name and take Holy Orders?

HOLLAND, JOHN.—Ad. 30 July, 1699, æt. 20. Occurs as Missionary in Lincolnshire in 1701-4 and 1710: was Professed 15 August, 1707: removed afterwards into Shropshire: and died 20 December, 1734. He was sometimes called *Martindale*.

HOLLAND, RICHARD, of Lancashire, born in 1676: admitted 7 September, 1697, Professed 2 February, 1715: for many years resided at Wardour: was declared Rector of his Brethren in the College of St. Fran. Xavier 9 May, 1728: continued in that office till the 26 July, 1734, when it seems he retired abroad. His death happened at Paris, 4 July, 1740, æt. 64.

HOLLAND, THOMAS, (alias *Sanderson*.) This talented and saintly Missionary was apprehended in London 4 October, 1642, and after two months imprisonment was sacrificed for his priestly character at Tyburn, 12 December following, O. S. æt. 43. Soc. 22. He was the first alumnus of Liege College who suffered death for the Catholic Faith. See his life and beautiful portrait in the Certamen Triplex; also in Bishop Challoner's Memoirs of Missionary Priests.

For another *Thomas Holland*, see *Thomas Eccleston*.

HOLLAR, JOHN: admitted 7 September, 1696, was master of Syntax at St. Omer in 1704: died near la Fleche, 21 November, 1712, æt. 38.

HOLT, GILBERT : he died in England 22 May, 1725, æt. 37. Soc. 15.

HOLT, WILLIAM, of Lancashire : studied at Oriel College, Oxford. After his ordinations at Douay, he proceeded to Rome, where he joined the Society 8 May, 1578. In 1581 he was ordered to Scotland, where he resided for two years. Dr. Allen, in a letter written to F. Agazzari, 14 March, 1583, says "*P. Gulielmus Holt, Societatis vestræ optime valet. Accepi ab eo literas Edinburgo scriptas in principio Januarii: est vir illi loco aptissimus, insignisque operarius.*" In this Cardinal's letter to Chas. Paget, 4 January, 1594, he expresses himself of this good Father in the most favourable terms.

On 24 October, 1586, F. Holt was declared the Rector of the English College at Rome; but in the summer of 1588, was stationed at Brussels. The slanderous and persecuting system which he had to encounter there, from the English Faction, whilst it never ruffled the peace of his innocent and upright soul, eventually served to brighten his fame and secure to him the veneration of the wise and virtuous. "*Mendaces ostendit Deus qui macularunt illum.*" He ended his days peaceably at Barcelona in 1599, æt. 54. See F. More's Hist. p. 270. Dodd's account of this great man is slovenly, to say the least.

HOLTBY, RICHARD, (alias *Duckett*) born at Fraiton, in Yorkshire, 1553. After studying in both our Universities, he renounced the expectations of preferment to embrace the Catholic Faith, and to become the instrument of salvation to his neighbours. With this view he qualified himself partly at Douay and partly at Rheims for Holy Orders, and in due time was sent to the North of England, where he laboured with the fervid zeal of an Apostle. In 1583 he joined the Society. Naturally of an athletic constitution, he never spared himself any fatigue for the good of souls; every leisure moment was put out to interest—the Devil could never find him idle. On the removal of F. Henry Garnett, the charge of his brethren in the English Mission devolved upon him, and his government during the three years he retained office, was signalised by prudence, industry, firmness, and charity. This truly good man persevered to the end in the course of usefulness, dying in the North of England 25 or 26 May, 1640. N. S. at the advanced age of 87. Rel. 58, Prof. 37. See F. More, pp. 349-52.

HOOKE, DAVID, I think died at Florence.

***HORDS, THOMAS**, of Lancashire, was born in 1600, admitted at the age of 32. This lay-brother, was at Liege in 1665, after which time I lose further traces of him.

HORE, GEORGE, died at Watten 1 January, 1639.

HORNBY, ROBERT, was admitted in 1668 : and died in 1695. æt. 49.

HORNE, THOMAS, of Oxford : died at Watten 14 February, 1652 æt. 50. Rel. 11.

HORNE, WILLIAM, born as I am told in Russia. On his birth day, æt. 17, 7 September, 1753, he entered the Novitiate of Watten. In 1764, I meet with him as Prefect of the College at Bruges. Seven years later I find him on the English Mission, I think at Sarnefield, near Weobly, in Herefordshire. On the death of the Hon. and Rev. John Butler, Lord Cahir, he succeeded in 1786 to the incumbency of Hereford. About three years later he removed his residence from Bye Street to Bread Street. This Rev. Father, whilst actually on a visit at Rotherwas, the seat of Mr. Bodenham, in that neighbourhood, was found dead in his chamber 13 November, 1799. His remains were deposited near F. Thomas Hildeyard, before mentioned, with this inscription on his grave stone.

R. I. P.

Guil. Horne

Obiit. 1799

Ætatis 63.

HOSKINS, ANTHONY, of Herefordshire ; joined the Society in Spain. On coming to the English Mission, F. Gerard provided him with a situation in a Family of rank, where the lady was a Catholic, and the husband a well-disposed Protestant. "*Ille itaque ibi collocutus multa bona fecit undequaque.*" In 1609 he was admitted at London to the Profession of the Four Vows. Retiring to Spain he died at Valladolid 10 September, 1615, æt. 47. Under the signature H. I. he published "*A Briefe and Clear Declaration of Sundry Pointes absolutely dysliked in the lately enacted Oath of Allegiance proposed to the Catholics of England; together with a Recapitulation of the whole worke, newly written by a learned Divine, concerning the same subject.*" 12mo 1611. pp. 56. He translated from Latin into English "*Thomas a Kempis' following of Christ,*" under the initials of F. B. and the abridgment of "*Christian Perfection.*" 1612. Also the "*Apologies of Henry IV and Lewis XIII. in favour of the Society at Paris.*" 4to 1612. F. Southwell states that all these books were printed at St. Omer.

HOSKINS, RAPHAEL, born in Maryland, 19 July, 1729 : began his Noviceship 1749 : was Professed in 1767 : died at Brough 15 April, 1794. He was the writer of the Latin Manuscript Life of brother Wm. Couche, also of an English Manuscript, intitled "*Short account of the expulsion of the Jesuits out of St. Omer's.*" 4to. 49 pp. He wrote Latin better than English:

***HOTHERSALL, THOMAS**, admitted 20 June, 1666 : died in Maryland in 1698, æt. 57.

HOTHERSALL, WILLIAM, born 19 July, 1725 : admitted in 1744, Prof. 2 February. 1762 : was appointed Rector of the English College at Rome in 1766, and continued in office until the suppression of the Order 17 August, 1773. The good old man died at Oxford, 25 August, 1803.

HOUGHTON, HENRY, born 1710: admitted when in Deacon's Orders 28 June, 1733: was Professed in 1744: died at West Grinstead, Sussex, 20 July, 1750. He sometimes passed by the name of *Moore*.

HOUSEMAN, CHRISTOPHER, born 21 September, 1726; admitted in 1744: ordained Priest at Liege in 1752: died at Ghent 15 October, 1769. Another account fixes his birth to 7 March, 1728. He is often called *Joseph Layton*.

HOWARD, EDWARD, (The real name was *Holme*.) born in Lancashire 29 December, 1740: at the age of 19 joined the Society: came to the Mission in August, 1767; and was sent to Mosely to replace the Apostate Charles Billinge; after some time was removed to Staplehill, Dorset, but was finally settled (on the Rev. Richard Barrow's departure for Wigan in 1786) at Pontefract, where he died 5 December, 1809.

HOWARD, FRANCIS, elder brother of Edward, born in May, 1724: admitted at the age of 16, and Professed in 1758. For a short time was employed at Lullworth, and for some years at Richmond: finally stationed at Alnwick, and died there 9 March 1802.

HOWARD, JOHN, uncle to the above; born 26 October, 1718: admitted in 1737, prof. 2 Feb. 1755, and after distinguishing himself by his prudence and talents, was chosen rector of Liege College, 29 February, 1768, and witnessed its suppression whilst yet in office. At the establishment of the Academy at Liege F. Howard was named its President. Unfortunately he was too much divided between the English Nuns in that City and his own immediate subjects to be so practically and efficiently useful, as he might otherwise have been; but still he retained office until his death, 16 October, 1783.

HOWARD, JOHN, admitted 7 September, 1679, æt. 20.

ANOTHER of this name and great nephew to the above-mentioned President, was son of Ralph (Holme) and Mary (Yates) born in Lancashire, 18 November, 1764—studied at Liege, served Irnham from 10 July, 1797, to 12 May, 1823. After lending assistance to some other places, he seated himself at Salisbury, but died a few months after, viz. 8 July, 1826, and was buried there, in St. Martin's Cemetery.

HOWARD, JAMES, died at Valladolid.

HOWARD, WILLIAM, of London, born in 1590. I collect from the Provincial return of 1655, that he had then passed 36 years in the Society, and 25 on the Mission, and had been professed 22 April, 1635. I think he died in England, 19 January, 1683.

HOWARD, WILLIAM, born 25 March, 1687, admitted 12 November, 1713. Prof. 2 February, 1726. After a long Missionary career in Yorkshire, he retreated to Watten, where he died, 6 August, 1770, æt. 83.

HOWE, JOSEPH, who often passed by the

name of Pendrill, born 19 June, 1711, admitted in 1729, Prof. 2 February 1747, died at Horsley, Northumberland, where he had resided for half a Century 2 May, 1792.

HOWLETT, JOHN, born in Rutlandshire, had studied at Oxford, joined the Order at Louvain, in 1571, and had the honor of having Leonard Lessius for his fellow Novice. Like that illustrious man, he became not merely a credit, but a Luminary of the Society. The Netherlands, Germany, and Poland, admired his erudition, and were edified with his religious virtues. He died at Wilna, 17 September, 1589, æt. 42. See More, p. 18. Southwell p. 461. He permitted F. Persons to publish, under his name, the reasons for not attending the Protestant Church, which provoked the bile of the coarse and acrimonious Fulke.

HUBBARD, WILLIAM, born 18 September, 1692, admitted 14 August, 1717.

HUBERT, WILLIAM, of Wales, This young Priest died at Watten 4 August, 1662, æt. 28, Soc. 8.

HUDD, JOHN, of Durham. During the civil wars he was taken in his hiding place near Lincoln, with all the Altar apparatus, and was paraded in derision through the streets of that City, and then consigned to its jail. Released in the sequel by the Royal Party, the good and patient old man died at last of the Palsy, 4 August, 1649, æt. 78, Soc. 27.

HUDDLESTON, JOHN, son I take it of Sir Edmund Huddleston, of Sawton, Knight, by his wife Dorothy (Beconsall) entered an alumnus of the English College, Rome, 1617, 3 years later joined the Society.

HUDSON, THOMAS, died in England, in 1646.

HUGHES, JOHN, born in London, 1 June, 1754: reached the College at Bruges 12 September, 1764, entered the Novitiate, 7 September, 1770, and soon after taking his simple Vows, was involved in the destruction of the Order. He was promoted to Priesthood 13 June, 1773. To the Academy of Liege he rendered most valuable services, as Prefect and Guest-master, and at the emigration to Stonyhurst he made himself, if any thing, even more useful, by his additional and very skilful superintendence of the Infirmary. For several years he was Pastor of the large Congregation at Stonyhurst, which, under his auspices, wonderfully increased and multiplied. On the retirement of F. N. Sewall from the Portico Mission, F. Hughes became his successor at Michaelmas 1808, and was also named Rector of his brethren in Lancashire. The amenity and cheerful cordiality of his disposition, his unremitting attention to the comforts of the sick and the poor, his active zeal and intelligence in business, and his generous hospitality, must ever endear his memory to all that knew him. It should never be forgotten, that to him are his brethren mainly indebted for the new

Chapel at Wigan. F. Hughes made his religious Profession of the Four Vows, 1 January, 1824. His lamp of light quietly, went out at Portico, 6 July, 1828: and his honoured remains were buried in his own Chapel, with the following epitaph;—

A. M. D. G.

Sacred to the Memory of the

Rev. John Hughes,

Who died on the 6th of July, 1828, aged 74.

He was the "Good Pastor."—John x.

His last prayer to his flock was,

"Have pity on me, at least you my Friends;

Have pity on me, and do not put off

The remembrance of me before the

Altar of my merciful Judge."

R. I. P.

HUMBERSTON, (alias *Hall*) HENRY.—All that I can learn of him is, that he was declared Provincial 19 December, 1697, and that at the expiration of his office in 1701, was Rector of St. Omer till 1705. He died at Watten, 13 December, 1708. We have seen his sermon preached at Worcester 18 April, 1686, being the Second Sunday after Easter. 4to. London, 1686. pp. 22.

HUMPHREYS, JOHN, of Wales; died in England 14 March, 1676, æt. 66. Rel. 37.

HUNT, GILBERT, died 31 March, 1647.

HUNT, JOHN, admitted 7 September, 1693, aged 18: ordained Priest in 1703.

HUNT, SIMON.—F. Moore, p. 24, informs us that he joined the Society 27 April, 1578, and whilst Penitentiary at Rome, died 11 June, 1585.

HUNT, THOMAS, born in Rutlandshire. It seems that he had attached himself to the Society about 28 years before his death, which by F. More's account, p. 272, happened 10 February, 1602. He had walked with simplicity before God, and brought forth abundance of fruit.

HUNTER, ANTHONY, (alias *James Smith*) of Yorkshire. Whilst serving the Mission in the North of England, during the civil wars, he was arrested and conveyed to London. At his discharge, this genuine son of the Society, resumed his pastoral duties with fresh zeal and spirit; but was apprehended again during the delirium occasioned by Oates's Plot, arraigned in London 28 February, 1680, and the next day sentenced to death. Whilst the Prisoners were in Court he succeeded in hearing the Confessions of two Criminals. The good old man was permitted to die in jail 3 February, 1684, æt. 78. Rel. 35. "*Vir in paucis pius et invicti roboris, animique constantiâ plane singularis.*"

*HUNTER, FRANCIS, died at Watten, 5 September, 1693.

HUNTER, GEORGE, born in Northumberland 25 July, 1713: admitted in 1730: Professed eighteen years later: died in Maryland 1 August, 1779, of which residence he was the last Superior, at the suppression of the Order. I find him holding that office in 1758, over 16 other Priests in North America

HUNTER, THOMAS. We meet with two of this name. The 1st admitted 7 September, 1684: was professor of Logic at Liege in 1701, and of Philosophy in 1704. Whilst Chaplain to the Shireburns at Stonyhurst, he wrote an answer to the Rev. Charles Dodd's* scurrilous libel, called "*The Secret Policy of the Jesuits, or his Provincial Letters.*" The M. S. of the Rev. F. in 55 4to pp. is at Stonyhurst. F. Hunter sent to the press "*A modest Defence of the Clergy and Religious, in a Discourse directed to R. C., Chaplain of an English Regiment, about his history of Douay College.*" 8vo. A. D. 1714, pp. 143. He was unquestionably a man of powerful mind, remarkable industry, and extensive information: he died 21 February, 1725, æt. 59.

*His real name was *Tootell*—was born in Lancashire, and probably was related to the grand Vicar of that name, mentioned in Bishop Witham's Will, dated 20 November, 1723. For the greater part of his Missionary career, Mr. Dodd was stationed at Harvington Hall, in the County of Worcestershire, and devoted his leisure and industry to the collecting of materials for the elucidation of Catholic Doctrines, and of English Church History. The learned writer died 27 February, 1742—3, æt. 70: and was buried at Chaddesley Corbett. See page 121, Vol. IV, Catholicon.

We are far, very far from approving that severe criticism and vague censure, pronounced by the Editors of the *Quarterly Review*, page 166, Vol. 57, viz. "Neale's History of the Puritans, is the most dishonest book in our language, Dodd's *Roman Catholic Church History* not excepted;" yet his fondest admirers must confess, that if the History has many merits, it has also very prominent defects—that its usefulness is marred by unbecoming spleen and feverish excitement against Religious Orders, approved of by the Holy See.—that several of his statements stand refuted and condemned in the very authorities which he enumerates in the preface to the 1st Volume of his History—that his style is unequal—often verbose, harsh, and pedantic—that the work abounds with repetition—that some of his *Records* are little more than lumber—that Chronology and little Classification are insufficiently attended to. With regret, we remark, that this ponderous compilation is calculated to perpetuate prejudices, little jealousies, and party feelings. Every writer, who makes profession of truth, and piety, will be delicately cautious in point of Charity and Forbearance: and all Priests, especially, should act towards each other, as the apostles did to Paul and Barnabas, by giving "the right hand of fellowship" Gal. II, 9. Disunion is irreconcilable with the spirit of that Gospel which they preach.

We have been delighted to meet with the following attestation in the hand-writing of the Rev. James Brown, of Mawley, who attended Dodd during his last sickness;—

"March 1, 1742 3.

"We, hereunto subscribing, do attest that Mr. Charles Dodd, late of Harvington, deceased, being on his death-bed, desired to declare his charitable dispositions to all mankind, and to the Society of Jesus in particular, as suspected to be prejudiced in their regard; to demonstrate the contrary, he voluntarily and freely gave full assent and consent to the following charitable profession: viz. 'As you desire to die in charity with all mankind, and particularly with the Society of Jesus; if you have done them any wrong in writing or otherwise, do you desire pardon and forgiveness, as you forgive them for any, either supposed or received, injury?' Whereunto he cordially replied, *I do with all my heart, and that as worded and proposed.*"

"By me, James Brown."

"In the presence of Tho. Berkeley."

The 2nd was born in Northumberland, 5 June, 1718; admitted in 1735. Professed 2 February, 1753: was declared Rector of St. Michael's Residence in August, 1763; died at Ghent 30 January, 1773.

HUNTER, WILLIAM.—I meet with two also of this name. The elder died in Maryland 15 August, 1723.

The junior was admitted 7 September of the year the other had died: was Professed 20 years later, and died 3 December, 1761. His name was *Weldon*.

*HURDIS, THOMAS.—This Lancashire lay-brother died at Liege, 9 January, 1663, æt. 51. Rel. 18.

HUSSEY, JAMES, born 21 April, 1765: educated at Liege, and taught Humanities there and at Stonyhurst. On 21 November, 1797, he reached the Shepton Mallett Mission, laid the foundation of the new Chapel, 15 October, 1801, which was opened for public worship 29 April, 1804. Dying 30 August, 1810, he was buried on the S. side of Shepton Mallett Churchyard.

*HUSSEY LEWIS.—This scholastic entered the Novitiate 21 December, 1729; he was certainly of Dorsetshire, and I suspect of the family settled at Marhull. He died at Liege 17 January, 1733, æt. 22.

HYDE, FRANCIS, (alias *Grimsditch*.) Admitted in 1670, was many years Missionary and Rector in the Bishoprick of Durham, where I think he died 23 November, 1714, aged 66. In 1710, he is described as "*Superior P. Franciscus Hyde egregiè in omnibus se gessit.*" An. Lit.

HYDE, RICHARD, joined the Society 16 September, 1706: was Professed 2. February, 1724; was Rector of St. Omer's College from 1728 (13 May;) until 11 August, 1731, and again re-appointed to that superiority 31 July, 1742. He died in office 27 February, 1744, æt. 59.

*JACQUEMIN, MARTIN, died in London 7 February, 1754, æt. 52. Soc. 28.

JACOBSON, WILLIAM, actually born in Belgium 15 October, 1692, entered the Order in 1714. Watten was his usual place of residence, and there he finished his pious course 11 June, 1764.

JACKSON, FRANCIS, (alias *Smithson*.) of Yorkshire: commenced his noviceship at St. John's, Louvain, 24 Dec. 1608. He died in the English Mission 16 April, 1645, æt. 68.

JACKSON, JOHN, (who often passed by the name of *Johnston*.) at the age of 21 enrolled himself among the children of St. Ignatius. This Professed Father, whilst serving the Mission of Croston in Lancashire, was recalled to Liege, to be Rector of the English College, early in 1752; but died at Spa, 19 June the same year.

JACKSON, THOMAS, was admitted in Germany, A. D. 1596, æt. 32. I meet with him in the English Mission thirteen years later, and then he vanishes from my view.

JAMESON, PHILIP JAMES, (vere *Sachmor-*

ter.) was born at Dunkirk 8 November, 1720: entered the English Province at the age of 18. He closed his long life by an edifying death at Hammersmith, 6 September, 1795.

*JANION, GEORGE. This lay-brother was admitted in 1668: he died in England, 12 May, 1698, æt. 52.

*JANION, WILLIAM, probably younger brother of the above, joined the Order 14 August, 1672, æt. 20.

*JANSSENS, JAMES, admitted 23 April, 1727: died at Ghent 5 May, 1771, æt. 72.

IBBOTSON, WILLIAM, born near Skipton, 4 December, 1800; began his Noviceship at Hodder 7 September, 1818. This very interesting Ecclesiastic was sent to the Wigan Mission, and soon acquired the public esteem by his disinterested zeal and charity. Naturally of a robust constitution, his flock calculated on retaining his valuable services for many years to come; but heaven had other designs upon him. Attacked with illness, he sunk into a distressing state of debility. The best medical advice and frequent change of air, produced no perceptible benefit, and on Tuesday evening 4 March, 1834, this promising young man meekly resigned his soul into the hands of God, at the seminary, near Stonyhurst.

JEFFREYS, THOMAS.—All that I can glean of this Father is, that he died in England 18 May, 1654.

*JEMMET, FRANCIS, born 20 November, 1695: died at Ghent 29 June, 1749, Rel. 26.

JENISON, AUGUSTINE, born at Lower Walworth,* near Darlington, in the County of Durham, 20 April, 1735: at the age of 20 placed himself among the Novices at Watten. Soon after his promotion to priesthood, he was sent to Ellingham, 1763, and there, as I have heard from the best authority, his conduct was not void of suspicion. Removed to Wardour, where I find him in the early part of 1771, his career was edifying for a time; but neglecting the exercises of mental prayer, self-denial, humility and vigilance, he yielded to the secret passion, suffered the shipwreck of faith, and filled the congregation of Wardour, and the friends of religion, with consternation and horror, by his open apostasy in Lower Donhead Church, late in October, 1772. Towards his noble patron, Henry, the 8th Lord Arundell, his behaviour was marked by the foulest ingratitude and falsehood. Threatened with a prosecution of *Scandalum Magnatum*, he hurried to Scotland, where bigotry received him with open arms: for a time he settled at Aberdeen, where he was prodigiously admired and followed as a preacher. But at length the poor sinner, by a special mercy of God, was brought, in his very pulpit, to a sense of duty and repentance.

* N.B. One of the family, Comte de Jenison Walworth, settled at Munich: whose son was recently Ambassador for Bavaria at Paris, and actually represents his Court at St. Petersburg.

The Right Rev. Dr. Geddes, a man according to God's own heart, gave this prodigal child the tenderest reception, and had the consolation of witnessing his retirement to St. Omer's College in December, 1784, where nine years later, viz. in December, 1793, he was called by the God of penitents, to receive, as we hope, the reward of unfeigned contrition.

The immortal Dr. Milner, in his last pastoral letter for Lent, dated Wolverhampton, 1 February, 1826, makes the following mention of this Penitent Apostate. "After his scandalous fall, he obtained an opulent benefice near Edinburgh, with other comforts of life, as they are called; but felt himself so miserable in his conscience, that he *suffered a hell upon earth*, to use his own expression in a letter which passed through my hands, to the person who had been the occasion of his apostasy. The conclusion of his story was, that he privately withdrew himself from his situation, first to London, and thence to the continent; where he passed the remainder of his life in poverty and penance."

JENISON, JAMES, younger brother of *Augustine*; (Q. Was not their Mother a Sanford?) but entered the Novitiate with him. After being chaplain to the *Porter* family, and serving a variety of places, he died at Bath 22 January, 1799, æt. 62.

JENISON, JOHN.—At the end of Rhetoric, Mr. Brent, his master, escorted him and five others to Watten, 7 September, 1745. Fourteen years later he was stationed at Wardour as Successor to F. Robt. Constable, and was admitted to his Religious Profession at the neighbouring Mission of Bonham, 2 Feb. 1763. Within nine years after his arrival at Wardour, he removed to Preston, as successor to F. Joseph Smith, but early in 1775, he abruptly decamped for the Continent. Brilliant as a classic scholar, but most restless and eccentric as a Priest, he outlived his intellects, and died in an asylum at Liege, 27 December, 1792, æt. 64. He published some Latin Poetry, as his friend and colleague at Preston, the late F. N. Sewell, informed me.

JENISON, MICHEL, entered the Order in 1675; for a considerable time was Chaplain to the *Webbs*, at Canford, in Dorset. Retiring to Watten, the venerable man closed his mortal career 17 November, 1735, æt. 80. Rel. 60. Prof. 42.

JENISON, RALPH, is mentioned in the Annual Letters of 1710, as then living in the Bishoprick of Durham, as illustrious for his most laborious Mission during the last 40 years; and though he was 75 years of age, still performed all his journeys on foot.

Q. Is he not the same person as *Ralph Frevill*?

JENISON, ROBERT, (alias *Freville*.) He is slightly referred to by F. More, p. 425, Hist., but we collect from F. Southwell, p. 724, Bibliotheca, that he was born in the

County of Durham, A.D. 1590—that he renounced a considerable patrimony to embrace the state of Religious poverty in the Society of Jesus—that he was duly promoted to the rank of a Professed Father—was Rector of the house of Probation at Ghent—and during a very eventful and critical period of 30 years, he zealously laboured in the English vineyard. Though a Martyr to the stone, which ultimately occasioned his death, he was uniformly the model of patience and resignation. He died 10 October, 1656. He left to posterity.

"*A Paire of Spectacles for Sir Humphrey Linde, to see his way withall; or an Answer to his book called 'Via Tuta,' a safe way, wherein the booke is shewed to be a Labyrinth of Error, and the Author a blind Guide.*" By J. R. *Permissu Superiorum*. 8vo. 1631, pp. 530. Rouen.

Mr. Dodd, p. 414, Vol. 2, Church Hist. attributes to him two other books printed in 1612-1613.

1. "*The overthrow of Protestant Pulpit Babels.*"—and 2. "*Purgatory's Triumph over Hell;*" but F. Nath. Southwell was ignorant of this; and I know not how to reconcile the dates. Certainly F. Jenison was not admitted into the Society till four or five years after the supposed appearance of these works.

JENISON, THOMAS, born in the County of Durham: educated in heresy, the sight of a neat Catholic oratory, first led him to entertain respect for Catholic Worship, and then an eagerness to be acquainted with our religious tenets. This docility of disposition was quickly rewarded with the gift of Faith, and after some time, with a vocation to the state of Religion. By diligent application to study, and above all, by rooting and founding himself in charity, he prepared himself for the life of an apostolic missionary. Scarcely had he commenced his career as Chaplain to Sir Philip Tyrwhit, in Lincolnshire, when he was apprehended as an accomplice in Oates' Plot and lodged in a loathsome cell at Newgate. At the end of a twelvemonth, his constitution sunk under the severity of his close confinement, and he died 27 September, 1679, æt. 36. Rel. 16. In p. 104 of the "*Remonstrance of Piety and Innocence*," (12mo. London, 1683, pp. 190) is preserved an indifferent Chronogram supposed to be a prediction that the innocence of the victims of Oates' Perjury would be manifested in the year, 1686. It was found in the Father's cell at Newgate.

TRISTITIA VESTRA VERTETVR IN GAVDIUM.

ALLELVIA.

YOVR SORROVV SHAL BE MADE VERY IOYFVLL VNTO YOVR.

F. Jenison's brother was one of the vile perjurers on Lord Stafford's trial.*

* This innocent Peer was beheaded on Tower Hill, December 29, 1680, æt. 68.

JENISON, WILLIAM.—Two of this name are mentioned in the Necrology, and both died in England; one, 9 September, 1683: the other 15 December, 1685. It is clear that one was admitted 7 Dec. 1675, æt. 23.

JENKINS, AUGUSTUS, born in Maryland 12 January, 1747, entered the Order in 1766: after finishing Theology at Liege, and receiving Holy Orders, he returned to his native Country, and proved eminent for zeal and success in his Ministerial career. I find by a letter that at Easter, 1787, he had no less than 1040 Communicants. This good man rested from his labours 2 Feb. 1800.

*JENKINS, JOHN, a Temporal Coadjutor, who died at Liege, 12 May, 1721, æt. 51. Rel. 20.

JENKINS, PETER, born at Sutton near Guildford, 21 September, 1735; joined the Order in 1753; made his religious Profession 2 February, 1771. During his long Missionary life, he had been successively stationed at Water-perry, Holt, Irnham, Coldham, Bury St. Edmunds, and Saxis. The venerable man was at last visited with blindness; but like another Tobias, knew well how to improve this trial to his spiritual profit and the edification of others. Dying suddenly at Bury St. Edmunds, 14 July, 1818, æt. 83, he was buried near its chapel with the following Epitaph.

D. O. M.
*Reverendus Petrus Jenkins,
Defunctus Prædie Idus Julii
MDCCCXVIII.*

Two original unpublished Letters of Lord Viscount Stafford (of which these are copies) are preserved in Spetsbury Convent, Dorset, and will interest our Readers. They were addressed to his daughter, *Ursula*, a Religious of that community in their former House at Louvain, where she was possessed 22 Sept. 1664, Ob. 14 Sept. 1720.

From the Tower, July 21, 1679.

Good Daughter,

I know the misfortune that I am in is a greate grief unto you, but I pray give yourselfe this assurance that it is come upon mee by misfortune and not by any faulte of myne. I being totally innocent of what I am so unjustly accused of as I doute not but to make appeare by the Grace of God. In the meane time and always I doe most willingly and cherefully submitt to His Holy Will, beseeching Him most humbly to grante me grace to make that good use that I ought to doe, I am ever,

Your most affectionate Father,

W.

My most humble service to all your good Company, this bearer Nicola can tell you particularly of our healths.

Indorsed,

For Sister Ursula,

Louvaine.

Good Daughter,

I know you will beare what happens unto mee with Patience and resignation. I thank God that I know myselfe in every kind innocent and that I have confidence in God's mercies, and doute not but through the Mercy and Passion of our Saviour to obtaine Everlasting happynesse. I pray God blesse you, I am,

Your affectionate Father

Indorsed

For my Daughter Ursula. WILLIAM

R. I. P.

"Qua nescitis hora."

F. Jenkins left the following Treatises:

1. "*Sunday Evening Entertainments.*" 12mo. London, 1779, pp. 172.

2. "*The Doctrine of Auricular Confession.*" 12mo. London, 1783, pp. 203.

3. "*A Commentary on the 41st and 42nd Psalms.*" 1799.

4. "*Cursory observations on the Divine Authority of the Catholic Church, and the assumed authority of Sectaries in interpreting the Bible, addressed to a Country congregation.*" 8vo. Bury St. Edmunds, 1804, pp. 54.

JENNINGS, RICHARD, died in England, October, 1645.

JERNINGHAM, FRANCIS, uncle and nephew I believe. The former was admitted 26 September, 1707, æt. 19. Twenty years later I find him residing at Cossey Hall, near Norwich; but he died in London 30 November, 1739, æt. 51.

The latter was born 4 July, 1721, in London: entered as a Novice at Watten 7 September, 1738, after studying Humanities at St. Omer's College under F. Neal: died at Rome 14 June, 1752.

N. B. Charles Jerningham, at the end of Rhetoric, entered the Noviceship, 7 September, 1741; but left it for St. Omer eight days later.—What became of him?

*JEUNE LE JOSEPH.—This pious lay-brother died at St. Omer, 31 January, 1746, æt. 64, Rel. 35.

*IMBERT, JOHN, admitted 30 April, 1700: died at Liege 24 April, 1724, æt. 54.

INGLEBY, AUGUSTINE, of a good family in Yorkshire: after 26 years of active labour in the vineyard, he died in England 30 May, 1657, æt. 55. Rel. 33.

INGLEBY, EDWARD; all that I can glean of him is, that his death occurred in London 2 January, 1699.

INGLEBY, PETER, born 17 July, 1691: at the age of 21 enlisted under the standard of St. Ignatius. He was certainly employed in the Oxfordshire Mission for some time; but I believe finished his course in Lancashire, 13 June, 1741, N.S.

INGLEBY, THOMAS, admitted 7 September, 1703, and at the usual period promoted to the rank of a Professed Father. Most certainly he was Chaplain at Lullworth Castle for some time; but retired from that situation about the year, 1728, and died at Paris 12 Nov. the following year, aged 45.

JOHNSON, JOHN, died at St. Omer, 22 November, 1614.

JOHNSON, JOSEPH, born in England, 29 November, 1737: at the age of 21 joined the Order. For a very long period this worthy man was employed in the Derbyshire Mission: and died at Spinkhill, 14 Feb. 1817.

JOHNSON, ROBERT, born at Liverpool 2 July, 1746: when 18 years of age, he placed himself among the Novices at Ghent. His first Mission was at Scarisbrick, in his native County: thence he removed to Lydiat, which

he served within a short period of his death. At the restoration of the Society, he shewed that he had retained and cherished the genuine spirit of his Order, by his holy impatience to renew his engagements in it. He died in his retirement at Lowe house, near St. Helens, 20 November, 1823.

JOHNSON, ROBERT, born at Cobridge Co. Stafford, 1 November, 1803: admitted a Novice at Rome 2 Nov. 1821: ordained Priest at Ampleforth by Dr. Briggs, 12 July 1834: and within three weeks, viz 1 August, was placed at Brough Hall, vice F. Dilworth. He was admitted to the profession of the 4 Vows 15 August, 1839. In September was sent to Norwich; but left 17 May, 1842, for Calcutta, where he arrived 30 October the same year.

JONES, HENRY, died at Liege; 12 May, 1701.

JONES, JOHN. The Senior entered the Society in 1709, became a Professed Father in 1727, and died in the Yorkshire Mission, 16 May, 1748, æt. 60.

The Junior, born in Monmouthshire, 7 July, 1721, and joined the Novices in 1741. This Professed Father died in London, 31 May, 1803. He published a Treatise, quaintly entitled "*Sentimental and Practical Theology*" 8vo. London, 1777, pp. 235. It is a translation from the French of Chevalier de..... undertaken at the request of Christina Lady Arundell, to whom it is dedicated.

JONES, JAMES, died in England, 19 May, 1636.

JONES, IGNATIUS, admitted 9 October, 1711, æt. 25: was living at Blandecque, near St. Omer, in 1727: after which time he vanishes from my search.

***JONES, PETER**. This good Lay-brother accompanied F. Silsdon from Flanders to Rome, where they arrived 10 November, 1622. In the English College there he died most piously, 30 October, 1625, and his remains were conveyed to the Roman College for interment.

JONES, ROBERT, of Shropshire; united himself to the Society at Rome, in 1582, and made his religious Profession 21 years later. In 1609, he succeeded F. Richard Holtbey, as Superior of his brethren in the English Mission; but fond of retirement and a contemplative life, he left the administration of affairs principally to F. Richard Blount. That he was an eminent spiritualist must be acknowledged by all who have studied his circular letter, pp. 366-374, in F. More's History. In a letter to the General Aquaviva, dated London, 3 November, 1613, after describing the difficulties and miseries of this country, he recommends that none be appointed to the Mission, but men sober, discreet, mortified, humble, and willing to endure labour and privations.

F. Jones died in 1615, "*non multum quinquagenario major*."

***JONES, WILLIAM**, died at Rome 28 February, 1758, æt. 34, Rel. 6.

JORIS, JOHN HENRY, sometimes called *George*. For many years this Belgian was Director to the English Theresian Nuns at Hoogstraet, and emigrated with them in July, 1794. He continued with them until his pious death, at Great Canford, in Dorsetshire, 9 July, 1796. From the Parish Registry I collect that he was buried 12 July.

***JOSEPH, JOHN**, died at Liege in January, 1693.

Jossaer, Bernard, see *Green, Bernard*.

JOSSAER, MICHAEL, born at Dunkirk: entered the English Province 23 May, 1727. In the fragment of a Journal once kept at Watten, I read, "October 15. 1737.—F. Michael Jossaert from St. Omer, this morning to be Missioner here." He died at Watten 14 November, 1759, æt. 50.

JOY, MATTHEW, born 3 June, 1742; admitted in 1761: died at Ellingham, much and deservedly esteemed and respected, 21 February, 1798.

IRELAND, ALEXANDER, of Lancashire, became a member of the Order, in 1640.

IRELAND, FRANCIS.—In 1675 he commenced his Noviceship, æt. 19. Twenty nine years later I find him actively employed in the London Mission.

IRELAND, LAWRENCE, joined the Order in 1663.—He was a native of Lancashire, but I can collect no further particulars.

***IRELAND, WILLIAM**, of Lincoln. His family had severely suffered for their uncompromising attachment to their legitimate sovereign during the Civil Wars; and the Pendrells and Giffords, so instrumental in saving Charles II. after the unfortunate fight at Worcester, were his near relatives. At the age of 19 this pious youth consecrated himself to God in the Society of Jesus, and was a general favorite for his candour, docility, industry, and unalterable meekness. After serving the poor Clares at Gravelines, he was sent to the English Mission in 1677, and 29 September the year following, was apprehended in London with F. John Fenwick, at the explosion of Oates' infernal Conspiracy, when the national phrenzy, and the atrocity of perjury and bloodthirstiness surpassed the records of all ages and peoples. In jail this blameless Father severely suffered from the loathsomeness of the place and the enormous weight of his bolts and chains. On 27 December he was arraigned, and without a shadow of evidence, and without being allowed sufficient time to produce his witnesses, declared guilty of High Treason. The report of his trial, as published with the licence of Lord Chief Justice Scroggs, is quite sufficient to disgust and shock the mind of every lover of equity, truth and honour. Like his blessed master F. Ireland was led like a sheep to the slaughter on Friday, 24 January (O.S.) following, æt. 43, Rel. 24, Prof. 6. A letter of this innocent Father to his friend F. John Clare, concerning his sister, Elizabeth Warner, may be seen in pp. 291-2 of Lady Warner's Life.

*JUBERT, JOHN BAPTIST.—This worthy Lay-brother died at Liege, his native city, 15 October, 1768, æt. 62. Rel. 41.

KELLY, THOMAS, of Hants: The Provincial return of 1655, reports him to be then 50 years old, of which he had spent 26 in the Order, and that he was professed of the Four Vows 6 April, 1645—that he had been Minister, Consultor, and Procurator, and that for the last sixteen years had been employed in the Mission, for the duties of which he was singularly qualified. This meritorious Father breathed his last 6 July, 1665.

KEMP, CHARLES, died at Brussels in 1611. F. Robert Bedford, who knew him at Rome, extols him, for his probity, candour, and love of domestic discipline.

*KEMP, GEORGE.—This Lay-brother accompanied F. John Gerard from Louvain, late in October, 1614, to take possession of the New house at Liege. His death occurred at St. Omer 22 September, 1638.

KEMP, HENRY, joined the Order 1 July, 1691: for several years served the Mission of Wooton, in Warwickshire. Retiring afterwards to Watten, he surrendered his pious soul to God 28 November, 1737, æt. 65.

KEMPER, HERMAN, actually born in Westphalia 22 July, 1745: at the age of 21 commenced his Noviceship at Ghent, and proved in the sequel one of the ablest scholars and most valuable members of the English Province. The academy at Liege and the College at Stonyhurst will testify to his merits, as a Master, as a Prefect of studies, and a Professor of Divinity. On the death of the Rev. Richard Barrow, the Pastor of Wigan, in October, 1799, Father Kemper was ordered to supply his place. His fame had gone before him, and he cultivated this vineyard with such successful industry and ability, as soon to require a Coadjutor. To the regret of his numerous and increasing flock, to whom he was endeared by his meritorious services, he was, after some years residence, called from Wigan to New Hall Convent, Essex, where he finished his course of usefulness, 8 April, 1811.

KENDAL, THOMAS, born in Devonshire: enrolled himself in the Society in 1635; died at Madrid 2 July 1672, æt. 60.

KENNET, CHARLES, made his Simple Vows 8 September, 1683, and the Solemn Vows of a Professed Father 2 February, 1699. For some years taught Theology at Liege. He died Procurator of the Province, at Paris, 21 April, 1728, æt. 68.

KENSINGTON, EDWARD, of Lancashire, whose real name was *Laithwaite*. F More, p. 392, Hist., supplies a most interesting narrative of the conversion of this young Protestant zealot. Hearing that his elder and Rev. brother, F. Thomas Laithwaite, was a prisoner in Exeter jail, for the Catholic Faith, in the winter of 1604, he hurried down to reclaim him from the errors of Popery; and the magistrates witnessing his

enthusiasm, cheerfully allowed him free access to his brother. At the end of eight days he was satisfied, that he had mistaken for the doctrines of the Catholic Church, the vile misrepresentations and calumnies of her bitter enemies. The discovery of such unjustifiable practices served as a light to direct him through the billows of error, and to lift him up on the Rock of Truth. He decided to assist no longer at the Protestant service; and during the Christmas Holidays was reconciled to the Church of Christ. Impressed with the grace he had received, he was eager, like *Paul*, to become the instrument of salvation to others. After studying some time in the Seminary of Douay, that school of learning, piety, and Martyrdom, he repaired to the English College at Rome in 1608, and seven years later embraced the Institute of St. Ignatius. In several places he cultivated the English vineyard with apostolic industry, and at length, 24 June, 1643, æt. 61. Rel. 27. Prof. 15, he died in the Devonshire Mission in which he had been superior of his brethren, "*laboriosus Athleta*."

N.B. He had another brother a Priest in the Society, who died at Valladolid, early in the 17th Century; but who is called incorrectly in my opinion, *Thomas* in the Necrology.

KEYNES, ALEXANDER, of a Somersetshire family, fruitful in members of the ecclesiastical and religious Profession. He entered the Novitiate of Watten on the evening 11 November, 1669, as I find by the journal so often quoted. After many years of labour in England, the good Father retired to Ghent, where he died in peace 7 June, 1713, æt. 71.

KEYNES, CHARLES, a man of great promise: he had hardly seated himself in the Professor of Logic's chair, at Liege, when he was prematurely cut off 20 September, 1673, "*in flore ætatis*."

KEYNES, EDWARD.—The Provincial return of 1655, testifies that he was then 47 years old, of which he had passed 28 in the Society—that the date of his Religious Profession was the 31st of May, 1643. Full of fervid charity and zeal of souls, he sacrificed his life in attending persons attacked by the plague in London, 27 July, or 6 August, 1665. An eulogium of this victim of self-devotion in the cause of charity, was written by F. Charles Campian.

KEYNES, GEORGE. Of the Senior, who died at St. Omer late in 1611, I find mention in a letter of F. Robert Bedford, dated Posna, 9 March, 1612. He is described as a prudent and most virtuous man, and a universal favourite.

The Junior was promoted to holy Orders, in 1654, and in the month of December, that year, sailed for the China Mission, but died in the Philippine Islands four years later. He had previously published an English Translation of the "*Martyrologium Ro-*

manum." A second Edition, much enlarged, issued from the St. Omer's Press in 1667, 8vo. pp. 376.

KEYNES, JOHN, a man of superior merit: born at Compton Painsford, in Somersetshire: after studying Humanities at St. Omer, he proceeded to the College of St. Alban, at Valladolid, and whilst a student of Philosophy, joined the Society in 1645. In the sequel he was directed to teach Philosophy at Compostella, and Theology for nine years at Valladolid, Salamanca, and Pampeluna. Ordered afterwards to Liege, to fill the situation of Prefect of the higher studies, he obtained permission to devote himself to the care of the English soldiers in the Low Countries, whilst the Plague was raging among them. In this service of heroic charity, he caught the distemper, and for the recovery of his health, was sent to England. When the British nation was frightened out of its propriety, by Oates' execrable plot, F. Keynes was actually superior of his Brethren in London; and although the Government diligently searched for him, he succeeded in effecting his escape to the Continent. In 1680 he was made Rector of Liege College, and at the expiration of three years was announced Provincial—an office which he filled with singular ability, prudence, and credit, until he resigned it, 22 August, 1689. The venerable man died at Watten, 15 May, 1697, æt. 73.

Some of our readers may not be aware, that the *Savoy Hospital*, in London, was granted by King James II., to the English Jesuits for a College. On 24 May, 1687, Whitsun Eve, the following Fathers moved into it, viz.:

Father John Keynes,	the <i>Provincial</i> ,
F. Wm. Mumford,	his <i>Socius</i> ,
F. Charles Palmer,	
F. Thomas Green,	<i>Minister</i> ,
F. Edward Tidder,	<i>Procurator</i> .
F. John Persal,	<i>The King's Preacher</i> ,
F. Edward Hall and	} <i>Masters</i> .
F. Andrew Pulton	

with Three Temporal Coadjutors.

The next day the chapel was opened to a crowded audience.

On the Monday after Trinity Sunday, the Schools commenced, and about 200 youths of various religious denominations attended; for the Prospectus had previously set forth, that the Greek and Latin languages would be taught *gratis* to all comers. In consequence of the increasing number of scholars, F. Thomas Parker was called in as a *third* master; and in the month of September, a fourth teacher being indispensable, F. Richard Plowden was deputed from St. Omer's College to fill that situation. By the munificence of the Royal Family, and some of the Catholic Gentry, the Savoy Chapel was considerably enlarged and suitably embellished. His Majesty gave a liberal subscription: his pious Con-

sort presented two ponderous silver lamps: a certain Countess was the donor of four very splendid silver candlesticks, besides vestments and sacred Ornaments.

On the Sundays, sermons were delivered in the morning and evening: catechistical instructions were publicly given two or three times every week. The King was graciously pleased to visit the infant College, and was complimented by the pupils in the Greek, Latin and English Languages.

The Fathers had also, in the heart of the City of London, a smaller College, consisting of seven members, and situated near the residence of the Bavarian Ambassador. F. Charles Petre was named its Rector; and it was opened on Lady Day, 1688. To this establishment the King was a bountiful Macænas. Its chapel was thronged to excess. Many unable to procure inside accommodation, would hang by the sills of the windows in their eagerness to hear the preachers.

F. Keynes, wielded his powerful pen against Dr. Stillingfleet, pointing out his contradictions and blunders. His controversy with the Doctor, continued with little interruption from 1671 to 1675. He published also in London "*A Rational Compendious Way to convince without any dispute, all persons whatever dissenting from the True Religion.*" 12mo. 1674, pp. 124. This was translated into Latin, and published at Liege in 1684, and into French at St. Omer's, in 1688. It is well known that this polite Scholar was the principal compiler of the "*Florus Anglo-Barbaricus*" 4to. Liege, 1685, pp. 205.

KEYNES, MAURICE, entered the Society in 1618: said his first Mass at the Gesu, in Rome, 2 December, 1634. After serving the Mission in England for nine years, was appointed Professor of Philosophy and Moral Divinity at Liege. He died however in England, 1 February, 1654, æt. 61.

*KEYNES, MAXIMILIAN, became a Novice in 1674: for many years was engaged in the cultivation of the English vineyard; but retiring to Watten, there surrendered his soul to God, 3 March, 1720, æt. 68.

*KIDDER, CHARLES, died a Scholastic 9 April, 1772.

KILLICK, WILLIAM, is said to have died in Maryland during the month of August, 1720.

KIMBER, THOMAS: admitted in 1706: at the usual period was called to take his station among the Professed Fathers: for some years was Superior of his Brethren in the residence of St. Winefrid: and died at Castle Powis, 1 April, 1742, æt. 54.

KING, THOMAS.—F. More, p. 35, Hist. affirms, that this promising member of the Society was sent to England for the recovery of his health; but sunk under a decline soon after his return home, in the year 1565.

KINGDON, ABRAHAM, born in London,

28 August, 1718: at the end of Rhetoric, with eight of his companions, entered the Novitiate at Watten, in 1737: for some years before his death, was enfeebled in body and mind; but very harmless. He died at Liege, 7 March, 1782.

KINGDON, JOHN, elder brother of Abraham, and born 29 July, 1716. He made his simple Vows when his brother commenced the Noviceship. Devoting himself to the laborious Mission of Maryland, he was at length called to receive his recompence 7 July, 1761, Prof. 8.

KINGSLEY, IGNATIUS GEORGE, born in 1701: and at the age of 19 enrolled himself amongst the Novices at Watten. This professed and venerable Father closed a long Missionary career, at the age of 86: dying in London, 5 September, 1787, and was buried at St. Pancras. He often passed by the name of *Clayton*.

KINGSLEY, OWEN JOSEPH: after his serving the Maryland Mission, I meet with him in the vicinity of Leicester. Ordered to Watten, he died there 24 January, 1789, æt. 42, Rel. 23.

KINGSLEY, THOMAS.—The elder assumed the name of *De Bois* and *Boyse*: was Chaplain to Lord Tenyham near Rochester, when the revolution burst forth. Seized by a populace, maddened with political and religious fury, he was nearly sacrificed to their brutal violence. Fortunately rescued at last from their savage grasp, he was escorted to London, and committed to Newgate, whence at the end of a twelvemonth, he was discharged by Proclamation. He died in London, 15 October, 1695, æt. 45. Rel. 19.

The Junior was a man of real talent, and taught Philosophy and Theology at Liege with great credit. His death occurred at London, 27 August, (another account says (27 Sept.) 1781, æt. 76, Rel. 58, Prof. 40.

KINGSLEY, WILLIAM, born 12 April, 1696; entered the Novitiate in 1713; and whilst serving the Northumberland Mission in 1731, was admitted to the Profession of the Four Vows. He died at Ellingham, 12 February, 1734.

KINSMAN, BERNARD, died in England, 3 February, 1668.

KINSMAN, EDWARD; for a time was at St. John's in Louvain; and is said to have been the Author of a 4to Vol. of *Lives of the Saints*.

Q. Can this be the same person as F. Edward Davison or Dawson?

KINSMAN, MICHAEL, born in London, A. D. 1614, at the age of 17 enlisted under the banner of St. Ignatius, and after passing through various offices of the English Province, died at Liege in a good old age, 20 May, 1694.

KIRK, THOMAS, entered the Society in 1689: after several years passed in Missionary labour, died in England 11 September, 1718, æt. 52.

KIRKHAM, HENRY, (alias *Heigham*) WILLIAM, was brother to the Martyr, Mrs. Ann Line. F. John Gerard, who knew him well, informs us, that he was of a respectable family, but was disinherited, as well as his sister, by a bigoted Father, for embracing the Catholic Faith. Soon after committed to Bridewell, he was visited by F. Gerard, who found him toiling and slaving at the wheel. On his discharge he was employed as Tutor in a Family, where Gerard was intimate; but conceiving a vehement desire to enter the Society, he proceeded to Spain, where, it seems, he was admitted. He died in his native Country, during the troublesome year 1646.

*KNATCHBULL, FRANCIS: at the age of 30, and on 20 Nov. 1671, he entered the Novitiate, and at its termination, was directed to proceed to Maryland, where he died, 27 December, 1676. O. S.

KNATCHBULL, ROBERT, born in Maryland 1 September, 1716, at the end of Rhetoric his Professor Mr. Henry Neale, escorted him with nine others from St. Omer's College to the Novitiate, 7 September, 1735. In August 1748, F. Knatchbull was appointed to the Brough Mission in Yorkshire, five years later he took his rank among the Professed Fathers. From August 1765, until the suppression of the Order, eight years later, he filled the office of Rector of Gheat, Retiring to Walton Hall, in Yorkshire, he died there, 16 September, 1782, deservedly esteemed and regretted.

KNIGHT, GEORGE, third son of Henry Knight, of Cannington, Esq. by his wife Elizabeth Blake, was born 12 January, 1733: began his Noviceship in 1754: for some time was employed in the Cornish Mission; but died suddenly at Courtfield, Monmouthshire, 25 January, 1790.

N.B. His elder brother William, O.S. F. died 1 April, 1806, æt. 76.

KNIGHT, RICHARD, born at Six hills in Lincolnshire, 4 August, 1720: was admitted 11 July, 1739; and numbered among the Professed Fathers, 8 December, 1756. He was a man of sterling merit, and full of the Religious spirit. He died very suddenly at Lincoln, where he had been the Incumbent for many years, 16 December, 1793, æt. 73. I have been told he was connected with the respectable family of *Thorold*. He was certainly brother of Lucy, Lady Gage.

*KNOWLES, JOHN. The Senior died in Maryland, 24 September, 1637.

The Junior was admitted at the advanced age of 35, and died, after rendering useful service to his Brethren in Maryland, 8 March, 1742, æt. 46.

KNOWLES, ROBERT, of Lancashire, admitted in 1630; but I can glean no further particulars.

KNOTT, EDWARD. This oracle of wisdom and mirror of piety, saw the light of day at Pegs worth, near Morpeth, Northumberland. His real name was *Matthew Wilson*. In

the course of the year 1603, he reached the English College at Rome to complete his Divinity, and after receiving holy Orders, petitioned for admission into the Society. He began his Noviceship at Rome, in 1606, and at its expiration, was appointed Penitentiary. After filling several other situations, he was raised to the rank of a Professed Father, 30 September, 1618. Each year added to his reputation: indeed he shone as a radiant Luminary by the fervor of his religious spirit, by the exemplary zeal and discretion, and his transcendent talents and vigor of intellect. In 1643, a very critical juncture, he was fixed upon to succeed F. Hen. More in the Provincialship: and in that capacity he assisted in November, 1645, at the 8th General Congregation of the Order. The prudence and ability which he exhibited in his government procured his reinstatement in that office 22 March, 1653, and he held it till his happy death in London, 14 January, 1656, æt. 74. Anthony Wood, p. 45, Vol. II. *Athenæ Oxon.* relates that he was buried the next day in St. Pancras Church. Feeble in constitution, but indefatigable in labor, he left to posterity the following Monuments of his erudition.

1. "*Charity Mistaken*" 12mo. St. Omer, 1630, pp. 130.

2. "*Mercy and Truth, or Charity maintaineth by Catholics. By way of a Reply upon an Answer lately framed by D. Potter* to a treatise which had formerly proved, that Charity was mistaken by Protestants: with the want whereof Catholics are unjustly charged, for affirming, that Protestantism unrepented destroys salvation.*" 4to. St. Omer, 1634," pp. 206.

3. "*Directions to be observed by N. N.* (i. e. William Chillingworth, who had been converted by F. John Fisher, but apostatised in 1631, and died at Chichester, in January 1644. See p. 20, Vol. II. *Athenæ Oxon.*) 8vo. London, 1636.

4. "*Christianity maintained, or a Discovery of sundry Doctrines tending to the overthrow of Christian Religion contained in the answer to a Book intitled Mercy and Truth*" 4to. St. Omer, 1638.

5. "*Infidelity unmasked, or the Confutation of a booke, published by Mr. William Chillingworth, under this title 'The religion of Poostestants a safe way to Salvation'*" 4to. Ghent, 1652, pp. 949.

I am inclined to think, from the silence of his friend, F. Nathaniel Southwell, p. 185, *Bibliotheca Scriptorum*, S. J. that F. Knott was not the Writer of "*A modest briefe Discussion of some points taught by M. Doctour Kellison, in his Treatise of the Ecclesiasticall Hierarchy*," 8vo. Rouen, 1630, pp. 205. It appeared in Latin in 12mo. Antwerp 1631, pp. 262

*This Dr. Christopher Potter, Dean of Worcester, &c. died at Queen's Col. Oxon, 3 March, 1645.

The note of F. Charles Plowden, pp: 247-8. "*Remarks on Memoirs of Gregorio Panzani*," is far from being satisfactory on this point.

KYLES, or KIEL, THOMAS, of Bucks, died in the College of the Apostles, 4 June, 1651, æt. 74. "*plâ apud nos sui relicta memoria*" An. Lit.

LACY, EDWARD.—Of whom I can glean no further particulars than that he joined the Society 7 May, 1712, æt. 35, and that he died at Ghent 18 March, 1718.

LACY, GEORGE, MICHAEL. This alumnus of Stonyhurst College was born at Bristol 23 April, 1793. After serving the Wingerworth Mission, in Derbyshire, for many years, died there of an enlargement of the heart, 16 November, 1836.

LACY, RICHARD, (The Family name was *Price*) was born at Oxford in 1648: enrolled himself amongst the children of St. Ignatius 14 December, 1668, and became eminent in the practice of every religious virtue, especially of profound humility, mortification, and eagerness to suffer for the name of Jesus. On account of the raging heat of the persecution in England, excited by Oates' Plot, the young Missionary was ordered back by his Superiors to the Low Countries; but at the end of five months was permitted to return. At his very landing at Dover he was apprehended and conveyed to Newgate, in London, where, in four months time, the inhumanity of his treatment in a filthy dungeon, with the denial of medical assistance, until too late, brought on a burning fever, which terminated his existence 11 March, 1680. O.S. æt. 32. He had the consolation of being attended in his last moments by his friend F. Edward Petre.

LACY, WILLIAM, of Scarborough. After an education at Magdalene College, Oxon, he entered the Society at Nanci, in 1611, and fourteen years later, during which time he was chiefly employed in teaching Humanities at St. Omer, was appointed to the English Mission. I find that he was admitted to the Profession of the Four Vows 21 November, 1637. From Wood's *Athenæ Oxon.* Vol. II. p. 379, we borrow the following particulars of this worthy Father: "He settled in the city of Oxford, where, and in the neighbourhood, he administered to the Roman Catholics till towards the end of his life. He lived many years in a poor cottage without the Eastgate of Oxford, with two Roman Catholic Virgins, its owners, named Mary and Joan Meakyns, who from their childhood had dedicated themselves to piety and good works, always lived singly, and arrived both of them beyond the age of man. These did very carefully attend this Father, and took as much care of him, as if he had been their own father or brother. His fare was coarse. his drink of a penny a gallon: his bed was under thatching, and the way to it was up a ladder.

With these two, I say, he lived in a most retired and devout condition, till God was pleased to translate them to a better place: and then the Father was removed to the *Dolphin Inn*, in Magdalene Parish, in the suburb of Oxon, the Hostess of which was one of his persuasion, where he ended his days. He was esteemed by all, especially by those of his opinion, a learned man, well versed in the Poets, of a quiet disposition, and gentle behaviour; which made him therefore respected, and his company desired by certain scholars of the University, especially by *Thomas Masters*, and other ingenious men of New College. The things that this Father hath written are.

"*The Judgment of an University Man concerning Mr. William Chillingworth, his late Pamphlet, in answer to Charity maintained.*" Printed 1639: re-printed at Cambridge, 8vo. In a Preface to a book then and there published "*Heautomachia*," or Mr. Chillingworth against himself, and "*The Total Sum*" are printed at the end of "*The Judgment, &c.*"

"At length this Father Lacey, who had lived to be twice a child, died in the *Dolphin Inn*, before mentioned, 17 July, 1673, aged 89 years: and two days after, his body being carried to Somerton, near Doddington, in Oxfordshire, (to which place he usually retired) was buried in the church there, noted for the splendid monuments of the *Fermours*. Lords of that town, and Roman Catholics."

LAITHWAITE, THOMAS, born in Lancashire, but usually passed by the name of *Scott*. Educated at home in classical learning, he went to Seville to study Philosophy and Divinity. In 1604, he sailed from St. Lucar for Plymouth; but on landing, and whilst actually waiting for horses to convey him on to Exeter, he was met by Sir Warwick Hele, (eldest son of Serjeant Hele, of Wemberry,) a bitter Enemy of Catholics, who, in quality of Justice of the Peace, proposed to him as a Stranger in the place, to take the Oath of Allegiance and Supremacy. On his refusal he was shamefully searched; but the Knight desired the 20 marks found on his person to be restored. At the end of two days his Commitment was made out for the High Jail in Exeter. After spending three months in that sink of infamy and misery, he was arraigned at the Lammas Assizes and condemned to death, on the testimony of a man who swore to have seen him celebrate Mass at St. Lucar. About Christmas the same year, he had the consolation of reconciling to God and the Church, his brother *Edward*, a most bigoted Protestant, who hearing of his imprisonment and condemnation, had come down purposely to reclaim him from the Errors of Popery. He had also the satisfaction of converting a Felon, the evening before the poor man's execution. After six months imprisonment, F. Laithwaite's sentence was

commuted for perpetual banishment. He was put on board a vessel bound to St. Malo. The crew and passengers spent a day at Guernsey: and on the next day whilst pursuing their voyage, were overtaken by a dreadful storm, that drove the ship on the Hampshire coast. Here he contrived to effect his escape, and hastening without delay to F. Henry Garnett, solicited admission into the Society. This Superior placed him under the direction of F. John Gerard. The confusion of the times, occasioned by the Gunpowder Plot, delayed his admission: in fact, he was apprehended soon after the discovery of the Plot, in attempting to rejoin F. John Gerard, at his residence in the country, and remained in jail about a twelvemonth, when with 46 Priests he was sent into perpetual banishment. The first use he made of his liberty was to commence the regular Noviceship at Louvain, 1 February, 1607, æt. 29; and he made his Simple Vows in England, 2 February, 1609. Yet Mr. Dodd, p. 321, Vol. 3, Church Hist., insinuates, that he became a Jesuit, after labouring several years as a clergyman upon the Mission. This zealous and venerable Father died in England, 10 June, 1655, æt. 77, Rel. 48, See *More's History*, Lib. 9.

LALLART, JOHN. After serving the Mission for many years, died at Boulogne 25 September, 1743, æt. 51, Soc. 28.

*LAMBERT, WILLIAM.—We collect from p. 31, of *More's Hist.*, that this temporal Coadjutor united himself to the Order at Rome, 21 July, 1557—that Cardinal Stanislaus Hosius honored him with his esteem for his pre-eminent charity towards the poor and infirm—that he died in the Polish States, but the year is unrecorded.

LAMTON, ANTHONY, of Hants: entered the Society at the age of 25: was professed 8 December, 1630, and was reputed a man of talents and business-like habits. He died at Watten 17 October, 1668, æt. 76.

*LAMET, JOHN.—The only particulars I can gather of his life are from F. John Gerard's *Autobiography*. "The first *socius* that I had in England was John Lamet, who died a Coadjutor of our Society in Spain"—consequently he must have died before the year 1610.

LANCASTER, JOSEPH, (whose real name was *La Motte*) born 13 July, 1712: at the age of 15 was entered an alumnus of the English College at Rome: embraced the Rule of St. Ignatius in 1734, and was Professed in 1750. For some years was Penitentiary at Loretto: then was employed in the Cornish mission; died at Slate-delf, near Chorley, 17 September, 1772.

LAND, THOMAS, is mentioned by F. More, p. 290, *History*, as having died *optato citius*, in Spain, early in the 17th century; but it is evident from a letter of F. Knott, dated from St. Omer, 4 February,

1627, that F. Land was then living at Val-ladolid.

LANE, BONAVENTURE, joined the Order in 1706, and the Professed Fathers in 1725. From being chaplain to the Darrels, at Scortney, he was appointed to the Mission of Dunkenhagh, in Lancashire, where he finished his course 29 January, 1750, æt. 66.

LANE, JOHN.—From a MS. of F. Persons, I collect that he was Master of Arts, and fellow of Corpus Christi College, Oxford, and that he died at Alcalá in Spain, 6 May, 1579. He had accompanied F. Persons to Padua, with the intention of studying the Law, but he quitted this pursuit to enter the Society of Jesus, 2 February, 1576.

LANE, JAMES, born in Worcestershire 11 November, 1737, admitted at the age of 21, and passed through all his studies with distinguished honor. For nearly half a century he resided at Norwich, where he was greatly respected. Dying 5 April, 1821, his remains were deposited in a plot of ground adjoining the chapel at Bury St. Edmunds, with this Epitaph.—

D. O. M.

Reverendus Jacobus Lane,

Obiit Nonis Aprilis

MDCCCXXI.

Estate parati.

LANE, WILLIAM, born 30 January, 1672; received into the Order 24 July, 1699; and Professed therein 17 August, 1709. He was chiefly employed at Padwell and Slin-don. Declared rector of his brethren within the College of St Thomas, of Can-terbury, 8 August 1738; he was thought worthy to be continued in that office for twelve years. He died at Winton 10 May, 1783, æt. 80.

LANGDALE, MARMADUKE, born at Man-chester, 28 October, 1748; joined the Society in 1766; and with deep regret witnessed its suppression seven years later. I find by his letter that he was ordained Priest at Cologne 24 July, 1776, and said his first Mass a week later, on the feast of his holy founder. This amiable Priest was sent shortly after to the Wigan Mission, which greatly flourished under his pastoral soli-citude. There he rested from his labours 3 Nov. 1786, sincerely lamented by all who knew him.

*LANGSFORD, ABRAHAM, whose real name was *Amos Meredith*, was admitted 22 April, 1679. He died at Ghent 9 May, 1707, æt. 48.

LANGSFORD, EDWARD, joined the order 7 September, 1684, æt. 36; but I look in vain for materials to follow out his history.

LANGWORTH, BASIL, is stated to have died at St. Omer 12 October, 1683.

LANMAN, HENRY, often called *Butler*, of Suffolk; admitted at Louvain 1 February, 1697, æt. 34; made his simple Vows 2 February, 1699. When the plague raged

there, this meek and indefatigable Priest multiplied himself, as it were, to administer comfort and relief to the infected. At length he fell a victim to his charity 5 June, 1614. See the character of this good Fa-ther p. 411. More's Hist.

F. Thomas Talbot in relating his death, says of him, "*Petit ardentur ut Patri-bus nostris fratribusque, nuntiaretur, summam se consolationem, ex eo percipere quod membrum esset corporis in anima-rum subsidium consecrati.*"

*LARDEUR, PETER, died at Watten, 5 January, 1713, æt. 59, Rel. 25.

LASENBY, JOHN, came from St. Omer to the Novitiate at Watten 7 December, 1675. Was certainly employed in the London Mission in 1701 and 1704, and died in Eng-land 25 August, 1724, æt. 69.

*LATHAM, CHRISTOPHER.—I believe of Lancashire, died in 1620. In his desk were found some pious memoranda and resolu-tions, still extant, which testify to the pro-gress the holy youth had made in Religious Spirit.

LATHAM, EDWARD, of Lancashire; ad-mitted in 1628. Professed 31 July, 1649; for many years shone as the bright example of patient zeal and apostolic charity. Ex-hausted with labours in the vineyard, he rendered his meek spirit into the hands of his God, 12 July, 1667, æt. 67.

LATHAM, RICHARD, kinsman of the above, joined the order in 1691: was a Missionary in Maryland for some years; but died on his return from that country in 1708, at the early age of 37.

LAUNAY, ALAN.—This venerable Father died in the English College at Liege, 25 April, 1789, æt. 89.

LAURENSEN, JOHN, born at Chippen Hill, near Witham, Essex, 6 January, 1760. During the course of his education at Liege, he distinguished himself by tender and solid piety, and successful application. In that College he subsequently taught a course of Humanities, and some of his pu-pils, among whom we may number the Rev. Charles Brooke, have reflected the highest credit on their talented and experienced pre-ceptor. During the emigration from Liege, his services to the community were beyond all praise: at Stonyhurst they were not less effective and important as Librarian, Pro-fessor of Mathematics, and occasional teacher of the Belles Lettres. *The Right Honourable R. L. Shiel*, in an article published in the *Monthly Maga-zine* of August, 1829, writes, "It was my good fortune to be placed at first, in the class of the Rev. Father John Lau-renson, who was an excellent Latin Scholar, and had besides, a strong relish for English composition. He was an excellent man, with an exceedingly good heart, with generous and honorable feelings, and entirely free from that suppleness, which has been at-tributed, but in my mind erroneously, to the

body to which he belonged.—The Rev. J. Laurenson was a personification of greatness. He was a great gaunt man, with a deep sonorous voice, and a countenance, in which it was easy to discover his vigorous intellect, his open and manly nature, and an irascibility, which, with all his efforts, and with the discipline of Loyola, he found it impossible to conquer. F. Laurenson was obliged from, I believe, ill health, to give up the class, and was succeeded by the Rev. C. Brooke.”

F. Laurenson’s ardent zeal for souls, induced him to commence a new Mission in Clitheroe, about five miles distant from the College. The prospect was indeed most discouraging: he had to encounter the deep-rooted prejudices and bigotry of high and low: his hearers but a mere handful, hardly as many as the dozen disciples at Ephesus. *Acts* xix. 7., and mostly of the poorest description: the place, I well remember, for divine worship, was a small hut, in a back court, to which you mounted by several steps, and which had been employed as an hen roost. In 1799 he decided on building a public chapel: the foundations were laid 16 July, that year, and such was the spirit and active enterprise of this undertaker, that the building was opened with a solemn High Mass 18 November following, and the worthy founder had the consolation of beholding his labours crowned with an abundant harvest of souls.

In 1808, he was removed to Brough Hall, where he greatly endeared himself to his flock by his exemplary charity and vigilant attention to his pastoral duties. Returning to Stonyhurst in June, 1830, he was appointed Spiritual Father to the Scholastics in the New House, or Seminary; but 29 June, 1832, was sent to Bury St. Edmunds, to supply for F. Henry Wright, who was obliged to relinquish from bad health. Here the good pastor pursued his apostolic career until his death, 19 September, 1834. This mournful event deprived many of an interesting companion, and a cordial friend; the poor grieved for his loss as that of a father, whilst religion regretted and will cherish his memory, as of one of her most zealous, disinterested and faithful Ministers.

From the pen of this accomplished scholar, we have,

1. “*Considerations on the Love of God*,” a translation from the French of *Pere Huby*. In a letter to me dated 22 March, 1832, F. Laurenson thus expresses himself, “When Mr. Francis Neale quitted Liege for Maryland, 3 April 1788, I gave him my M.S. translation of P. Huby. Many years after I received from Archbishop Carroll, two printed copies of the work (from the Philadelphia press,) to which he has added a short Preface.” I have little doubt but that the Cork edition of 1819 was printed from that copy, to which a very long preface has been added by somebody.”

2 H

2. “*The Life of St. Stanislaus Kostka*,” from the French of *Pere D’Orleans*. 12mo. Richmond, 1816, pp. 124.

3. “*Christian sanctified by the Lord’s Prayer*,” from the French of *Pere Grou*, 12mo. Richmond, 1817, pp. 108.

4. “*A Translation of Lombes ‘Paix Interieure’*,” which I have not seen.

He was also the author of a most interesting narrative in MS. of the Emigration from Liege to Stonyhurst; and he is ever intitled to the grateful recollection of his brethren for rescuing from oblivion the MS. “*Notæ Patris Gulielmi Weston de ritâ sud.*” This MS. had been much injured by damp, and was in a decayed condition, when F. Laurenson transcribed it in 136 pages.

*LAURO, LEWIS. This scholastic died at Liege 29 May, 1729, æt. 25. Soc. 3.

*LAWARD, JOHN, of Bucks, and passed by the name of *Feltiplace*: he was admitted at Louvain for a Temporal Coadjutor, 1 February, 1607.

LAWSON, THOMAS, (1 & 2) both of Brough Hall, in Yorkshire. The Senior was born 8 Dec. 1666: joined the Novitiate in 1684, and was raised to the rank of a Professed Father in 1702. For a time was Confessor to James III., commonly called the *Pre-tender*. After completing his triennium as Rector of Watten, he was appointed Provincial of his Brethren in 1724. The following year Mary (heirress of Sir Nicholas Shireburn, of Stonyhurst, Bart.) the Duchess of Thomas, 8th Duke of Norfolk, anxious to have a Jesuit for her chaplain and director, requested the General of the Order, F. Tamburini, to grant her F. Lawson for this purpose. Her wish was gratified. F. Lawson was released from the responsibility of the Provincialship, and attended on her Grace until late in the year 1733. On 1 January the next year, he was re-appointed Rector of Watten, and retained that office until September, 1740. Retiring then to St. Omer, he died 18 December, 1750, æt. 84. His exhortations on the Rules of the Society, which he had delivered to the Novices at Watten, he left to the care of the ladies at Micklegate Bar, of York.

The Junior was born 20 March, 1720, joined the Order in his seventeenth year, and was admitted to his solemn Profession 2 February, 1754. After filling several offices, he was declared Rector of the College at Bruges 24 February, 1766,* and held

* On this occasion the Rev. Jos. Reeve, Professor of Rhetoric, and his pupils, addressed the following Ode to the new President.

1
Quas opes, Jesu, miseris recludis!
Corde quàm dulces jacularis ignes,
Sancium ut nobis mellore flagret
Pectus amore!

2
Conditus parva Deus in figura
Gaudet humanos latuisse sensus;
Gaudet at præsens refovere sacri
Vulnere cordis,

3
 Suavis hic duri requies laboris,
 Hic modus lassis petitur malorum,
 Hinc & ignito pietas amoreque
 Defluit amne.

4
 Hinc tibi casti sine labe mores,
 Nobilis candor, probitas fidesque
 Uberi manant. Pater, affluentis
 Numinis haustu.

5
 Corde non uno potuit teneri
 Tanta vis ignis; male gnara sistsi
 Pugnāt, & fervens avet æstuantis
 Spargere flammās.

6
 Namque quid sacros referam labores,
 Cum tuis dulces aperis recessus,
 Doctus & Jesu simul & Mariæ
 Pandere corda.

7
 Nos tibi toto famulata corde
 Turba gratatur merita decoram
 Laude virtutem potuisse summa
 Sede locari.

that situation until 21 December, 1769. Just before his being named Rector, he had published a short treatise on "*Devotion to the sacred heart of Jesus*" a devotion that he piously and zealously promoted, until the end of his life. He also re-published the Rev. Robert Manning's two Discourses on "*Devotion to the B. V. Mary*," for gratuitous distribution. After the fatal dissolution of his Order, F. Lawson returned to England, and finished his lengthened course in London 11 July, 1807, in the 88th year of his age. His epitaph in St. Pancras church yard is hardly worth preserving. Nearly 23 years before his death viz. 15 November, 1784, he submitted at York to an operation for the stone. It was most skilfully performed by Mr. Hey, surgeon, of Leeds, and the good Father enjoyed afterwards a tolerable share of health.

LAYTON, JOHN, of Derbyshire: a most devout, religious, eloquent Preacher and zealous Missionary. He died about the year 1626, æt. 38. Soc. 12. See p. 459 of F. More's History. Q. Did he not Translate into English some of F. James Gordon's works?

Layton, Joseph, see Houseman, Christopher.

LAYTON, JOHN JOSEPH, of Lancashire: I think his family name was Leigh, and that he was admitted in 1661: he occurs rector of Ghent from 1696, to 1703. He died at Mechlin 1 December, the last mentioned year.

LAYTON, PHILIP, (alias Leigh) of Lancashire, but generally passed on the Mission by the name of Metcalf. He was entered an alumnus of the English College at Rome in 1671; but embraced the Institute of St. Ignatius 20 June, 1678. I believe he was first stationed at Newcastle-upon-Tyne. The annual letters show that here was "*sacellum satis amplum et schola frequens*,"—that F. L. was a model of zeal and charity—that in a short period he reconciled eighty to the church, and heard more than three hundred general confessions,

When Bishop Leyburn visited that town 10 and 12 August, 1687, this worthy Father presented 360 persons for Confirmation. On 29 January, 1688, he preached a sermon before the Right Worshipful the Mayor of that town, Sir William Creagh, which was published by Henry Hills, printer to King James II. and the Royal Household. A copy of the sermon is extant in the library of St. Mary's College, Oscott; and Dr. Weedall, a good critic, has pronounced in his letter (p. 334. Cath. Miscellany of 1826) that "it displays learning, piety, and moderation." See also p. 111 of the said Miscellany. After the revolution F. L., or Metcalf, became attached to the Powis Family, as we read in the Annual Letters of 1710.

"P. Philippus Layton utilissimam operam foris navat in Residentia S. Winefridæ, licet, numerosissimæ Ducis de Powis Familiæ adiectus. He ended his days at Holywell 31 January, 1717, æt. 66. According to Alban Butler's S.S. Lives (3 November.) F. Metcalf published 1712 an enlarged edition of the "*Life and Miracles of St. Winefrid*," by F. John Falconer. The Text was re-printed in 1713, with bitter splenetic notes by Dr. Wm. Fleetwood, then Bishop of Asaph.

LAYTON, THOMAS, of Lancashire commenced his Noviceship in 1614; but I cannot recover the date of his death, nor of William Layton's.

LEACH, HUMPHREY, of Allerton, Shropshire: educated at Brazenose College, Oxford. Preferred to a vicarage in Shrewsbury and to a Chaplaincy in Christ Church, Oxford; a sermon that he preached from xx ch. Revel. 12th v. in defence of the Evangelical Counsels and the Fathers, occasioned extraordinary excitement throughout the University, and vexatious annoyance to himself; but the opposition he had to encounter opened his eyes to the light of truth, induced him to retire abroad, and after some years to embrace the rule of St. Ignatius at Rome, in 1618. In due time he was sent to the English Mission, and resided with the Massey Family in Cheshire. His course was very short, for "*tabe et languoribus consumptus*" he went to receive the reward of his worldly sacrifices and meritorious labours 8 June, 1629, æt. 57. See p. 314, Lib. i. p. 221, Lib. ii. Hist. and Antiq. Univ. Oxon.—Also p. 457, Vol. I. Athenæ Oxon. We have under his name "*Dutifull considerations addressed to King James, concerning his premonitory Epistle to Christian Princes*" 4to. St. Omer, 1609, pp. 243; but it is distinctly ascertained that F. Persons had the chief hand in its composition.

2. "*The Triumph of Truth*," with a considerable Appendix relating to his Conversion to the Catholic Faith," 8vo. Douay, 1609; which I have not been able to examine.

LEADBITTER, JOHN, born at Wigan 7 September, 1795: on his birth day 19 years later he joined the holy Soc. of Jesus: was ordained Priest at Modena in July 1823. In December, of the ensuing year he succeeded F. Richard Norris, at Pilewell;—and about 2 years later was placed at Norwich, where he opened St. Swithin's Chapel on Wednesday 2 September, 1829. A full report of the interesting ceremony was given in the Norwich Mercury of Saturday 5 September, that year. The Bells of St. Gile's Parish Church, rang at intervals during the day, in honour of the event, and at the conclusion several volleys were fired: The late Cardinal Weld, of happy memory sung the Pontifical Mass. But we give the Editor's Report.—

NEW CATHOLIC CHAPEL.

The ceremony of opening the New Catholic Chapel, erected from a design and under the superintendence of MR. PATIENCE, took place on Wednesday. On this occasion a solemn Pontifical Mass was celebrated by the RIGHT REV. DR. WELD, who was assisted by the REV. J. POSTLEWHITE as Assistant Priest, the REV. F. DANIEL, as Deacon, and the REV. JOSEPH WILSON, as Sub-Deacon. There were about sixteen of the Catholic Clergy assembled on the occasion, and after they had moved slowly in procession round the Chapel in their sacerdotal vestments, preceding the Bishop and his Assistants, the mass began. The ornaments of the Bishop & his Attendants were eminently splendid, & his manner calculated to impress the congregation with the conviction of his powerful religious feeling. The Sermon in the morning was preached by the REV. F. MARTYN, of Walsall. The delivery of this divine is fluent and persuasive, his voice silvery in its tone, and his manner easy and graceful. The discourse was chiefly a portraiture of the life of the Redeemer, shewing by his words and actions that the love of God and of our neighbour is the end of the Christian Faith and Discipline. The preacher, towards the end of his discourse, in a very happy allusion to the cure of the centurion's servant, granted in consideration of his having erected a synagogue, shewed in a natural and forcible manner how acceptable to Almighty God would be the charitable contributions of all those who had assisted in the erection of this temple to his worship.

The afternoon service commenced like that in the morning by a solemn procession round the Chapel, closed by the Bishop in a rich cope. On arriving at the Altar the *Te Deum* was solemnly intoned by the Prelate, and continued by the choir. After the recital of several appropriate psalms and prayers in English, the VERY REV. MR. KIRWAN, one of the Vicars of the Catholic Wardenship of Galway, ascended the pulpit, and preached an eloquent and animated Sermon on the establishment and progress

of the christian church. The manner of Mr. K. was in the highest degree energetic, his diction florid, and his imagery lofty and poetical. The service concluded by the solemn and imposing ceremony of Benediction.

The music was chiefly the composition of MR. JAMES TAYLOR. We last week spoke of its general merits, and our own opinions are completely borne out by its public performance. Parts of it were exceedingly effective, while the whole leaves upon the mind of the hearer an agreeable recollection of its flowing melodies, pleasing modulation, and rich harmonies—in short, it cannot be heard without a strong recollection of the style of Haydn, though it is without any direct imitations. The vocal effects were perhaps the most perfect, and the adaptation of the wind instruments manifested a considerable share of acquaintance with the German mode of instrumentation. The first chorus, *The Kyrie*, and *Gloria in excelsis*, were particularly animated—as was also the opening of the *Credo*, and the base air *Et in spiritum*. The soprano parts were sustained by a young lady whose voice is sweet and powerful—the tenor and base parts by gentlemen whose attainments manifest much cultivation of the art—and indeed the whole was highly creditable to the band, which was led by MR. MUELLER and conducted by MR. TAYLOR, and consisted principally of amateurs.

The congregation was not so numerous as was anticipated—owing in some degree perhaps to a generally received belief that the Chapel would be crowded to excess, which kept many away, and particularly those of the ancient faith. LORD and LADY STAFFORD with their Family, SIR RICHARD and LADY BEDINGFIELD were present.

We have so recently and so fully described this beautiful building, that nothing remains to be said upon that part of the subject more than that the service of the day has proved its excellence for the purposes it is intended. Ample space for ingress and egress, a capacious area for a numerous congregation, free transmission of sound, and just so much resonance as may increase without confusing either musical tones or those of speech—all these properties are found in an adequate degree of perfection.

One of the most curious circumstances attending this celebration was, that the bells of St. Gile's parish church rang at intervals during the day in honour of the event, and at the conclusion fired many volleys. It is said that no similar demonstration since the Reformation has taken place on any occasion, connected with the Catholic body, and we cannot but compliment the parish authorities on their tolerant permission of the wishes of their fellow christians of the ancient faith.

LECKONBY, RICHARD, of a good family in Lancashire, born in 1696: entered the Novitiate at the age of 21. This venerable

Father, after a long Missionary life, died at Croxton 8 May, 1771.

LECKONBY, THOMAS, brother I suppose, to F. Richard L.; was admitted into the Order in 1721, and died in the Maryland Mission 16 December, 1734, at the early age of 31.

Another F. Thomas L. I think, was nephew to the above, born 15 October, 1717; admitted in 1736. Professed 2 February, 1754, and died, according to one account, 14 February (but according to another 19 February) 1778, at Pontop, in the Parish of Lancheater, in the County of Durham.

*LEE, FRANCIS. The Provincial Return of 1655, fixes the death of this temporal Coadjutor to 14 February of that year, æt. 79. Rel. 47.

LEE, ROGER, of an illustrious Family. Possessing a very numerous acquaintance, and the highest personal recommendations, he was enabled to introduce his friend F. John Gerard, into the best Society, and thus supply means and opportunities of gaining souls to God. On 27 October, 1600, this accomplished Gentleman placed himself amongst the Novices of St. Andrews, at Rome, and eventually became one of the most useful members of the Order. He died of Consumption at Dunkirk, whilst preparing to sail for England, to recover his health, in 1615, æt. 47. See p. 266 of F. More's History, also his life in Tanner's Confessors of S. J.

LEIGH, ALEXANDER, of Lancashire, admitted 4 December, 1700, Professed 2 February, 1718. For many years was employed in the Mission, and for a time served Preston, where, I think, he died 9 March, 1748, æt. 67. He often passed by the name of *John Layton*.

LEIGH, JOHN, of Lancashire, was admitted in 1660.

Another of the same name joined the Society in 1678; but in vain I search for further particulars.

LEIGH, RICHARD, of Lancashire; admitted in 1625: F. Knott in a letter dated 15 January, 1627, describes him as "a very Religious, quiet, and tractable Novice"; but afterwards I lose sight of him.

LEIGH, ROGER, born in Lancashire, 15 March, 1708: in his 20th year joined the Society. His contemporary, Thomas Phillips, of whom more hereafter, had a special regard for him. F. Roger L. closed a long Missionary life in his native County, 29 January, 1781.

LEIGH, WILLIAM. It is mortifying to confess, that I can learn nothing of him; but that he died at Valladolid.

*LEITEN, JOHN, or LUTTON. I believe was a Belgian lay-brother. He died at St. Omer, 12 January, 1760, æt. 55. Rel. 39.

*LEM, NICHOLAS, admitted 20 November, 1680, died at St. Omer, 2 September, 1720, æt. 64.

*LENTHALL, JOHN. This temporal Coad-

jutor is described in the Annual Letter as "*illustris ortu, illustrior virtutibus*." He died at Liege of the stone, 26 April, 1639, æt. 80.

*LESTER, FRANCIS, of Wales: studied at Rome: died at Liege, 8 May, 1732, æt. 27. Soc. 2.

LEVISON, EDWARD, joined the Order 13 November, 1669. At the Revolution, was engaged in the Oxfordshire Mission, and narrowly escaped with his life from the popular fury. The good old Father rested from his labors in England, 13 April, 1720, æt. 78.

LEVISON, RICHARD, I think was attached to the Petre Family. His sermon on "*Untimely Repentance*" preached before Thomas, the 6th Lord Petre, at Ingatstone Hall, on Passion Sunday, 1 April, 1688, was published. He died 14 September, 1715, I believe in his 66th year.

LEVINGE, RICHARD, admitted in 1705. Professed at the Gesu at Rome, 2 February, 1724: left that City for St. Omer, in the following November: in the sequel was certainly Missionary at Holt, where I think he died, 5 December, 1745, æt. 58.

LEUKNER, THOMAS, of West Dean, Sussex. In a letter of F. John Gerard addressed from Liege, 19 September, 1614, I read "There is Mr Lewkner, who growinge of late to a full resolution of enteringe the Societie, and beinge soe much knowen in England, and in the Court as he is, soe that he could not be concealed in the English Colledge at Rome, beinge to goe daylie to and from the Scholes, and his Father (as he considers) beinge morally sure to loose his place (which is worth unto him £1000 a yeare, and his Estate not great besides it) he therefore thought it very needful to stay his journey to Rome.—Mr. L. is a man everie way fit for our employment; he hath a verie good witt, both quicke and judicious, and an excellent good disposition, with a fine behaviour and experience in conversation with the better sort, and which I most respect, he is and will be a solide, vertuose, and spirituall man. He hath learning sufficient to begin Logicke, which after his Novitiate he may doe privately in France. I beseech your Reverence to send order for his admittance." This humble and devout Religious died in England, 5 April, 1645, æt. 58. Rel. 31. His Profession is dated 13 August, 1626.

*LEWIS, FRANCIS, who passed by the name of Thomas Evans, finished his pious course at Liege, 29 May, 1677.

LEWIS, JOHN.—The 1st was of Wales, and Uncle to the Martyr David Lewis, alias Charles Baker, S. J.: At the age of 21, he aggregated himself to the Society, and died in the English Mission, 16 November, 1648, at the early age of 38.

The 2nd, born 21 October, 1721, was admitted at the age of 19, and professed in the 18th year after his entrance into Re-

ligion. He often passed by the name of Leppard. He was the mild superior of his Brethren in Maryland, where he departed to our Lord, 24 March, 1788. Dr. John Carroll, in a letter dated 20 April that year, from Baltimore, movingly regrets the loss of this valuable Father.

The 3rd finished his lengthened course in the Maryland Mission 6 April, 1795, æt. 74. Soc. 55. Prof. 37.

LEWIS, JAMES, born 7 January, 1731, admitted 7 September, 1748, made a Spiritual Coadjutor of the Society, 2 February, 1761, died in London, 27 September, 1776.

LEWIS, PETER, is said to have been drowned at St. Omer, 24 May, 1735.

LEWIS, THEODORE, after serving the Mission for some years, died in England, 31 July, 1707.

LEWIS, THOMAS, of Yorkshire: was admitted in 1628: appointed to the office of Confessarius at Watten, four years later, and died there 12 October, 1644, at the early age of 36.

The other Father of this name, (vere *Culcheth*) was born in Lancashire, 21 April, 1741: after studying at Valladolid, was admitted into the Society, 28 June, 1763. For a time he supplied, as Missioner, at Lindley, Wappenbury, and Wardour, and then was placed at Chidock, where he continued for 21 years. On the Reverend William Poole's quitting Exeter in January 1807, F. Lewis was ordered to repair thither and to do duty until October that year, when he was succeeded by the Collector of this handful of gleanings. The Reverend Father had hardly returned to his favourite residence at Chidock, when obedience directed him to assist the Community at New Hall, in Essex. After a short stay there, he was enabled to resume his station at Chidock, where he died, deservedly honoured and regretted, 5 September, 1809. He was carried to his grave in the Arundell Vault of that Parish Church, by six brothers of his congregation, of the respectable Family of *Tucker*.

LICHFIELD, WILLIAM, died at Watten, 6 January, 1680.

LILY, JOHN, originally brought up to the business of an Apothecary, in London. For his zeal in the Catholic cause, he suffered a long imprisonment in the Clinck. Shortly after his discharge, he was apprehended again, and immured in the Tower, where he was inhumanly tortured, but not a word could be extracted from him, that could prejudice the fortune, or compromise the character of his numerous acquaintance. After three or four months, he was removed to Newgate, whence he effected his escape, and continued his valuable services to FF. Garnett, Gerard, and many other Missionaries. About the year 1602, he was admitted into the Society at Rome. I find by a letter of F. Persons, that he left that City for Louvain, 15 May, 1609; but he proceeded to

England, but died of a pulmonary complaint before the end of that year, æt. 36. "F. Gerard says of him *erat certè innocens anima et cum prudentiâ tum magnâ solertiâ præditus.*"

LINE, FRANCIS, (alias *Hall*) born in London in 1595; joined the Society in 1623, made his Religious Profession 20 August, 1640, and was deservedly in repute as an able Professor of Hebrew and Mathematics. During the time he was serving the English Mission, he constructed in the garden of Whitehall Palace, the curious dial mentioned by Pennant, p. 110 "*Description of London.*" It stood on a pedestal, and consisted of six parts, rising one above the other" with multitudes of planes cut on each, which are so many dials subservient to the purposes of Geography, Astrology, and Astronomy. To four of these parts are Globes placed in a branch, like a Chandelier. The description surpasses my powers. I must leave the reader to consult the *very scarce book** printed by the inventor at Liege, in 1673, in which are plates of the several parts and their various uses explained." F. N. Southwell states, that this explication was published first in London in the year 1669, when the Dial was constructed. This scientific geometrician wrote a "*Refutation of the attempt to square the Circle.*" 8vo. London, 1660. He had been much hurt, as appears by his letter to the General, Father Goswin Nickel, J.S. dated Liege, 21 February, 1657, at the acrimonious obstinacy with which his Friend F. Gregory à Vincentio† had defended his book "*De quadraturâ Circuli.*" against the unanswerable and good tempered attack of the learned *Huyghens*, and he adds, that he had in vain endeavoured to convince his Rev. Confreere of the incorrectness of his reasoning, and of the 44th proposition of the X book of his work. We have also from his pen "*A treatise on the Barometer,*" and a Latin work "*De corporum inseparabilitate.*" Professor *Playfair*, Vol. II. p. 379 of his works, printed at Edinburgh in 1822, says that FF. Line and Lucas had a controversy with the immortal Newton, and that he opposed his Theory of Light and his

* A copy is at Stonyhurst, and bears for title "*An Explication of the Diall set up in the King's Garden at London. An. 1669.*" in which very many sorts of Dyalls are contained, by which, besides the Hours of all kinds diversely expressed, many things also belonging to Geography, Astrology and Astronomy, are by the Sunne's shadow made visible to the eye. Amongst which very many Dials, especially the most curious, are new inventions, hitherto divulged by none—All these particulars are shortly yet clearly set forth for the common good, by the Rev. F. Francis Hall, otherwise *Line*, of the Society of Jesus, Professor of Mathematicks, Liege, 1673, pp. 60, Copper-plates 18, Small 4to." He calls the Dial "a Pyramidical Dyall." It was much damaged by frost during the First winter after it was erected.

† This eminent scholar died at Ghent 27 January' 1667, æt. 80. *Huyghens* died at the Hague in 1695' æt. 66.

experiments on the Telescope. If Father Line were engaged in the Controversy, Sir Isaac Newton must then have been comparatively young. The former died at Liege 25 November, 1675. Sir Isaac survived him 52 years.*

*LINNE, JOHN, died at Liege 4 October, 1636.

LISTER, THOMAS, lived at Henlip with F. Oldcorne, as I collect from F. Gerard's MS. "*habebat autem socium insignem et doctum Patrem Thomam Listerum*," but I can learn nothing more. Q. Is not F. W. Baldwin?

*LITH, THOMAS, of London, appears to have been admitted during the life of St. Ignatius, in June, 1555, æt. 19.

LIVERS, ARNOLD, born in North America, 11 May, 1750. At the age of 19 entered the Novitiate; and soon after his promotion to the Priesthood returned to cultivate the vineyard in his native country. This zealous Father finished his Apostolical course there 13 August, 1777, Prof. 25.

*LIVESAY, JAMES, after rendering important services to the Province as a lay-brother, died at Bruges 9 June, 1766, æt. 58. Rel. 26.

LIVESAY, JOHN, brother I think to James, born 5 July, 1712: died at Lullworth 9 October, 1781, Rel. 44.

* We need not dwell long on the early objections which were made to Newton's doctrine of Colours. A Jesuit of the name of Ignatius Paldies, Professor at Clermont, at first attempted to account for the elongation of the image, by the difference of the angles made by the rays, from the two edges of the sun, which would produce a difference in the amount of refraction of the two borders; but when Newton pointed out the calculations which showed the insufficiency of the explanation, he withdrew his opposition. Another more pertinacious opponent appeared in Francis Linus, (a Physician of Liege) who maintained, that having tried the experiment, he found the sun's image, when the sky was clear, to be round and not oblong; and he ascribed the elongation noticed by Newton, to the effect of clouds. Newton for some time refused to reply to this contradiction of his assertions, though obstinately persisted in; and his answer was at last sent, just about the time of Linus's death, in 1675. But Gascoigne, a friend of Linus, still maintained that he and others had seen what the Dutch Physician had described; and Newton, who was pleased with the candour of Gascoigne's letter, suggested that the Dutch experiments might have taken one of the images reflected from the surface of the prism, of which there are several, instead of the proper refracted one. By the aid of this hint, Lucas of Liege repeated Newton's experiments, and obtained Newton's result, except that he never could obtain a spectrum whose length was more than three and a half times its breadth; Newton on his side, persisted in asserting that the image would be five times as long as broad, if the experiment were properly made. It is curious that he should have been so confident of this, as to conceive himself certain that such would be the result in all cases. We know now that the dispersion, and consequently the length of the spectrum, is very different for different kinds of glass, and it is very probable that the Dutch prism was really less dispersive than the English one. The erroneous assumption which Newton made in this instance, he held by to the last; and was thus prevented from making the discovery of which we have next to speak."—*Whewell's History of the Inductive Science*, 1837, Vol. II. pp. 354 and 355.

Brewster's Newton, p. 50.

LOCKART, THOMAS, admitted 18 Oct. 1693, as a Novice, and 9 May, 1705 as a Spiritual Coadjutor. For some time he was stationed at Cheame, in Surrey, and at Culcheth Hall in Lancashire. For the last three years of his life he boarded with F. Carpenter, at Brinn, where he finished his pilgrimage 2 March, 1744, æt. 72.

LODGE, THOMAS, born 7 July, 1726: admitted at the end of Rhetoric in 1744: soon after his ordinations, was sent to Lanherne, in Cornwall, and conciliated general esteem and respect; but in the mid-career of his usefulness, this promising Missionary caught his death, as one who knew him informed me, by sleeping in a damp bed. This melancholy loss took place 6 January, 1764.

*LOMBARD, JOHN.—This Temporal Coadjutor, and mirror of gentleness and unaffected piety, died at St. Omer, 7 November, 1627, æt. 48, Soc. 23. See p. 460 of More's Hist.

LOMPARET, MAURICE, is said to have died during his voyage to India, Q. When?

LOVELL, GEORGE, entered the Novitiate in 1669: died in England 12 December, 1720, aged 70.

LOVELL, JOHN, of Norfolk. This model of a religious man and of a Superior of his brethren, died in Oxfordshire 11 October, 1683, æt. 78. Soc. 54. Prof. 42.

LOVETT, GEORGE, (alias *Robinson*.) From the Annual Letters 1640, we discover, that whilst this good Father was attending the faithful in Derbyshire and Nottinghamshire, he was attacked with Cancer in the face—that he was removed to London for the benefit of surgical advice; but after four months of exquisite suffering, endured with invincible patience, he died most piously in August, that year.

LOWER, WILLIAM, born 26 December, 1704: when seventeen years of age joined the Society, and was promoted to the rank of a Professed Father at Liege 2 February, 1740. His death occurred at Rome 3 October, 1744.

*LOWICK, JOSEPH, of Yorkshire. This Temporal Coadjutor, according to the Annual Letters of 1675, died at Liege 16 October that year, æt. 64, Soc. 42. "*Vir eximie planè virtutis ac singulari Elogio dignus*." That elogium may be seen in the *Florus Anglo Bavaricus*.

LUCAS, ANTHONY.—After passing through the office of rector at Watten, Liege, and Rome, he was declared Provincial, but died shortly after at Watten, viz. 3 October, 1693. That he was in repute as a Philosopher may be collected from p. 379, Vol. II. of Professor Playfair's works, when he is said to have contended, but unsuccessfully, with that Prince of Genius, Sir Isaac Newton. I think he was the author of a MS. Life, in 4to. now at Wardour, intitled "*Life and Death of the most blessed among Women, the Virgin Mary, Mother of our Lord Jesus*."

LUCAS, CHARLES, born 12 September, 1713: commenced his Noviceship in 1733; was raised to the rank of a Professed Father at Liege 2 February, 1751. For many years this excellent Priest and most accomplished gentleman, resided with the Petre family in Essex. He died at Thorndon 19 May, 1787.

LUSON, EDWARD, died in England 14 June, 1640.

LUSON, RICHARD, entered the Society in 1670, æt. 21; but I can trace him out no further.

LUSHER, EDWARD, a man of considerable ability: taught Humanities, Philosophy and Divinity, and was enrolled among the Professed Fathers 5 August, 1625. Sixteen years later he was sent to the English Mission; but I meet him at Ghent in November, 1647. During the Plague in London, he devoted himself to attend the infected, and died there a victim of charity 27 September, 1665, æt. 77. Soc. 55.

LUSHER, NICHOLAS, died in England 30 November, 1653.

LYDIAT, WILLIAM, admitted in 1673: died in England 30 October, 1691, æt. 41.

*MACE, JOHN.—This Temporal Coadjutor was a native of Worcestershire, and died at Rome 14 September, 1639, æt. 69. Rel. 41.

*MACEY, ROBERT, died at Watten 27 October, 1636.

*MAC KINNON, JOHN.—In a Catalogue of the late F. W. Strickland, I read that this candidate of the Society died in London 27 January, 1808.

*MAIN DE FER, PETER, born in Picardy 20 December, 1708, admitted at Watten at the age of 25; died at Boulogne, 17 May, 1748.

*MAINWARNING, JOSEPH, of Cheshire, was converted at St. Omer, by F. W. Ireland, that meek and zealous sufferer for the Faith. Entering the order, he passed through the Noviceship; and but 17 days after making his Vows, God was pleased to crown his merit with a most pious death at Liege, 24 September, 1678, æt. 23.

MAIRE, CHRISTOPHER.—This able Mathematician, as Alban Butler* calls him, was a younger son of the Family at *Hartbushes*, in the county of Durham, (which was a branch of the *Maires* of Hardwich, County of Durham, and of *Larlington*, County of York,) and was born on 6 March, 1697; joined the society in 1715: and was admitted at St. Omer's to the Profession of the Four Vows, 2 February, 1738. After teaching Humanities at St. Omer, and Philosophy and Divinity at Liege, he was appointed Rector of the English College at Rome, in the Autumn of 1744, and held that office until the year 1750. We read in F. Raymond Diosdado Cabellero's *Life of F. Boscovich*, (p. 108 Supplement 1, *Biblioth. Scriptorum, S.J. Romæ*, 1814, 4to.)

* See Note 6, Vol. XI. SS. *Lives*, 18th of November.

"*Boscovichius, et Christophorus Maire celeberrimus Astronomus, à Benedicto XIV. delecti fuerunt, ut sumptibus Pontificiis ambo universam ditionem Ecclesiasticam peragrarent ad telluris magnitudinem et figuram inveniendas et geographicam simul ditionis ejusdem chartam delineandam. Suscepti laboris fructus, clarissimi duo isti viri quinque opusculis, expositos et in dicto opere comprehensos eidem Benefactori Pontifici dedicarunt. Secundi et Tertii Opusculi, Auctor est Maiveius; reliqua scripsit Boscovichius.*" I believe the work appeared from Pagliarini's Press at Rome, in 4to. A. D. 1755. I find in a letter of F. Thorpe what follows:—

When F. Christopher Maire was engraving his Map of the States of Urbino, for the Cardinal Legate Stoppani, his Eminence desired him to join F. Boscovich's name to give it credit. The true author F. Maire answered, that as he himself would think it an affront to be called a joint author, if he had no hand in it; so he thought Boscovich might take it amiss, to have his name so placed; but if the Cardinal desired, he would mention, that the Map had been drawn from observations in which B. was concerned; to which wonderful humility of Maire's the Cardinal acquiesced. Oh it is a pity that F. Maire had not some spirit for the credit of our Province and Nation! He is a man, who perhaps has no his equal on many accounts." And yet at the recompence he received for this meritorious labour was a present of 12 copies of *his own Map!!!* In March 1757, he left ungrateful Rome for St. Omer, and thence retiring to Ghent, he died amongst his brethren, to whom he was justly endeared by his incomparable merits, 22 February, 1767, æt. 70. In a letter written from Rome, 21 March that year, F. Thorpe thus expresses himself, "Poor Christopher Maire! I have often regretted his quitting Rome, and never expect to see his equal come again. His primitive candour of mind, with even one tenth part of his knowledge, will at any time form a very amiable character."

MAIRE, EDWARD, son of George Maire who sold the Estate of *Hartbushes*, (the elder brother of F. Christopher Maire) by his wife sister of Giles Hussey, of Marnehill, Esq., born 18 November, 1725, admitted into the Society in 1742, and became a Professed Father in 1760. He died in the house of his elder brother John, a Druggist in Holborn, London, 13 April, 1797.

MAIRE, GEORGE: brother of Edward, born 21 March, 1738: admitted into the Novitiate, in 1754: was Minister in the English College at Rome, and "to him" says Sir Henry Lawson in a Letter to me, dated Brough Hall, 18 September, 1831, "with the greatest gratitude I express my obligation for the pains he took in my edu-

cation, during my five years abode there, when my health did not allow me to attend the Public Schools, R.I.P." Leaving the College for the English Mission, he settled at Aston, in Staffordshire, where he died of the Stone in 1796.

MAIRE, JAMES, born 26 March, 1705 : admitted at the age of 20. I meet with him as Prefect of Studies at St. Omer, in 1739. On 2 February, 1743, whilst a Missionary in England, he made his Religious Profession, and there he died 25 February, 1746.

MAIRE, PETER, brother I think of James and Christopher : was born 28 July, 1707 ; admitted in 1726. Professed in 1745. Whilst Confessor to the Nuns at York, was unfortunately drowned in bathing in the Ouse, 24 July, 1763. (His brother Henry, a worthy Secular Priest, and Chaplain at Cliff, in the County of York, died 5 November, 1775.)

MAIRE, THOMAS, born 18 April, 1703 : admitted in 1720: Professed 2 February, 1738 ; for a time served the Mission of Gateshead, but finished his mortal course at Leicester 3 December, 1752.

MANNERS, (alias *Simcocks*,) JOHN, born in London in 1609. When he had finished his humanities at St. Omer, and his Noviceship at Watten, he proceeded to Rome. In progress of time, he was appointed to teach Philosophy at Perugia : at the end of his course returned to Rome, where, in the English College, he filled the office of Prefect of Studies for eight years. He was then declared Rector, but within a year accepted the situation of Penitentiary at Loretto. In 1667 he was ordered to the English Mission, where he was still living nine years later, after which time he eludes my research. We have from his pen, "*The unweari'd Searcher*," a small controversial work, in Svo. printed at London in 1670.

MANNERS, MATHIAS, (alias *Sittinsperger*), born 20 September, 1719, in the Diocese of Ausburgh; joined the Society at Lansperg at the age of 19 : and four years later, from his love of Missions, was aggregated to the English Province. The remainder of his life was dedicated to the cultivation of the vineyard of Maryland. In 1755, he was there promoted to the rank of a Professed Father. He survived until 15 June, 1775, when the Gracious God whom he had served from his youth, called him from labour to his recompence and repose.

MANNERS, PETER, died in Maryland, 24 April, 1669. The annual letters of that year inform us that he was a man full of the Apostolic spirit—that his decease was unexpected—that during the six years he had spent in that Mission, he appeared injured and seasoned to the climate ; but that in the midst of his labours and spiritual conquests, he was consigned to an early tomb, to the deep regret and loss of his people.

MANNOCK, FRANCIS, third son of Sir Fran-

cis Mannock, Bart.* by his lady, Mary Heneage, was born 18 October, 1670 ; at the age of 16 entered the Novitiate ; was admitted to the Profession of the Four Vows, 21 March, 1704. For a time this venerable Father was stationed at Ellingham ; but ended his days at York, 21 December, 1748.

MANNOCK, GEORGE, a relation of Francis. He was born July 1, 1724 ; joined the Society in 1741, and became a professed Father 2 February, 1759, and taught Philosophy at Liege. This Father succeeded to the Baronetage ; but was unfortunately killed, 6 May, 1787, near Dartford, by the Overturning of the Mail Coach. How little do we know the time, the place, the manner of our exit from this world !

MANNOCK, JOHN. The Elder was, I believe, the third son of the 1st Baronet already mentioned. After living eight years in the Mission, "*veluti Societatis candidatus*" he at length enlisted under the banner of St. Ignatius, and served for the last 25 years of his life. He departed to our Lord, in the residence of St. Thomas, 25 June, 1651, æt. 68.

The Junior (whose real name was Petre, a family prolific of Religious Members) joined the Order 27 October, 1680, and was enrolled amongst the Professed Fathers eighteen years later. He was established as Chaplain with the *Sheldons*, of Weston, where I think he died 9 August, 1733, æt. 77.

MANNOCK, ROBERT, (also a *Petre*) was admitted at Watten in 1686 ; in due time became a Professed Father, and died it seems at Gheat 17 July, 1726, æt. 60.

MANSELL, JOHN, (veré *Talbot*) elder brother to F. Thomas Talbot, was born in Lancashire 27 September, 1708 ; at the age of 20 commenced his Noviceship ; and took his rank amongst the Professed Fathers 2 February, 1747. For many years he presided over his brethren in the College of St. Aloysius. For some time he was stationed at Liverpool ; but for a considerable time was Chaplain at Lytham Hall, the seat of the Clifton Family. This Ornament of the Priesthood and Patriarch of his brethren, retired at length to Walton, near Preston, where he finished his lengthened career 9 June, 1799.

MANSELL, (alias *Harding*,) THOMAS ; was sent soon after his Ordinations to the Maryland Mission, which he zealously cultivated until his death, 18 March, 1724, æt. 55. Soc. 38.

MANSELL, WILLIAM, was admitted into the Order in 1686—for some time filled the office of Penitentiary at Loretto ; but died at St. Omer, 28 August, 1720, æt. 51.

MANFIELD, ROBERT, was son of Count Manfield : aggregated himself to the English Province 24 October, 1669 : was Rec-

* The elevation of the family to the rank of Baronet, is dated from 1 June, 1627.

tor of the English College at Rome, from 1699 to 1704; died at Nanci 21 September, 1708, æt. 56.

MARCH, WILLIAM, born at Mechlin in 1616; embraced the Institute at the age of 18; took the solemn Vows of the Order 25 November, 1646. After serving the English Mission, he was appointed Rector of the House of Probation at Ghent, and there he died 23 August, 1688.

*MARIN, JAMES.—This useful Temporal Coadjutor calmly breathed forth his pious soul at Watten, 4 April, 1740, æt. 81. Rel. 47.

MARK, JOHN, was born in Devonshire, A.D. 1621; at the age of 19 consecrated himself to God in the Society. In 1652 he was ordered to the Lancashire Mission, where I find him three years later, but cannot follow up the clue of his biography.

MARTIN, HENRY, the first is mentioned in the Annual Letters of 1672, and was consigned to an early tomb. He had commenced his labours in the residence of St. Thomas in October that year, and within seven days, viz., 26 Oct. was carried off by a fever.

The second was living in 1710, and his zeal is thus recorded "*In collegio SS. Apostolorum P. Henricus Martin, licet haud parum septuagenario major, sustinet unus labores, quibus tres plane occupantur.*" Further particulars I search for in vain.

*MARTHE DE JAMES.—This pious Lay brother was born at Blandecque 30 May, 1712; entered the Order in 1736, and finished his earthly course at Ghent 24 August, 1770.

MARSHALL, JOSEPH, was admitted in 1708; for some time was stationed at Loretto as Penitentiary, until he was succeeded in that office by F. Atkinson, in the Autumn of 1723. His merits obtained for him the rank of a Professed Father three years later. From the English Mission he was summoned to Rome to be Rector of the English College, which he governed from November, 1734, to June, 1738. He died in that city 9 July, 1739, æt. 57.

MARSHALL, MATTHEW, was certainly residing in Rome at Michaelmas 1580.

MARSHALL, Peter, of Derbyshire; joined the Society in 1623, when commencing his Missionary career. On 5 July, 1632, was admitted to his Religious Profession, and died in June, 1655, æt. 64.

MARSHALL, THOMAS.—F. Hen. More informs us (p. 21 of Hist. Prof. Angl.) that when in Priests' Orders, and a Doctor of Theology, he entered the Society at Louvain. After teaching Philosophy at Douay for nine years, he was called to Rome to be Confessarius in the English College. He had scarcely reached his destination when he was attacked with a dangerous illness; and after making the solemn Religious Profession he calmly expired 22 July, 1599. *Fertur moriens, cum Crucifixi complectere—*

tur effigiem, frequenter in hæc verba prorupsisse; Quid sunt o bone Jesu, hæc vulnera tua, nisi peccata mea?"

MASHTER, FRANCIS, died in England 24 September, 1723, æt. 44. Rel. 22.

MASSEY, FRANCIS, one of this name, a native of Lancashire, entered the Novitiate in 1664; but I am unable to glean further information.

The other, of the same County, born in Feb. 1782, was my fellow Collegian at Stonyhurst. He succeeded F. George Clarkson at Slateldelf, or South-Hill, near Chorley; and there this zealous and indefatigable Priest was prematurely snatched away by death 15 Aug. 1822, Soc. 19.

Who liveth well, can never die too soon,
His sun shall rise again, that set at noon.

MASSEY, (Hodges) JOHN, born 21 November, 1698. In the sequel Sussex became the theatre of his Apostolic labors. His pious life was crowned with a happy death, I think at West Grinstead, 10 January, 1760. Soc. 43. Prof. 25.

*MASSEY, RALPH.—This Temporal Coadjutor died at Ghent 23 September, 1756, æt. 47. Soc. 4.

MATTHEWS, FRANCIS.—He was a native of Liege and of the Matagon Family; but was educated in the English Province of the Society, and became a most valuable member. He possessed superior talent as a Catechist; and his zealous and efficient services to the Prisoners in London are honourably recorded in the Annual Letters of 1654. This good Father died at Ipres, a victim of charity in attending the infected, 8 November, 1667, in the 50th year of his age, Soc. 32. Prof. 17.

MATTHEWS, JOHN, admitted at Watten, 9 October, 1677; departed to Our Lord in the Maryland Mission 19 December, 1694, at the early age of 36.

MATTHEWS, IGNATIUS, born in Maryland 25 January, 1730, joined the Society in 1763, after finishing his Theological course. His destination was his native country, which he enlightened by his learning and the bright example of his virtues, until his happy death at Newtown, 11 May, 1790.

MATTHEWS, PETER, born 2 September, 1692; at the age of 19 consecrated himself to God in Religion; and at the usual period took his station amongst the Professed Fathers. For a time he was Professor of Holy Scripture at Liege; on the Mission he often passed by the name of Nevill. At Christmas, 1748, he succeeded F. Carpenter at Brin, in Lancashire, and died at Garswood 13 January, 1752.

MATTHEWS, STEPHEN, (vere Swindell,) was admitted a Novice 7 September, 1695, æt. 18, but I search in vain for further particulars.

MATTHEWS, SIR TOBY, eldest son of Dr. Toby Matthews, Archbishop of York,* by his wife Frances, daughter of Dr. Wm.

* This Prelate died 29 March, 1628, æt. 82.

Barlow, the notorious Bishop of Chichester, was born at Oxford in 1578. Disabused of his prejudices against the Catholic religion by F. Robt. Persons, he was reconciled to the church at Florence, and made his first Confession to F. Lelio Ptolomei, an eminent preacher, S. J. in the Lent of 1614. Anthony Wood, p. 120, Vol. II, Athenæ Oxon. expressly asserts that the young convert "entered himself into the Society of Jesus; but whether he took holy Orders, is yet to me uncertain." When and where he associated himself to the Institute of St. Ignatius I cannot discover; but it is an indisputable fact that he took Holy Orders from the hands of Cardinal Bellarmine, viz. Minor Orders 4 May, 1614; Sub-Deaconship on the 11th; Deaconship on the 19th; and Priesthood on the 20th day of the same month and year! "*Omnes simul cum D. Georgio Gage, uti constat ex Literis patentibus subscriptis ab illo Emo. Card. Bellarmino, quas veneror ob memoriam S. Viri, et hic (in Romano Collegio) asservantur.*" This I find in a M.S. note written at Rome about the year 1690.

Returning to England, this worthy gentleman, (whose Priesthood, in those dangerous times was kept a profound secret) had to endure much both from his family and from the government; but at length was received into favor; and even was honored with Knighthood, by his Sovereign, at Royston, 10 October, 1623. King Charles I. continued to him his royal protection and confidence. During the Civil Wars, prudence dictated to the Rev. Knight the necessity of retiring abroad. He chose Ghent for his residence, and as Wood expresses it "he concluded his last day 13 October, 1655, in the house of the Third Probation of the English Fathers of the Society of Jesus, and was buried in a vault under the Church belonging to them. On his coffin of wood was a leaden Plate fastened, with this written thereon:—

"HIC JACET D. TOBIAS MATTHÆI."

To the English Mission of the Society, "*Missioni Anglicanæ nostræ Societatis,*" as I read in the above mentioned M.S. note this benefactor of religion gave eleven thousand Scudi, or more, of Roman money—and that the sum was laid out in buying the vineyards of Magliana, and houses and other property about Rome.

Five years after this donation, he confirmed it, and publicly declared, that it was given for the maintenance of the Masters and Instructors, no less than for the maintenance of Students preparing for Holy Orders, and the Mission. This he did in consultation of some busy persons, who had reported, that his intentions had not been fulfilled.

Sir Toby M. was a man of noted frankness, and integrity—of solid judgment and deep penetration, and well acquainted with the character of statesmen and men in power,

and with the feelings of the Nation: so that Mr. Dodd ought to have given him more credit for the opinions he avowed on certain debatable questions during very critical and eventful periods.

We have from Sir Toby's pen:—

1. "*A Rich Cabinet full of Spiritual Jewells,*" a translation from the Spanish of Dr. John Avila, 4to. pp. 584. A.D. 1620.

2. "*St. Austin's Confessions,*" 8vo. Wood, p. 121, Vol. II. Athenæ, &c., states that it sold in 1624 (about which time it was printed) for sixteen shillings a copy.

There is a copy in the Stonyhurst Library of the Second Edition, printed at Paris: in 1638, pp. 614.

3. "*The Flaming Heart, or Life of St. Theresa,*" dedicated to Queen Henrietta Maria; Svo. Antwerp, 1642; pp. 666.

4. "*A Missive of consolation sent from Flanders to the Catholics of England.*" 8vo. Louvain, 1646, pp. 380.

5. "*The Penitent Banditto, Troilo Savelli.*" 12mo, 1663.

He also translated into Italian "*The Essays*" of Francis Lord Bacon,* Prefixed to his letters in the *Cabala*, edited in 1660, in Duodecimo, is the Portrait of the Rev. Knight by J. Gammon.

MATTHEWS, WILLIAM, I learn from a letter of the late F. N. Sewall, addressed to me 25 November, 1831, that this Mr. Matthews was born in Maryland, studied in the English College at Liege, and returning to his native Country, took holy orders there, that with his own property, at the re-establishment of the society, he built a Chapel, a Missionary house, and a house for Novices altogether, in Washington, three miles from George Town. Of this generous Benefactor, I can add no further particulars.

N.B. The Novitiate I understand, is now removed to White Marsh, about 20 miles from George Town.

MATTINGLEY, JOHN, was born in Maryland, 25 January, 1745, reached St. Omer's College, 4 January, 1760, entered the Novitiate in 1766: after the suppression of his Order, became travelling Tutor to Sir William Gerard, and others of our Catholic

* We much regret, that the late Charles Butler, Esq. did not print the original account of Sir Toby Matthews' Conversion, as written by himself, 4to. pp. 234, instead of that meagre and defective Narrative, which he published from the Coghlan Press, in 37 pages, A. D. 1795. In his letter to me dated London 14 May, 1830, he begins "I am sorry to be obliged to say, that after every enquiry and search, I cannot discover the M.S. of *Sir Toby Matthews*, which I mentioned to you and hoped to send you. I recollect it extremely well. If hereafter I should put my hands upon it, I will certainly send it to you."

It appears that this Lord Bacon undertook to re-convert, Sir Toby to the Protestant Religion, who justly observes that his Lordship was in very truth a prodigy of wit and knowledge—that there was not such company in the whole world; but proved himself "such a poor kind of creature in those things which were questionable about Religion, that my wonder takes away all my words."

gentry. He was justly esteemed for his elegance of manners, literary attainments, and solid virtues. To the regret of his numerous friends, this excellent man was suddenly attacked with illness whilst on a visit to the Grainger Family, at Causes town, in Ireland, and calmly ceased to breathe 23 November, 1807.

*MAURICE, FRANCIS. This promising lay brother was a native of Wales; and died at Ghent, 2 November, 1645, æt. 33 Soc. 9.

MAYNARD, JOHN, of London, became a member of the Order at the age of 21, and was admitted to his solemn Vows, 5 March, 1634. After serving the English Mission nearly 40 years, he rested from his labors, 27 March, 1668, æt. 69.

*MAYNARD, RICHARD, died at Watten, 30 March, 1626, I suspect very young.

MERCER, THOMAS, born at Crosby, near Liverpool: studied at Liege and attained considerable reputation as a Mathematician. He never took Holy Orders. Falling into a consumption, he returned to England for the benefit of his health, and actually died at Wardour 24 Jan. 1793, æt. 39. His remains were deposited in the Chancel of Tisbury Church.

MERCER, WILLIAM, elder brother of the aforesaid Thomas, was born 21 August, 1739: entered amongst the Novices in 1755; and became one of the ablest Scholars and Theologians in the English Province. He died prematurely at Liege 1 August, 1777.

*MERCIER, LAURENCE. This native of Liege was admitted for a lay-brother 23 September, 1728. His course was short; for he passed into eternity at St. Omer 7 July, 1740, æt. 33.

MEREDITH, RICHARD: born 9 February, 1696: entered himself among the Novices in 1716, and was placed on the roll of Professed Fathers in 1734. I meet with him first as chaplain in the Tichbourne Family, Hants, and subsequently at Little Paunton, in Lincolnshire. Retiring to St. Omer, he there gave up his soul to God 26 October, 1754.

MESSINGER, JOHN, third son of John Messenger of Fountains Abbey, in Yorkshire, Esq., by his wife Margaret Seroope, dedicated himself to God in the Society in 1708: and was admitted to the solemn Profession of the Four Vows eighteen years later. For many years he was the Pastor at Burwallis in his native County, and there he surrendered his soul to its Creator 4 June, 1752, æt. 64.

Metcalf, Philip, see *Layton*.

METCALF, WILLIAM, was born either in Lancashire or Yorkshire, and was one of the earliest Alumni of the College at Seville. According to F. Hen. More, p. 286, Hist. Prov. Angl. he had scarcely finished the first year of his Noviceship, when he was called away "*ad piorum desideroium præmia*," about the year 1600.

METTAM, FRANCIS. All that I can gather is, that his death occurred in England 7 April, 1681.

MITTAM, THOMAS. This very learned and holy Priest, and one of the first Missionaries from Douay College, was, at his earnest petition, admitted into the Society, 4 May, 1579. See the beautiful letter addressed to him, by F. Everard Mercurian, the 4th General of the Order, in pp. 140-1 of More's History. For 17 long years (4 in the Tower of London, the rest at Wisbick,) the venerable man endured the loss of liberty for the Catholic Faith. On 28 June, 1592 "*ad minus sexagenarius*," after a very short illness, he exchanged his prison at Wisbick, for Paradise, assisted by his Superior and fellow captive, F. W. Weston. Mr. Dodd, p. 109. Vol. II Church History, is strangely confused and incorrect, in his notice of this glorious Champion of Religion.

*METZ, DE JOHN, born in Flanders, in 1603: at the age of 30 was received into the Order. I meet with him at Rome, in 1655, as Socius to the Procurator F. John Smith: perhaps he ended his days in that City.

MEYNELL, JAMES, entered the Novitiate in 708: thirteen years later, was admitted a Spiritual Coadjutor: served the Pontefract Mission, where, I think, he finished his earthly course, 16 December, 1746, æt. 57.

MEYNELL, THOMAS, second son of Roger Meynell, of Killyngton, Esq., by his wife Barbara Selby, was born Michaelmas day, 1737: joined the Order at the age of 19. This respected Father died very suddenly at Dr. Nihells's house, in London, 1 February, 1804, and was buried at St. Pancras.

MEYNELL, WILLIAM, was born near Yarum, 3 May, 1744, and entered the Novitiate in 1761. Ten years later I find him at Bruges, teaching Rhetoric, and filling the important office of Prefect of Studies. For some time he served the Mission of Eccleston and Ellingham, and had the opportunity of improving his taste and abilities, by travelling with several of our Catholic Gentry, through most parts of Europe. His friend, Dr. Carroll, in a letter 4 October, 1790, to Henry, 8th Lord Arundell, describes him as "a well informed Gentleman, and particularly in the fine Arts." Having faithfully devoted a long life to the service of Religion, he died the death of the Righteous at Richmond, near London, 16 September, 1826.

*MICHELL, CHRISTOPHER. This Temporal Coadjutor had scarcely finished his probation at Louvain, 29 April, 1614, when he was attacked by fever to which he fell a victim, 17 May, that year.

Mico, Edward see *Harvey*.

Middlehurst, see *Ashby, James*.

MIDDLETON, CHARLES, enlisted under the banner of St. Ignatius, 20 July 1687. It seems that he passed the greater

part of his life at Ghent, where he ended his days, 29 May, 1743, at the advanced age of 83.

MIDDLETON, PETER, born in Hants 1601, at the age of 28 placed himself amongst the Novices, and after taking the simple Vows, was ordered to the English Mission, where I still find him in 1655; after which time I can trace him no longer.

MILDMAY, MATTHEW. Owing to the loss or absence of Documents, I regret my inability to state any other particulars, than that he was labouring in the residence of St. Stanislaus, in the commencement of the seventeenth Century, and that his death happened 5 March, 1713.

MILES, of MILLES, FRANCIS. The Elder is mentioned in p. 267 of F. More's History, as having been begotten to the Society, by the industrious zeal and tact of F. Roger Lee, when giving the Spiritual exercises of its holy founder, at St. Omer's. This F. Miles closed a pious life, by a happy death in England, 17 December, 1653.

The Junior was certainly at Ghent, in 1690, and distinguished himself by his charitable services and attentions to the English and Scotch Soldiery. He died at Loretto, 16 December, 1693, æt. 44, Soc. 21.

MILET, JOHN. He became a convert at St. Janeiro, and after embracing the Society, adopted the name of *Vieyra*. Ordained Priest, his zeal for souls led him to embrace the Missionary life in Paraguay; but he was drowned, *ad ostium Fluminis Dulcis* in profuenti, about the year 1750, Soc. 12.

*MILLEGATE, WILLIAM, a temporal Coadjutor, who died at St. Omer, 9 November, 1702.

MOLIEN, ERARD, actually born in France 24 January, 1701. After passing his Noviceship, this Spiritual Coadjutor was chiefly employed at St. Omer's College, where he departed to our Lord, 14 September, 1761, Soc. 41.

MOLIEN, JOHN, brother I think of the above, was born 5 January, 1703: eighteen years later commenced his Noviceship, and was received as a Professed Father at London, 2 February, 1739. He survived the suppression of the Order; died in France, about the year 1777.

MOLYNEUX, HENRY, born 10 September, 1693: joined the Order in 1713: made a Spiritual Coadjutor, 2 February, 1724: served the Sussex Mission for some time; but died at Red Hill, Surry, 1 August, 1771.

MOLYNEUX, JOSEPH, born 25 February, 1732; admitted a Novice at the age of 20: died at Slindon, 3 September, 1778.

MOLYNEUX, RICHARD.—The senior was born 10 March, 1696; entered the Society at the age of 19: for a short time was stationed at Gateshead; was Professed in Maryland, 13 June, 1734, where two years later he was appointed Superior of that Mission: Returning to England, he was

Chaplain at Marnhull for a time; thence removed to Bonham, near Wardour, where he died 17 May, 1766.

The junior was born 3 May 1700; at the age of 22 devoted himself to God in the Society; was formed a Spiritual Coadjutor 15 August, 1733; and happily ended his mortal course at Marnhull 5 June, 1769, where I meet him 25 November, 1755.

MOLYNEUX, ROBERT, born at Forny, or thereabouts, in Lancashire, 24 June, 1738; admitted a Novice in 1757. Soon after his promotion to Priesthood, he went to Maryland, and was so distinguished for his solid piety and the zealous labours of his pastoral charge, that Bishop Carroll wished to associate him in the duties of his Episcopal Office; but the humble Priest prevailed on his Lordship to abandon that intention. When the Society was restored in America, in 1806, he was among the very first to press forward and join its standard. He died Superior of his Brethren, and President of George Town College, 9 December, 1808.

MOLYNEUX, WILLIAM.—Of these two Fathers, the elder lived to become *Viscount Sefton*. In 1704 he had renounced, as far as depended on him, all worldly honours and fortune, to become a member of the Society: Eighteen years later he was enrolled amongst the Professed Fathers of the Order. On 1 August, 1728, he was declared Rector of his Brethren in the College of St. Aloysius, and held that office until February, 1734, when a successor was appointed in the person of his noble friend and confere, F. Gilbert Grey, the Earl of Shrewsbury. Scholes, near Prescot, was the only Mission served by this pious and venerable Lord; and here he was called to the recompence of his labors 30 March, 1759, æt. 74. His remains were conveyed to the family vault at Sefton; and the sale of his effects, at Scholes, took place 21 May following, as I find by the Inventory. He was succeeded in the title and estates by his nephew Charles William, who nine years later abandoned the Creed of his Forefathers.

The younger was brother to F. Robert M., above-mentioned; was born 1 February, 1726, consecrated himself to God in the Society 1748, was ordained Priest at Liege 13 June, 1756; promoted to the rank of a Professed Father 2 February, 1767, served Ince-Blundell Mission, then Stonyhurst, and lastly Briun, where he died 30 April, 1789.

MOLSHAW, JOHN, of Northamptonshire. In the Provincial's Report, in 1655, he is stated to be then 70 years old, of which period he had spent 38 years in the Society, and 41 in the Mission.

*MONA, WILLIAM.—A Temporal Coadjutor who died at Liege, 12 November, 1747, æt. 42. Rel. 12.

*MONROY, MAXIMILIAN; admitted 7 May, 1689; died at Liege 14 May, 1702, æt. 43.

MONTFORD, JOSEPH, (alias *Armstrong, John*) of Northumberland, died 30 December, 1660, æt. 68. Rel. 39. Prof. 28.

MORE, CHRISTOPHER CRESSACRE, son of Thomas More, of Barnboro' in Yorkshire, by his wife Catharine Gifford, was born 10 May, 1729; at the age of seventeen entered the Novitiate; was ordained Priest at Liege in 1754; died in Bath in November, (according to F. Scarisbrick's account, on the 21st; F. Strickland's on the 27th; Coghlan's Directory on the 29th,) 1781.

MORE, FRANCIS.—I meet with two members of this name; one admitted in 1684, æt. 18—the other in 1718. æt. 20. One of these died 19 September, 1727.

MORE, HENRY. Born in Essex, A.D. 1586.—Dodd, p. 120, Vol. III. Church Hist. asserts that he became a Jesuit in Spain, in 1607; the fact is, that he entered the English Novitiate of St. John's, at Louvain, 19 November that year, æt. 21. I find moreover by a letter written from Louvain, 1 August, 1614, that "on the preceding Monday F. More defended his whole Divinity with good satisfaction." Shortly after this defense, he was ordered to the English College of St. Alban, in Valladolid, and was there appointed Minister. In the projected removal of the Novitiate from Louvain to Liege, F. John Gerard was anxious to secure the services and co-operation of F. More. In his letter of 12 September, 1614, he thus represents to the Superior, F. Thomas Owen, at Rome, the literary acquirements of his Rev. Friend: "F. Henrie More hath French well, Dutch prettily, Italian sufficiently, besides Spanish very well, and Latin, as I would wish him." His request was granted. Possession of the premises at Liege was taken the 1st of November, 1614; and the following summer saw F. More there. It appears however, that in the beginning he disappointed the expectations of his Colleagues in the new establishment. He was naturally cautious, phlegmatic, sparing of his words, avaricious of his time, and of very retired habits. And F. Gerard in a letter of 23 March, 1616, acquaints the above-mentioned Superior, that F. More had no talent for speaking, tho' his memory was excellent, and though he possessed a facility of writing in his study," but that he will eventually be ripe and qualified for government. Sent to the mission he laboured in the vineyard for 25 years. I suspect he was chaplain to William, the 2nd Lord Petre, whose edifying death he has left recorded in p. 467, of his history. That he was Chaplain to his son and successor Robert, Lord Petre, that special friend and benefactor of the English Province, is established by F. Richard Blount's letter, dated London, 27 August, 1632, to Mutius Vitelleschi, the 6th General of the Society. In some letters I observe he is called *Talman*, probably from his stature. As early as 12 May,

2L

1622, he had been admitted to the Profession of the Four Vows; and the long proofs he had exhibited of judgment, wisdom, and solid virtue, recommended him as a fit successor to F. Blount, in the office of Provincial. For six years he discharged its various duties, and in very difficult times, with singular ability, and credit. In the MS. Letters of Conn and Rosetti, Dr. Lingard discovered that F. Hen. More was liberated from Prison, in July, 1640, to which he had been committed for his services to Religion "*imprigionato per aver fatte molti cose in beneficio della Religione Catholica.*" In the sequel he was twice declared Rector of St. Omer's College, viz, from 1649 to 1652, and again from 1657 to 1660. Retiring to Watten, this most and most pious and learned Father closed an honourable and useful life, dying of Apoplexy, 8 December, 1661, æt. 75.

We have from his pen:—

1. "*A Manuel of Meditations*" translated from the Spanish of F. Villacastin, of Valladolid. St. Omer, 1618; re-printed in 1623.

2. "*On the Happiness of the Religious State*," a translation from the Latin work of F. Jerome Platus, a Milanese Jesuit, 4to. Rouen, 1632, pp. 613.

3. "*Vita et Doctrina Christi Domini in Meditationes quotidianas per annum digesta.*" 12mo. Antwerp, 1649. pp. 617.

This book is unnoticed by Dodd. The faculty for printing it was granted by the Provincial, Henry Silisdon, 19 April, 1649. It was printed in English, 8vo. at Ghent, 1656.

4. "*Historia Missionis Anglicanæ S. J.*" Folio. St. Omer, 1660, pp. 518. Tho' in elegance of diction it may rank below the classic histories of the Order by Orlandini, Sacchini, Jouveney and Cordara, still it yields to none in candor, fidelity and unction. The continuation of his history from 1635, the year he finishes, until the Suppression of the Province in 1773, is a grand desideratum.

MORE, HENRY.—All that I can glean of him amounts to this: he became Coadjutor Formatus Spiritualis 8 September, 1697: was at Ghent in 1701 and 1704, and died in Kent 1 January, 1730.

MORE, HIPPOLITE, born in France 23 March, 1081: entered the Society 4 Sept. 1823. With a chosen band of Brethren, he sailed in the *Coromandel*, from the Mother Bank, Isle of Wight 31 May, 1834, and 7 October reached their destination, Calcutta. On 1 July following, they opened Schools in their New College of St. Francis Xavier, in that City. Removing 14 January, 1841, to a much more convenient and eligible Mansion, on the Chowringhee Road, F. More was declared Rector in the sequel, but his government was short; for 29 October, 1843, to the deep regret of the Community and the Public, he was carried off by death.

MORE, RICHARD.—Admitted 7 September, 1693, æt. 21. Whilst on the Lancashire Mission in 1704, he was admitted a Spiritual Coadjutor. At what time he removed to Holy-well I am unable to discover. He died 6 May, 1753, at the advanced age of 81:

MORE, THOMAS, brother of F. Henry More the Historian. A MS. note informs me that he was of a good Family in Cambridgeshire, and a descendant of the great Sir Thomas More. In 1601 he was admitted an alumnus of the English College at Rome. After finishing his studies and receiving Holy Orders there, he was sent to England in 1610, and the next year joined the Society. "He continued a most laborious Missioner, chiefly amongst the poorer sort of people: he never used a horse, but performed his journeys on foot. At length, apprehended and brought to trial, he was sentenced to banishment. Retiring to Ghent, he died 2 January, 1623, æt. 37, Rel. 12.

We have from his pen an English version of F. William Warford's "*Brevis Institutio.*" St. Omer, 1617; also of F. John Floyd's Latin Dialogue "*Deus et Rex.*" Cologne, 1620."

Another Father of this name, elder brother of F. Christopher Cressacre More, was the last surviving male descendant of Sir Thomas More, and the last Provincial of his brethren in England. He was born 19 September, 1722: entered the Order 21 July, 1752; became a Professed Father 15 August, 1766; and declared Provincial at London 19 July, 1769. The venerable man left London for Bath in the summer of 1793,* where he died 20 May, 1795, and was buried in the Chapel, Trenchard Street, Bristol. His Epitaph was written by his friend the Rev. Charles Plowden.

A P W

Thomas Morus, Sacerdos integerrimus.
Plentissimus, Thomæ Mori Martyris Magni
Postremus Abnepos, decessit placidissimo
Exitu XIII. Calendis Junii A. MDCCXCV.
Hic Clarissimi Atavi cognominis Sæcator
Rem omnem familiarem tantique Nominis
Splendorem Religiosæ Professioni
Posthabuit: Deo obsecutus, Societati Jesu
Nomen dedit, in eaque quadriennium Socii
Per Angliam præesse meruit. Post sublatam
Societatem, opes modicas quies casta,
Pepercerat Religio, partim juvendis
Bristolli Catholicis, partim alendis in
Almo Collegio Missionis Alumnis, dicavit.
Vixit Annos LXXIII. in Societate Jesu
Quoadusque ea mansit, annos XXII.

MORE, WILLIAM, died at Ghent, 20 September, 1645; but I can glean no particulars.

* In a letter from his colleague F. Talbot, dated London, 5 June, 1793, to Lord Arundell, I read "Mr. More proposes taking up his residence with his sister at Bath for the rest of his days, in consequence, I have sent him down his effects, particularly his three famous pictures of Sir Thomas More, Bishop Fisher, and Cardinal Pole. The separation bears hard upon me, and makes me think myself a stranger at home, and yet averse to stir out."

MOREBREAD, GEORGE. F. Hen. More, p. 32. Hist. could ascertain only that he was a native of Sussex, and that he died at Toulouse about the year 1580.

MORGAN, CHARLES, was admitted 19 September, 1689, æt. 30.

MORGAN, GEORGE—All that I know of this worthy Father is contained in the following extract of the Annual Letters of 1674. "*Ex hac Missione S. Thomæ Cantuariensis mortuus est nuper, nempe 16 Dec. S.N. P. Georgius Morganus, vir integerrimæ vitæ, qui quæ septemdecim annis, quibus, in Societate vixit, nullius criminis lethalis labem admisit, ut is, qui moribundo adstitit testatur. Professio quatuor Votorum in proxima Purificationis Divæ Virginis festivitatem a Patre nostro meritis illius designabatur: verum malignâ febre correptus, post trium hebdomadarum gravem afflictionem nobis est ablatus. In ægritudine singulare omnibus, patientiæ exemplum dedit, plenæ quæ in Divinæ Voluntatis beneplacitum resignationis. Intrepidus plane mortem subivit, tresque ultimos vitæ dies magno domesticorum exemplo, continuâ ad Deum oratione transegit. Demum sanctissimis Ecclesiæ Sacramentis munitus, placidissimè expiravit.*"

MORGAN, RICHARD, born in Glamorganshire 26 February, 1746, admitted 7 September, 1766: educated at Valladolid: was Prefect at Bruges: succeeded F. Nic. Sewall, at Preston, and by his disinterested zeal, and conciliatory conduct, greatly advanced the cause of Religion.

His Epitaph in Preston Chapel (St. Wilfrid's) explains the rest. It was written by the Rev. C. Plowden.

A P W

To the Pious Memory
Of the Rev. Richard Morgan, late S.J.
Thirty Years
Pastor of the Catholic Church in Preston,
Who "being made the Pattern of the flock from
the Heart" 1 Peter v. 3,
Was revered in life and lamented in death.
Ob 9th March, 1814, æt. 69.
R. J. P.

This worthy Priest published a well timed discourse delivered in St. Wilfrid's Chapel, Preston, on Sunday 24 July, 1803. Octavo. pp. 12, printed by Wm. Addison, of Preston.

MORGAN, ROBERT, (alias *Sebastian Needham*) son of Robert Needham, of Hilston, in Monmouthshire, by his wife Susan Morgan. I meet with him at Ghent in 1701 and 1704. He was admitted to his Religious Profession. 31 March, 1709. Three years later I find him in Lancashire: was appointed Rector of his Brethren in the College of St. Ignatius (where he had resided several years) in 1736, and died in that office, in London, 4 January, 1743. In those troublesome times he had procured to be enrolled amongst the Chaplains to the Sardinian Embassy, Lincoln's Inn Fields.

MORGAN, WILLIAM, admitted 7 September,

ber, 1669. From being Chaplain to Lord Powis, he was called to govern the English College at Rome from 1683 to 1686. Two years later was appointed Rector of Liege; but very soon after this appointment, viz., 22 August, 1688, was declared Provincial. To the universal regret of his Brethren this excellent Superior was taken off by sickness at St. Omer 28 September, 1689, æt. 41. He wrote the beautiful account of the Reign of James II., beginning "*Anni Septuagesimi Octavi, &c.*"

MORLEY, FRANCIS, born in the County of Durham, in 1559. At the age of 33 embraced the Institute of St. Ignatius: He was living in the residence of St. John in 1672, and was looked up to as "*speculum pietatis*," and lived to the Patriarchal age of 92. We extract from the Annual Letters of 1681, the following account of this venerable Father. "*Mensis Augusti 6 die corporis vinculis solutus naturali morte est P. Franciscus Morlæus, emeritus Senex 92 annorum, quorum 55 in Missione consumpserat, maturus Cælo, ubi repositum habebat tot meritum thesaurum, quem diutius laborando augere potuisset, nisi hinc inde fugiendo, consuetum vivendi modum mutando, molestissimè in angulis diu latitando, aliisque molestiis à persecutione profectis vires ad aliquot adhuc annos suffecturas accidisset.*"

MORLEY, GEORGE, born in Hants: at the age of 23 joined the Society: was Professed 28 August, 1633: after serving the Mission 26 years, this good Father retired to Liege, where he taught Theology with distinction, and died there in 1665, æt. 77.

*MORLEY, WALTER.—I find this Temporal Coadjutor first mentioned in a Letter of F. Knott, dated St. Omer's, 15 January, 1627; he arrived at Rome from Flanders in May, 1636, to take charge of the Magliana vineyard: left again for Flanders about two years later, and died in Maryland 6 March, 1641.

MORRIS, CHRISTOPHER, born in Wales in 1607: at the age of 19 joined the Society, and became a Professed Father 19 October, 1642. After filling the chair of Philosophy at Liege, he was ordered to Spain; but was taken by an English ship and carried to Ireland, where he was engaged as a Tutor to a Nobleman's son who little profited by his advice and instruction. Pere Verdier, who met him in Ireland, reports him to the General, Vincent Caraffa, 24 June, 1649, as "*vir vere religiosus, et eximie doctus in Theologicis et Philosophicis disciplinis, et linguarum undecim præsertim Græcæ peritus: seil Musicam; est modesto vultu; robustâ valetudine*" and he adds: "*in nostrâ Provinciâ paucos similes habemus operarios ad omnia, instar illius, paratos.*" It is painful to conclude with saying, that I can offer the indulgent Reader no further information of this worthy and highly gifted Father, excepting that he died at St. Omer 1 August, 1667.

*MORRIS, FRANCIS, of Norwich. This able and very promising Scholastic, died of a lingering illness at Preston 14 August, 1821, æt. 27, Soc. 8. But a life filled with merits, and devoted all to God, can never be called short.

Another Francis Morris at the age of 16 joined the Society in 1727; but I am unable to trace out his subsequent history.

MORRIS, JOHN, born in Lancashire 6 October, 1770. Blest with a disposition to piety and a great facility of genius, he was received amongst the Benedictines of St. Gregory's Convent, at Douay; but after finishing his Philosophy amongst them, he petitioned for admission into the English Academy at Liege. This was granted, and he made himself a useful member to that establishment both there and at Stonyhurst, as a Prefect and a Master. Soon after receiving Holy Orders his valuable services were bestowed on the Worcester Mission, where he arrived for the Easter of 1797. Here this zealous and most disinterested man deserved to be regarded as the "Father of the Poor." Naturally bashful and retired yet in the circle of his immediate acquaintance, his intercourse abounded with information, and was enlivened and enriched with sprightly humour and anecdote. It pleased Almighty God to purify his servant by a long and painful illness, which he endured with edifying patience, resignation, and fortitude. He was released from his sufferings about 4 P.M. on Sunday 3 October, 1830; and was buried in the Cemetery of the New Chapel, R.I.P. with this Epitaph:

A P W
Joanni Morris Sacerdoti
Qui propter ingenium, doctrinam, oris
Facundiam
Probatus universis.
Annos XVIII ægrotavit,
Tædia et Dolores acerbissimos
Forti animo semper sustinuit.
Vixit annos LX, menses XI, Dies X,
Decessit V. non. Octob. Annos
MDCCCXXX
Collegæ religiosissimo
Eidemque Egenis
Supra quam credi potest
Bene merito
F.C.
Josephus Tristram Sacerdos
Pietatis Causâ
R. I. P.

MORRIS, JAMES, admitted in 1699; In the Annual Letters of 1710, he is described as a free Missionary in London, and labouring like an Apostle. He died 2 August, 1715, æt. 41.

MORRIS, PETER, born 8 March, 1743: became a Novice in 1769: died in the Maryland Mission 19 December, 1783. In the Printed list he is incorrectly J. Morris:

*MORRIS, WALTER, of whom I learn only, that he died in Maryland.

MORSE, HENRY.—From the Provincial Catalogue of 1642, I collect that he was born in Norfolk, A.D. 1595—that he finished his studies in the English College at Rome, (which he entered in 1618)—that in the English Mission he usually passed by the name of *Claxton*, and that he was admitted into the Order at the age of 30; and Professed 23 April, 1637. During the great plague that raged in London and its environs, in 1636, he offered himself, with two other Fathers S. J., a sacrifice to God for the assistance of his suffering fellow-creatures. "He got the infection says F. Martin Green, (p. 52 Account of the Jesuits Life and Doctrine) but recovered; and was afterwards, in the time of the long Parliament, executed at Tyburn for a Priest and Jesuit. So God disposed, that his charitable labors should at length be crowned with a glorious death." This to him most joyful event occurred 1 February, 1645; and his relics were said to be efficacious "*contra Energumenos*." See his Life and Portrait in the "Certamen Triplex." Read his Acts also in F. Tanner's Work, and in Challoner's faithful Memoirs. Mr. Dodd, p. 120, Vol. III. Church Hist. calls him *Moss*.

MORTON, WILLIAM, born in Worcestershire in 1597, was admitted at the age of 33; was living in 1655, and is thus described "*juvat nostros in Angliâ multiplici ministerio*." He died 1 find 2 April, 1667.

MOSELY, JOSEPH, born 16 November, 1731; admitted in 1748; became a Spiritual Coadjutor in 1761, three years later I find him a Missionary in Maryland, where he continued to labor until his happy death 3 June, 1787.

MOSELY, MICHAEL, of Lincolnshire, born 17 August, 1720, was elder brother of Joseph, entered the Society in 1739, and was Professed at Rome 2 February, 1757, "The Assistant of Italy received his Vows, FF. Maire and Hunter assisted, and I served the Mass," says F. John Thorpe. He died at Holywell after the suppression of the Order, viz., 29 November, 1777.

MOSTYN, ANDREW.—Admitted 1 February, 1691, æt. 28, was employed in Worcestershire in the early part of the eighteenth Century, and I think died there 14 April, 1709.

MOSTYN, JOHN, brother I take it of Andrew, of the family at Talacre. Admitted 18 October, 1693, æt. 36. Died in England 3 November, 1721.

MOSTYN, PIERCE, entered the Society 5 January, 1707. Within ten years later was formed a Spiritual Coadjutor. Was Missionary at Wigan, and I suspect died there 29 Aug. O.S. 1735, æt. 45.

*MOUCLIN, JOHN.—died at Liege 18 November, 1674, æt. 37. Soc. 14. "*Vir omnino probus et obediens, atq; ad pleraq; Coadjutorum ministeria idoneus*."—An. Litt. 1674.

MUMFORD, GERVASE, died at Brussels 22 March, 1684.

MUMFORD, JAMES.—Nothing can be more unsatisfactory than Mr. Dodd's notice of this able writer (p. 321 Vol. III. Church Hist.) more especially after professing that he had F. Nathaniel Southwell's *Bibliotheca Scriptorum, S.J.* to refer to—He was born in Norfolk in the year 1606: at the age of 20 joined the Society, and made his religious Profession 29 September, 1641. The Provincial Returns certify that he was of a delicate constitution of body—that he had passed the highest collegiate offices of the Order—that he served the English Mission during 26 years—that some years before his death (which happened in England 9 March, 1666) he was apprehended at Norwich, and led round the City in his priestly vestments, amidst the scoffs of the rabble, and then sent off to Yarmouth, but in consequence of a dispute between the two Towns respecting their chartered rights, he was remanded to Norwich, where after some months' imprisonment, he was enlarged on Bail. F. Mumford was distinguished for his charitable compassion for the suffering souls in purgatory. To induce the faithful on earth to share in his sentiments, he published a 12mo Treatise in 1641, at St Omer's, called "A remembrance for the living to pray for the dead." He published afterwards a Latin Treatise "*de misericordiâ fidelibus defunctis exhibendâ*." 12mo. Liege, 1647. the Annual Letters of 1650-1, say that William Triessemius, a Printer of Cologne, re-printed this work, and distributed, gratis, 300 copies, in performance of a Vow. A very large edition of "*The Remembrance, &c.*" appeared at Paris: The first part is employed in proving that there is a purgatory, and that the souls are thence deliverable before the day of Judgment. This part was printed in 1660 in a small 8vo. of 480 pp. The second part recommending the living to pray for the dead, pp. 138, came out the year following.

We have also from F. Mumford's pen;—*A Defence of St. Gregory's Dialogues.*"

But what will ever stamp his name as a controversialist, is "*The Question of Questions*," under the assumed name of *Optatus Ductor*, 4to. Gant, 1658. pp. 483 pp. 432. Re-printed, 12mo. London, 1686-7. pp. 530; and the "*Catholicke Scripturist*." Gant, 1662. A second edition appeared in London, 12mo. 1686, pp. 432.

A third was published by James Watson, Printer to his Majesty's Royal Family and Household, Holy-Rood House, Edinburgh, 8vo. 1687, pp. 464. And we have seen a 4th edition of the "*Catholic Scripturist*" 12mo. London, 1767. pp. 335.

MUMFORD, JOSEPH, (alias et vere *Daniel Armstrong*), was admitted 14 August, 1675, æt. 32, died in England 8 July, 1686.

MUMFORD, THOMAS, born in Norfolk of a respectable family in 1617. His real

name was *Downes*, but he frequently passed by the name of *Bedingfield*. Perhaps his mother was of that very ancient and illustrious family. On 8 January, 1639, this pious youth entered the Novitiate at Watten. On 16 January, 1656, he was solemnly Professed in the Order. The last seven years of his life were devoted to the Mission; and his services on board the Fleet during the War with the Dutch, are mentioned with honor in the Annual Letters of 1672. The Duke of York appointed him his Chaplain, but in the midst of a Court, he presented the model of the interior man and humble Religious. Apprehended on the malicious charges of Titus Oates, he was committed to jail, tho' the King declared himself satisfied of his innocence. At the time of his commitment he was in a delicate state of health, and within a few weeks, viz., 21 December, 1678, he surrendered his meek soul into the hands of God. It appears that he died at the Gate-house, and not in Newgate.

MUMFORD, WILLIAM, of London: at the age of 18 joined the Society. His merits recommended him for the dignity of Provincial: an office which he held from 16 February, 1694 until 1697. He was subsequently Rector at Watten for 10 years, and died there 13 March, 1712, æt. 83.

MURPHY, MICHAEL. This Rev. Father died in Maryland, 8 July, 1759, æt. 34, Soc. 14.

*MURPHY, THOMAS, a devout Scholastic, who ended his days at Liege, 15 March, 1757, æt. 25, Soc. 6.

MUSSON, JOHN, born 16 November, 1690; admitted in 1699; professed 18 years later, died at Winchester, 20 November, 1755.

MUSSON, SAMUEL, brother, I believe, of John, aforesaid, joined the Society 9 October, 1705. Professed 3 August, 1723. Under the name of *Brown* he served for many years the Lincolnshire Mission; died in St Stephens' Parish, Canterbury, 28 September 1769, æt. 83. He was the author of a work which I have not been fortunate enough to examine, "a Review of Dr. Middleton's Objections to Catholicity." F. Thorpe, who had read it, says, in a letter, that it shows considerable ability and research. This venerable Father had the repute of being an excellent Latin poet.

*MUSKETT, THOMAS, died at St. Omer, 9 April, 1706, æt. 54, Soc. 10.

MUTH, FRANCIS, born at Hainburgh in Austria, 6 December, 1732: commenced the study of Philosophy, at Vienna, which he finished at Dillingen: there began his Divinity, which he continued at Rome. In 1806, he reached England, and 23 May, the year following, was promoted to Priesthood at Old Hall Green, by the late Bishop Poynter. Appointed to the charge of the Catholic Germans, in London, he succeeded amidst numberless difficulties, by his indefatigable zeal and industry, to erect St. Boniface's Chapel, within the walls of the

Metropolis, and for nearly 27 years exemplified the character of the good Pastor. During 21 years of this period he had been aggregated to the restored Society of Jesus; for he had joined it as early as 21 February, 1815. On 15 August, 1834, his merits obtained his association to the body of the Professed Fathers. Recalled from the Mission, he was appointed 16 April, 1836, Professor of Theology in the Seminary at Stonyhurst. The reader will be pleased to see the handsome terms in which this worthy Jesuit has been mentioned by the Committee of the German Catholic Chapel, p. 350, of Andrew's Orth. Journal December, 1838. No one can read his eloquent letter (for it is an effusion from the abundance of his heart) p. 221, April, 1839, of the said journal, without being sensibly moved.

This holy and venerable man died at St. Ignatius, Preston, at 11 o'clock of the night 5 May, 1841, in the midst of his Brethren, and was perfectly sensible and resigned, and contented to the last. His funeral took place on Monday morning the 10th. To this apostolic Missionary we may apply the character given by St. Jerome to Nepotian. "*Cæcorum baculus, esurientium cibus, spes miserorum, solamen lugentium fuit.*" In the said Chapel of St. Boniface, is a memorial, the work of *Engel*, in white marble, thus inscribed:—

THE REV. FATHER FRANCIS
MUTH, S. J.

Was, for nearly thirty years the faithful
Pastor of the

German Catholic Congregation in London,
and constantly exemplified, amidst privations
difficulties, and humiliations of every kind,

All the virtues of a Catholic Priest

And Apostolic Missionary.

He was born in 1782, in Newstadt, near
Vienna, in Austria;

And closed an edifying life by a holy death
At St. Ignatius', in Preston Lancashire,

On 5 May, 1841,

R. I. P.

"And now little children, abide in him, that
when he shall appear, we may have confidence,
and not be confounded by him at his coming." 1 John 11, 28.

This memorial was erected

To the ever-to-be-remembered Pastor,
By his faithful Friends and Children in
Jesus Christ

On 4 April, 1842.

NANDYKE, THOMAS, born in England, 16
December, 1726; entered the Novitiate in
1745; was ordained Priest at Liege, 1752;
was professed at York, 2 February, 1763;
gave up his soul to God in peace, 17 March,
1793, at Yarrow.

NATALIS, THOMAS, was admitted in the
Professed House at Rome, according to F.
More, (p. 30. Hist.) 2 October, 1556; but
he could not recover further details.

NEALE, BENEDICT. Of those two Mary-

landian Fathers, I find the elder was born 3 August, 1709, joined the Novices of the Society in 1728, became a Professed Father in 1746, and after many years died in his native country.

The *Younger*, born 14 Aug. 1743; at the age of 17 embraced the Institute, and departed in peace, in Maryland, 9 June, 1787.

NEALE, CHARLES, was amongst the first to re-enter the Society, on its re-establishment in the United States, A. D. 1806. He died Superior of George Town College, 23 April, 1823.

NEALE, HENRY. The first was a Rev. Father of the Order, and died in the prime of life, in Pennsylvania, 5 May, 1748, æt. 46, Soc. 24, Prof. 5.

*The second was a Temporal Coadjutor, who made a most pious end at Watten, 8 October, 1754, æt. 51, Soc. 10.

NEALE, LEONARD. D.D. This holy Prelate was born in Maryland, 15 October, 1747; at the age of 20 embraced the Institute of St. Ignatius. From rector of Georgetown College, he was made Coadjutor to Bishop Carroll, who consecrated him, 7 December, 1800, by the title of Bishop of Gortyna, in Crete. At the death of that venerable founder of Episcopacy in the United States, 3 December, 1815, Dr. Neale succeeded him in the Archbishoprick of Baltimore, but within two years he was also called away by the Prince of Shepherds, to exchange a mitre for a heavenly diadem.

NEALE, ROBERT, of Lincolnshire; at the age of 31 united himself to the Society, and for more than half a century laboured in the English Vineyard, where he died full of days and merits, 27 February, 1688, æt. 88 Rel. 57, Prof. 47.

NEALE, WILLIAM, born in Maryland, 14 August, 1743; when 17 years of age Piety led him to the Novitiate. For some years before his death this good Father had the misfortune to lose his reason, and it became necessary to place him in the Asylum, at Manchester, where death released him from his misery, 11 December, 1799.

NEEDHAM, DANIEL, born 24 June, 1721. On the Mission he passed by the name of *Platt*. From Oct. 1763 to Nov. 1764, he occurs Superior of his brethren in the residence of St. George. Dying at Worcester 21 May, 1783, Soc. 42, Prof. 24, his remains were deposited in St. Oswald's Cemetery.

Needham, Sebastian, see *Morgan, Robt.*

NELSON, FRANCIS.—Born in the Low Countries. The Annual Letters of 1675 inform us, that this most charitable Father met his death 28 August, 1675, æt. 42, Soc. 25, Prof. 9. at Brussels, in consequence of his devoted attendance on the English soldiers infected with the Plague. They add "*Vir ita a virtute, doctrinâ, ingenio, prudentiâ comparatus, ut ad omnia Societatis munera idoneus videretur, adeoque magnum sui desiderium apud omnes reliquerit.*"

NELSON, JOHN, of Oxfordshire; died in England, after passing 48 years in the Order, and 40 in the Mission, 3 November, 1670.

NELSON, or NEWTON, JAMES, born in London 10 June, 1736; at the age of 18 joined the Society. In declining age his patience was perfected by continual infirmities, and he finished his sacrifice 2 April, 1833, at the house of his friend the Rev. Robert Plowden, at Bristol.

NEVILL, EDMUND. There were two Fathers of this name. To distinguish them one is called the Senior, the other the Junior. The Senior, at the age of 46, and in the year 1639, became a Novice of the Society, and was in Priest's Orders, says F. More, p. 404, Hist. Prov. Ang. He was of an illustrious family, and heir to an ample estate, "*in Westmorlandiæ Comitatu*," but he renounced all to follow Christ. During the Civil Wars, this bed-ridden Father was inhumanly dragged from his Chamber by the Parliamentary troops, shoved into a cart and thrown into jail. At the end of nine months God called him from the prison of his body at the advanced age of 88.

The Junior was certainly born in Lancashire. Some affirm that his family name was Scarisbrick; but he was admitted into the English College at Rome in 1621 by the name of *Sale*. Five years later he obtained permission to join the Society at Rome. After teaching Humanities for some years he was ordered to the English Mission, where he rendered important services to religion by his talents, zeal, and most engaging and conciliatory manners. At length he was apprehended and finished his course in the jails of London, 19 July, 1648, æt. 42, Rel. 21, Prof. 7. See his life in Tanner. We learn from p. 184 of Southwell's Bibliotheca, that he was the author of "*The Palm of Christian Fortitude, or the glorious combats of the Christians in Japan*," Svo. 1630, probably printed at St. Omer. He had also prepared for the Press "*The Life of St. Augustine, Doctor of the Church*," but which I believe has never been published.

NEVILLE, FRANCIS. His real name was *Cotton*: was born in Hampshire, in 1595. At the age of 21 he entered the Novitiate, and never lost his primitive fervour. For 48 years he cultivated the English vineyard "*uberrimo antmarum fructu*." At the age of 84, when the minds of the people were maddened with the delusions of Titus Oates, the venerable Father was dragged down from his garret, with the utmost brutality, to be secured in Newgate: but this inhumanity served but to hasten the possession of his happiness: for he died a few days after his removal, towards the end of February, 1679. He had been professed 47 years.

NEVILL, CHARLES, of Holt, in Leicestershire, 2nd son of Cosmas Nevill, by his wife Lady Mary Lee, daughter of the Earl of Lichfield, born 8 April, 1743. Under the

name of **Dillon**, he was entered a Pensioner at St. Omer's 5 September, 1758. In the 17th year of his age, joined the Society. By the death of his elder brother George, in 1767, he succeeded to the paternal estate, which he gave up to his younger brother Cosmas. In 1771 I meet with him at Liege College. Eleven years later I find him there, contributing his quota of the congratulatory addresses presented by his Brethren to Count de Velbruck, Bishop and Prince of Liege. His ode commences "*Audimur! alto Numen ab æthere.*" This polite Scholar died at Bristol, 4 April 1792, to which Mission he was a considerable benefactor, and was buried in the Chapel vault there.

NEVILLE, EDWARD. His real name was Scarisbrick, of an ancient and most respectable family in Lancashire. Perhaps he was called Nevill, to distinguish him from a Reverend Father of the same Christian and Surname.

He entered the Society, 7 September, 1660: At the accession of James II. was taken from the Mission, to be one of the Chaplains and Preachers to his Majesty. At the Revolution, he was probably obliged to retire abroad for a time; but he died in England, 19 February, 1709. I have seen his Sermon on "*Spiritual Leprosy*" delivered on the 13th Sunday after Pentecost, 1680, before Q. Catharine, 4to. London, 1687, pp. 37. and "*On Catholic Loyalty*" preached before the King and Queen at Whitehall, 30 January, 1687. He was also the author of Lady Warner's life, printed in 1690, and again in 1692, with additions, 8vo. London, pp. 376. I think he published "*Rules and instructions of the sodality of the Immaculate Conception of B.V. Mary*, 12mo, 1703, pp. 150.

N.B. Under this name we may class two other Fathers of the Scarisbrick Family, so fruitful in members of the Society of Jesus.

The Senior, **Edward**, was admitted in 1682, aged 19: was Chaplain for a time, to the Clifton Family, of Clifton, near Nottingham: was afterwards settled at Busby Hall, near Walford, Hertfordshire. Obiit 15 November, 1735, O. S.

The Junior, **Edward**, entered the Novitiate 7 September, 1716, æt. 18, was made a Spiritual Coadjutor, 18 September, 1729. I find that this venerable Father died in Lancashire, 7 July, 1778, æt. 80. Professions 38.

NEVILLE, THOMAS, of Essex. After distinguishing himself as a Professor of Philosophy and Divinity, he was admitted to the Profession of the Four Vows, 2 August, 1635. Owing to the bad state of his health, he was ordered to quit Liege for his native Country. He died in London, 17 May, N. S. 1662, æt. 64, Rel. 41.

N.B. F. Thomas Neville (*verè* Scarisbrick,) admitted in 1664, died 20 January, 1728, O. S.

NEWBY, (or Newburte) AUGUSTIN, of Lancashire: at the age of 21 was admitted a Novice: 24 December, 1654, was ranked amongst the Professed Fathers; died in England, 18 January, 1669.

NEWPORT, MAURICE. I meet with two of this name, The Senior and Junior.—The Senior died 1 February, 1654.

The Junior was a native of Somersetshire, at the age of 24 joined the Society, for several years taught the Classics at St. Omer's College, and was admitted to his Profession, 23 November, 1643. For many years he served the Mission, and at length died in London, the fourth of December, 1687, æt. 76, of which period, he had spent half a century in the Order. Yet Mr. Dodd, p. 319, Vol. III Church Hist, with F. Southwell's Bibliotheca &c. lying open before him, is pleased to say "I take it, he was a member of the Society of Jesus!" He was the Author of a Latin Poem, much admired at the time "*Votum candidum seu Poema congratulatorium, Carolo II, Regi Angliæ dedicatum*" 1669, an octavo. The third octavo Edition, revised by the Author, was published in London, 1676. It contains 368 pp. and is divided into four books. At the end is "*Jacobo, et Mariæ Felici Estensi, Ducibus Eboracensibus, filius nascitur (Carolus) Mens. Novembri A. D. 1677, Mauricii Neoporti Carmen vagum.*" This additional Poem has 311 lines.*

The following was copied by me from the Original, at Wardour Castle.

"Memoranda for Sir Richard Beyling, as he desired by Mr. Hues."

The Memorandum is this

1st "The year 1665, I presented a Latin Poem to his Majesty, divided into three parts, intitled '*Votum Candidum.*' Now I putt forth a second Edition, corrected and more ample."

2nd "A Gentleman has translated for the most part, the first Edition, with intention to print the same. To that end, he intends to make his address, both to the King and Queens, for a supply of money, to enable him to buy the paper and pay the printer."

3rd "I have reason to conceive the translation to be but a mean one, perhaps a very mean one (for I have seen some verses of it) and such as may not be much to my credit, and as little to his Majesty's. For the most part of people will make an estimate of the Latine, according as they see it rendered in English."

4th "Wherefor I humbly entreat both their Majesties not to give any encouragement to the sayd Gentleman, in order to the printing, or any way setting forth the said English Translation, without my ap-

*This Infant Duke of Cambridge, died at St. James's, 12 December, 1677, 35 days old, and was buried in Henry the 7th's Chapel, Westminster.

probacōn. I confess I am very sensible of this designe of his :

If you please to putt a stopp to it, you will greatly oblige,

Sir, your most humble Servant,
January 30th, 1671. Maurice Newport.

NEWTON, EDWARD BAPTIST, of a good family in Lincolnshire, born 9 March, 1721, entered the Order in 1737, and was professed 2 February, 1755. He taught Philosophy and Divinity, and was greatly esteemed as the Procurator of the English Province. On F. Dennett's removal from Coldham to Hengrave, early in 1784, F. Newton succeeded him in the former place. Dying at Bury St. Edmunds 29 April, 1788, he was buried in St. Mary's Church yard there.

NEWTON, WILLIAM. We meet with two Fathers of this name: and I think both natives of Lincolnshire. The Senior was born 14 November, 1683, joined the Order in 1702, became a Spiritual Coadjutor, 2 February, 1715, and died at St. Omer's 5 February, 1756.

The Junior born 30 October, 1718: entered the Novitiate in 1736: was for some years Penitentiary at Loreto: on his return, was Professed in England, in 1754, and died 16 October, 1755, I think at Rixon.

NICOLAS, ... a French Jesuit, domiciled in the Academy at Liege, for many years before the emigration of the Community in 1794. He was still living in that City or Neighbourhood, in 1814, æt. 83, Obiit.

NICHOLSON, ... This Father was educated in Spain. F. Gerard in a letter of 23 March, 1616, to F. Owen, extols him as a ready preacher.

NIHELL, EDWARD, born in Antigua, 18 January, 1752: in the 17th year of his age embraced the pious Institute of St. Ignatius. At the time of the expulsion of his English Brethren from Bruges, he was one of the Masters; and subsequently at Liege filled the same employment. Here he was ordained Priest, and said his first Mass, 6 June, 1776. Twelve years later, he succeeded the Reverend Charles Forrester, as the Missionary at Wardour. After discharging his functions for 14 years, so as to endear his memory for ever to that Congregation, he left for Trinidad, and there fell a victim of charity, 4 November, 1806, in attending the poor Negroes. He was truly a man of much merit, esteemed for sound sense, and an amiable temper; "full of kindness and goodness."

NIND, JOSEPH, born at Wareham, 6 January, 1817; this promising and saintly Scholastic was consigned to an early tomb: but he was ripe for heaven, and went rejoicing to meet his heavenly Father, whom he had so religiously served on earth, 24 May, 1838, Soc. 4.

NIXON, THOMAS, born in Lancashire, 17 October, 1735: was entered an Alumnus of the English College at Rome, in 1750;

joined the Society of Jesus 9 October, 1756; was professed in 1770; died at Alnwick, 5 November, 1793.

NOEL, MARTIN, admitted 14 August, 1717, died at Liege, 17 March, 1720, æt. 35.

NORRIS, ANDREW. It is certain that he was labouring in the Yorkshire Mission, at the breaking out of the Revolution,—that he was apprehended and thrown into York Castle: I meet with him in 1710, in Lincolnshire, when the annual letters thus describe him "*inter alios longè eminet P. Andreas Norrice, Apostolici viri zeli et parvis prudentiæ*. He died 26 January, 1722.

NORRIS, CUTHBERT, whose real name was Clifton, was 2nd son of Sir Cuthbert Clifton, of Clifton, Knight, by Anne Tildesly, but assumed the name of his Grandfather, born in Lancashire: admitted in 1630, Professed 11 May, 1651. The principle theatre of his Apostolic zeal, was his native County. There he rested from his labors, 15 October, 1675; of his age 65, not 70, as F. Richard Strange asserts in the annual letters of 1675. In those letters, F. Norris is justly stiled "*vir pius, quique multis annis in Vincè Dni cum fructu laboravit*."

In pp. 380-3 of Cath. Miscellany, of December, 1827, I published from the annual letters of 1632, the account of this Father's converting James, the 7th Earl of Derby, just before his execution, at Bolton, 15 October, that year. This conversion is expressly stated to be "*minimè nota in vulgus*." (For an account of the siege of Latham House, in the spring of 1644, see an interesting account in January, February, March, April, European Magazine, 1793.)

NORRIS, JOHN. The English Province can shew three Members of this name. The 1st, I know was Professed in England, 15 August, 1709; was Rector of Ghent, from 1715, to 1719—was subsequently Missionary at Burton, in Sussex, where I believe he died, 10 May, 1754.

*The second was a Scholastic who died at Liege in the 2nd year of Philosophy, 15 June, 1676, æt. 20. "*magnæ spei juvenis, atque in Græcis litteris præclarè eruditus*."

*The 3rd was a Novice, born 12 August, 1726, admitted 7 September, 1749, died at St. Omer 22 February, 1751.

NORRIS, RICHARD.—For many years served the residence of St. Stanislaus, and I believe was stationed at Exeter "where a Mass-house was opened" (as we read p. 391, Vol. I. of Calamy's History of Puritan Ministers) in the reign of James II. He was a native of Lancashire, was entered an Alumnus of the English College at Rome, in 1677, and probably joined the Society in that City.

When the Revolution burst forth with such tremendous fury, in the West of England, towards the end of the year 1688, F. Norris, judging it unadvisable to expose

himself to the wanton brutality of the soldiery and the rabble, attempted privately his escape from the Town. But he fell in with the Scouts and Sentinels, one of whom levelled a blow at him with a battle axe; but the stroke was averted by a comrade, and the Father effected his escape. That night he passed in a hovel on the bare ground. Understanding the next day that the soldiers were on the look out for him—that a considerable reward was offered for his apprehension—that the very man, who the day before had prevented the fatal blow, had engaged to discover him, wherever he lay concealed, he decided on taking some other direction. For two days he lay absconded, in a damp and uncomfortable chamber, exposed to the wet and wintry cold. On ascertaining that the soldiers had quitted the town, he resolved to return to the assistance of his flock. He was then distant from the place 16 miles, and he performed the journey almost barefoot, in mire and difficult roads, and drenched with rain—On his arrival, he found the population more excited than before. Some one had threatened to put the Mayor to trouble, for not having arrested the Father before he had taken his departure, the houses of all the Catholics had been rigorously searched for him, and a premium “200 aureorum” was offered for his head. Seeing no chance of safety if he remained, he quitted the town again in the dead of the night. Here he experienced the manifest protection of Almighty God; for although the roads were occupied by an armed patrol, for 13 miles of his journey, he encountered no inconvenience, no molestation. After six months absence, he again returned to his afflicted flock; but he could not long remain concealed from the observation of his enemies, who were eager for his capture. On being recognized his lodgings were searched; but he succeeded in escaping along the roof of the adjoining houses. Another time he was actually in the hands of some soldiers who had been sent to apprehend him; yet by the favour of God he eluded their vigilance, and gave them the slip.”

In 1701 and 1704, I meet with this good Father as superior of his brethren in Devon and Cornwall. He died 21 June, 1717.

NORRIS, SYLVESTER, of Somersetshire, was entered an Alumnus of the English College at Rome, in 1590. When he had finished his Theological course, and taken his degree of D. D, he aggregated himself to the Society. Mr. Dodd (p. 402, Vol II, Church, Hist.) mentioning his arrival at Douay, 24 July, 1606, is pleased to add, “after some time he entered among the Jesuits.” He would have expressed himself more correctly, by stating, that he was proceeding to Rome, and actually became a Jesuit there before that year (1606) had expired. Twelve years later, F. Norris was admitted in London to the profession of the

Four solemn Vows of the Order. After serving the Mission with great zeal and ability, he died in England, 16 March, 1630, æt. 59. Under the signature S. N. he published “The Antidote, or Treatise of thirty controversies against Sectaries, 4to. St. Omer’s 1618, pp. 322. The 2nd part 1619, pp. 247.

“An Appendix to the Antidote,” 4to. London, 1621, pp. 107.

“The Pseudo Scripturist” 4to. 1623.

Mr. Dodd asserts, that he was the author of a Treatise proving the Scriptures not to be the sole Judge of Controversies, 4to. 1623; but is not this the same work as the “Pseudo Scripturist?”

F. Norris, (who often passed by the name of Smith) published “A True Account of his Conference with Walker,” 4to. London, 1624—Unnoticed by Dodd.

NORTH, ROBERT, is mentioned by F. Gerard in his Latin Autobiography, as having been a prisoner at Worcester, when F. Oldcorne was executed there in April, 1606, and was living at St. Omer’s in 1609. I think he was sometimes called *Duckett*.

NORTON, JOHN, is mentioned in a letter, dated Liege, 14 May, 1632. The Obituary states him to have died at Madrid in 1604. Q. 1640? I read in p 131, Vol. I. of *Flandria Illustrata* that F. John Norton, of Kent, was the third Rector of the English House at Ghent.

OAKLEY, FRANCIS, born 3 August, 1694. This Rev. Father became Tutor to Rowland Stanley, Esq., in his Continental Tour, and had the reputation of being a good scholar: he died in England 12 July, 1755, æt. 61. Rel. 40, Prof 23.

OLDCORNE, EDWARD, (who after subscribed himself *Hutton*) was a native of York, of honest and religious Parents, and after a grammatical education, was brought up to the business of an Apothecary. At the age of 21 he received from Heaven a call to the Ecclesiastical State. His dear friend F. John Gerard writes, that “he first studied in France in the English Seminary at Rheims two or three years, and then in the English College at Rome, where he heard his course of Logic, Philosophy and Divinity, in all which, he profited much, having a very good capacity. But his chief care and desire was to profit in spirit, which he did in such sort as was greatly to the satisfaction of all his Superiors, and the edification of the whole College. No man was more careful to observe the Rules; no man more forward to the practice of any mortification; of begging permission to go to the Hospitals, and to serve in the Kitchen, with other such like practices of humiliation, which he knew to be usual in the Society, unto which he had a vocation a long time before he could obtain his desire; though he was not deterred from any want of liking which his Superiors had, either of his spirit or other talents; but rather in their desire to further

as many good spirits and sufficient men as they could, to the end of the College, and to furnish the clergy of England with able men against the time that God should please to have mercy upon our country. The opinion his Superiors had of him was well declared in the particular choice they made of him to send him into the kingdom of Naples and Sicily, to negotiate for the College and procure Alms in a time of great want, when the College was involved in debt, in consequence of being over-charged with the number of scholars more than their receipts were able to maintain. Yet the charity of its governors was such, and the want of fit workmen in the English harvest so great, that they would not lose good spirits, when they offered themselves to that vocation. F. Oldcorne executed his commission with such discretion and fidelity, that he brought a good round sum unto the College at his return." On 15 August, 1588, he was admitted into the Society with the said F. John Gerard, by the General Claudius Aquaviva, and forthwith ordered to the English Mission. They landed on the coast of Norfolk. F. Oldcorne proceeded by Yarmouth to London, "where he met his superior F. Henry Garnett, who took him to Warwickshire, and employed him in divers Missions round about, and found him so practical and industrious, that he doubted not to send him to the most difficult enterprises." In March, 1589, he placed him at Henlip House, the seat of the Abingtons, near Worcester, and this became his usual head quarters and residence for the remainder of his life.

It would require a volume to enumerate the good deeds of this virtuous, wise, and charitable Father, and indefatigable Missionary—the number of persons whom he converted, and of Catholics he reclaimed; of scholars whom he sent over to the Seminaries, and of devout females to the Convents: F. Gerard says, "indeed I may safely say of him, without amplification, that *'in illis partibus totas fere fundavit, rexitque ecclesias domesticas.'*" I neither do know, nor have known any one Priest in England, that did go so many journeys as he did, especially towards the latter end of his time, when he grew to be acquainted with so many places, and so much esteemed in all places, that he could never almost stay three days at home, but he should be sent for."

But at length his hour was come to be delivered into the hands of his enemies. They had searched for him at Henlip House, on two occasions before,* and he had adroitly disengaged himself from their toils. In the winter of 1605, after six days search,

he fell into their hands, with F. Henry Garnett, and was committed to the Tower of London. Here he was tortured five hours every day, four or five days together, which F. Gerard (who could speak from experience there) remarks, "is a greater extremity than one would easily believe, that hath not tried it." Remanded to Worcester Jail, he was led forth for execution, to Redhill, on Monday, 7 April, 1606, æt. 45, and went to receive the full reward of his faithful services and fruitful zeal.

F. Gerard thus concludes the narrative of the life and death of his affectionate friend, "I hope in God the time will come, when the City of Worcester will see and acknowledge both the burning charity, with which F. Oldcorne lived and died amongst them, and the crown of glory he hath received of the hand of God for his faith so truly kept, and his course so happily consummate. His life was holy: his death saintly. God send us part of his blessed merits and intercession."

Bromley asserts, that there is an engraving of this Father by *Bouttats*, and was told of another by *Pass*.—The Father was certainly grey-headed before his death.

ORMES, HENRY.—This Rev. Father died whilst Professor of Philosophy at Liege, 28 April, 1673. He is described in the Annual Letters as a truly religious man, as being "*in flore ætatis, quique miræ dexteritate ad sedulitatem discipulis suis instillandum pollebat.*"

OSBOSTON, JOHN, entered the Order 7 September, 1674, died in England 22 December, 1690, æt. 35.

*OSWALD, ANTHONY, born 24 October, 1723, was admitted 20 December, 1751. This valuable lay-brother retiring to Ham-burgh, there ended his earthly course in the year 1799.

OWEN, JOHN HUGH, of Anglesea, was received an alumnus of the English College at Rome in 1636. Whilst a Missionary in England, viz., in 1648, he was incorporated in the Society. Seven years later I meet him at Brussels; was subsequently stationed at Holywell, where he made a saintly end 23 December, 1686, æt. 71. A MS. Note informs me "that some months before his death he had fallen off his horse, as he was coming home from Mr. Salisbury, (a new Catholic,) where he had been to help the Family. Besides the ordinary Fast every Friday, when he took a moderate collation of night, he used to abstain from all sort of food until Sunday noon. He never went abroad for his recreation, never played at cards, or the like. He had used much fasting from his youth.

I have also seen his own MS. report, bearing date 6 July, 1668, of Roger Whetston's cure (then about 60 years of age) of inveterate lameness, 28 August, 1667, by drinking of the water of St. Winefrid's well. This poor man came from Bromesgrove.

* See the account from a MS. (I believe written by his friend F. Thomas Lister, or Robert North) which I inserted pp. 405-6 of Andrew's Orth. Journal, June, 1836.

and from a Quaker and Anabaptist is said to have become a serious Catholic; and his son, about 11 years of age, was christened *Catholicus more*, after full instruction, unto whom the greatest persons of the country were pleased to be Patrones."

F. O. published some Treatises "*tacito nomine*."

1. "*On the grievousness of mortal Sin, especially of Heresy*." London, 1668.

2. "*A Catechism in Welsh*." London, 1688.

3. "The Prayer Book called "*The Key of Heaven*." London 1670

OWENS, JOHN. I meet with two; one was a native of Northamptonshire, and died at Ghent, 26 July, 1674, æt. 74. Soc. 42. of Palsy, "*Vir Planè religiosus, pius ac sedulus*."—An. Lit.

The other died 1 March, O. S., 1729, of whom I can glean no other particulars.

*OWEN, NICHOLAS, commonly called, and mostly known by the name of *Little John*: for nearly twenty years attended on F. H. Garnett, and rendered inestimable services to Religion by his wonderful ingenuity in contriving secret places to hide Priests, Church Ornaments, and papers, from the malicious scrutiny of the Pursuivants; "so that I verily think," says F. John Gerard, who knew him well, "no man can be said to have done more good of all those that laboured in the English Vineyard." Gifted with extraordinary discretion and judgment, possessed of uncompromising integrity, and immovable constancy, this scholar and child of St. Ignatius, acquired and maintained the unbounded esteem and confidence of the Catholic gentry, and of the Secular as well as Regular Clergy. Taken with F. Garnett, at Henlip, he was hung divers times on the Rack, for seven hours together, in the Tower of London: but God assisted him with so much grace, that in the agony of pain, he gave not the least sign of relenting, nor any mark of impatience, nor did a word escape his lips, by which the least of his acquaintance did, or could come to any trouble. "They tortured him so long, and so often, that his bowels gushed out together with his life. He had lived a saintly life, says Gerard, and his death was answerable. I desire my soul may have part with his, and myself be assisted with his holy prayers." The true date of his death I conceive to be 6 February, 1606, not 12 November, as the Necrology has it.

OWENS, THOMAS, of Hants. This prudent, experienced, and learned Father, entered the Society at Lyons in 1579. F. Robert Persons, who had long witnessed his talents for business, recommended on his death bed to the General Claudius Aquaviva, that he might be appointed to succeed him in the office of Prefect of the English Mission, and Rector of the National College in Rome. The recommendation was

approved of, and F. Owens continued the Superior until his death, 6 Dec 1618, æt. 62.

We have three of his publications—translations from the French.

1. "*A Defence of the Society of Jesus*." St. Omer, 1610.

2. "*An Answer to Anti-Cotton*." St. Omer, 1611.

3. "*Cardinal Perron's Letter to Isaac Casaubon*." St. Omer, 1612.

*PADBURY, THOMAS. This Temporal Coadjutor, born 5 August, 1714, was admitted into the Society in 1753. He died at Bruges, in a good old age, 14 March, 1792.

PAGE, ALEXANDER, a native of Derbyshire: consecrated himself to God in Religion, at the age of 22. At a critical period, viz, in 1641, he commenced his Missionary career in England. His death occurred at Watten, 18 October, twenty one years later.

PAGE, FRANCIS, as we learn from a MS. of his friend F John Gerard, was attached to some public office in London, when he was first introduced to that worthy Father, then a prisoner in the Clinck, who reconciled him to the Catholic Church, and dearly cherished him for his candour, zeal, and tender piety. Renouncing the prospect of a very advantageous match Mr. Page decided on embracing the Ecclesiastical State; and going abroad for his studies, was in due time promoted to Orders, and sent to the English Mission. He chiefly resided in London, where, says his above-mentioned friend, "*multis acceptissimus fuit et multis profuit*." At his earnest solicitation, F. Hen. Garnett admitted him into the Society, and sent the formula of his vows with his own subscription, to F. Fabius de Fabiis at Rome *Implevit desiderium suum ingressus Societatem, et antequam in Belgium remitti potuit ut novitatis probationes subiret, captus est, et probatus sicut aurum in fornace, et sicut holocausti hostia acceptus, et dealbatus stolidus in sanguine Agni, jam requiem habet. Amodo videt me* (continues the same Father) *in aquis positum; et diversis ventis et procellis jaculatum è cælo conspicit, securus de sub felicitate, ac de mediâ promovenda, ut spero, sollicitus*."

F. Page was the last victim of Q. Elizabeth's sanguinary spirit; suffering death at Tyburn, solely for his priestly character, on 29 April, 1602. In a letter of F. Richard Blount, to F. Robert Persons, dated London, 5 May, 1602, he says "Page dyed of the Society, with much alacrity and spiritual joy, and after some other speeches before, he uttered these words "I confess unto you all, that I am a Catholic Priest, and although most unworthy, I thank God, of the Holy Societie of Jesus, and therewith the Cart was dryven away; and he never spake more." In the Beauchamp Tower of London may be seen this inscription "*En Dieu*

est mon Esperance." F. Page, see p. 168, Vol. I, of Bayley's Hist. of the Tower of London. What a contrast between good Dr. Challoner's account of F. Page, and Mr. Dodd's!

PAIN, JOHN. died at Liege, 13 June 1738, æt. 71. Soc. 40.

PAINS, JAMES PHILIP, born at Noards, 30 April, 1767: at the French Revolution, emigrated to this Country, and his love of piety, and his zeal of Souls, induced him to become a Postulant for admission into the Society. His wish was granted. Solid, studious, and methodical, and full of the love of the Institute, he was judged a fit successor to the late Reverend Joseph Barrow, at Lowe House, St. Helen's, where he arrived 29 January, 1813. The Almighty blest him in his labours, and rewarded him with a happy death, in the morning of 4 September, 1834, Rel. 26. His remains were conveyed to Windleshaw.

PALM, GEORGE. All that I can glean of this venerable Man, is from the Provincial's Report of 1655, when he is described as being 64 years of age, of which he had passed 37 in the Society, and 30 on the Mission. The date of his Profession was 11 November, 1631.

PALMER, CHARLES, alias *Poulton*, alias *Roberts*, of Northamptonshire: at the age of 21 joined the Order, and was inscribed amongst the Professed Fathers, in England, 3 December, 1654. He was a man of eminent sanctity and considerable learning: and during upwards of 30 years of Missionary labor, had endeared himself to all, by his disinterested zeal, meekness, and charity. During Oates's Plot, he was hunted up and down the Country like a wild beast, chiefly at the malicious suggestions of the unhappy Apostate *Travers*, or *Savage*,* whose dishonourable frauds he had exposed as in duty bound, and successfully counteracted. For about a year and half, this meritorious Father could never appear openly, in the day time—was under the necessity of frequently shifting his quarters: and sometimes for whole days in the wintry season, was compelled to abscond in the woods and thickets; but under the protection or Providence, he then escaped the fury of his blood-thirsty enemies. When the Savoy College was made over to his Brethren by King James II, he was appointed its first Rector, and entered upon his office on the eve of Pentecost 24 May, 1687. The success of the new Establishment exceeded all expectation. In p. 79, Vol. II, Life of James II, we are told "there were at least two hundred Catholic Scholars and about as many Protestants, who were no ways constrained in their Religion, or required to assist at Mass, or any of their Public Devotions." At the bursting out of the Revolution, F. Rector consulted his safety by flight; but was apprehended near

Feverisham, 16 December, 1688, and having been plundered of every thing, by the brutal rabble, was thrown into a jail, where he patiently suffered the most wanton indignities; and for a fortnight was denied even a bed. On 1 January following the old man was conducted to London, and committed to Newgate, where his feeble constitution soon sunk under the accumulation of hardships and privations, viz, at 9 of the morning 7 February, 1690, æt. 74. In his last moments he was repeating the words of St. Francis Xavier "*O Deus amo te*," &c.

PALMER, FERDINAND, Uncle I think, of Charles P, aforesaid. The Annual Letters testify to his zealous, but discreet services in the Lancashire Mission. After the Restoration of King Charles II, we find him actively engaged at London, with the duties of his holy calling. During the plague which made such frightful havoc in the Metropolis, he multiplied his exertions and sacrifices, for the relief and comfort of his suffering fellow creatures. In the midst of his heroic labors, he took the infection, and passed to a glorious immortality, 6 May, 1666, æt. 61. Soc. 41. Prof. 25.

*PALMER, FRANCIS. On account of severe illness, this pious Ecclesiastic was removed from Liege to Ghent, in the hopes of benefiting his health; but Almighty God was pleased to hasten his happiness, by a sweet and enviable death, 14 September, 1641. The Annual Letters shew that he was a youth of extraordinary promise.

PALMER, GEORGE, born 10 November, 1692: for many years was employed in the Lancashire Mission. I have met with him at Eccleston; but subsequently at Slate-delf, where he built the Priest's House, and where I think, he ended his days, 13 January, 1753, Rel. 45.

PALMER, GILES, born in Northamptonshire: joined the Novices at the age of 21; was enrolled amongst the Professed Fathers 8 December, 1635. He departed to our Lord, in England, 20 November, 1666, æt. 65.

PALMER, JOHN. The Senior Father of this name was a native of Yorkshire; embraced the pious Institute of St. Ignatius in 1627; and was professed at Michaelmas, 1642. A year later he proceeded to the English Mission, where I believe he died 17 August, 1656.

The Junior was born in Northamptonshire, and at the advanced age of 40 took his place amongst the Novices; at the end of this probation he was sent to the English Vineyard, where it seems he passed by the name of *Thwing*, and where he died, in the course of the year 1657, æt. 47.

*PALMER, MATTHEW, of whom all that I can gather is, that he died at St. Omer, 19 June, 1641.

PALMER, RALPH, died in England, 9 April, 1640.

* See note on F. John Clare p. 69

PALMER, THOMAS, died at Ghent, 11 March, 1642. We may express our regret that the Annual Letters from 1640 to 1669 furnish such slender details. Indeed in pursuing our labors, we are perpetually annoyed at discovering no other memorial of many departed *Worthies*, but that they were born upon one day, and died upon another—two circumstances that are common to all mankind.

PALMER, WILLIAM, born at Lindley, in Yorkshire, in 1591, entered an Alumnus of the English College at Rome, in 1614, joined the Society at the age of 27, and admitted to the solemn Profession, 11 November, 1631. Twenty years later he was apprehended with F. F. John Taylor, and Charles Harris "*ob sacerdotii suspicionem*" and thrown into jail. The venerable Man, after serving the Mission nearly half a century, died quietly 8 January, 1670.

PANSFORD, JOHN, of Hants. God called this holy Missionary to himself, 9 November, 1668, æt. 89. Rel. 47. Prof 35.

PANTING, JOHN. This considerate Benefactor of the Missions of Bristol, Exeter, and Shepton Mallet, was born 26 November, 1732; commenced his Noviceship 7 September, 1749; was made Priest at Liege, 17 April, 1757, and was justly distinguished amongst his Brethren and acquaintance, as a good Critic, a polite Scholar, and accomplished Gentleman. For many years he was the respected Incumbent at Bonham, where he ended his pious course 30 May, 1793, and was buried in the adjoining Church of Stourton. Before he came to the Mission, he was Director of the English Nuns at Gravelines, and published a translation of "*Perè d' Orleans' Life of St. Aloysius.*" St. Omer, 1761. He left also in folio, a Manuscript life of St. Mary Magdalen of Pazzi, pp. 403. The Life of St. Jane of Chantal, pp. 152, which I have seen at Ugbrooke.

Q. Who was the Translator of the Latin Devotions for the six Sundays, in honour of St. Aloysius, a small 4to, of 112 pages, printed at St. Omer, and dedicated to the Lady Mary Magdalen Mandeville, Abbess of the Irish Benedictines at Ipres?

PARKER, JAMES, of Lancashire, whose real name was *Culceth*. This zealous and benevolent Priest was cut down in the prime of life, at Ghent, "*in obsequio in-fectorum*" 23 December, 1667, æt. 36, Soc. 15.

PARKER, FRANCIS, born in Lancashire. After bearing the heats and burthen of the English Vineyard, for 32 years, in very turbulent and critical times, he retired to Ghent, where he died in peace, 20 May, 1679, æt. 73. Soc. 53. Prof. 38.

PARKER, JOHN. Three Members occur of this name: The 1st was born in Lancashire, served the Mission half a Century, and died 25 November, 1684, æt. 83. Soc. 58. Prof. 44. In the Annual Letters, his

death is thus announced "*In territorio Collegii Apostolorum piissime obiit post vitam Apostolicam per assiduos labores transactam multisque conversionibus illustrem P. Johannes Parkerus Senior, octogenarius, officiis variis tum Superioris, tum Subditi, egregiè cum omnium externorum, tum nostrorum approbatione perfunctus. In Missione per plurimos annos sudore assiduo sementes suas rigaverat, unde non exiguus etiam ad postereros fructus permanavit, hodieque permanat. Vir fuit omnibus venerabilis, cujus memoria in benedictione.*"

The Junior was a native of Staffordshire; at the age of 19, and in the year 1620, entered the Novitiate, and was promoted to the rank of a Professed Father, 18 December, 1645. He probably died in England, before the Restoration of King Charles II.

The third was born in London, 11 February, 1715; was received among the Novices at Watten, 23 March, 1736. This Reverend Father finished his earthly course at Alnwick, 13 January, 1770.

*PARKER, JAMES. No less than four of this name, are inscribed in the Fasti of the English Province. The 1st a Lay-brother; but of whom I can gather no particulars.

The 2nd was born in Lancashire, in 1597; at the age of 26 joined the Order, and was professed in the same, 6 August, 1637. He was still living in 1655, and had then passed 26 years on the Mission.

The Third, whose name was *Culceth*, of a good family in Lancashire, was a scholastic at Liege, who closed an innocent life by a Christian death 14 October, 1692, æt. 27. Rel. 7.

The fourth was born at Liverpool, 3 April, 1747: entered the Novitiate at the age of 19: and finished his studies at St. Alban's College at Valladolid. For many years was Chaplain to Barbara, Countess of Shaftesbury, daughter and heiress of Sir John Webb, of Odstock and Canford, Bart. After his retirement from that situation, he resided several years at Bristol, and conciliated the respect and esteem of all parties by his polished manners, and frank and cordial behaviour. Occasionally he assisted his friend the Rev. R. Plowden, the incumbent there, and charmed and delighted the congregation by his eloquent and forcible style of preaching. For some time before his death he retired to Liverpool; the Rev. Vincent Glover, O.S.B. on hearing that he was very unwell called upon him, and considering him to be in a dangerous state, warned him of it; upon which F. Parker made his confession, received extreme unction, and died in five minutes after, 29 Oct. 1822: he was buried at Sefton, where may be seen his *original Epitaph.*

†

*Epitaphium hoc
Vivus Vidensque scripsi,
Hic jaceo
Jacobus Parker,*

*Olim Societatis Jesu Sacerdos
Postea Decreto heu nimium duro
Clementis XIV Summi Pontificis
Epriore gradu in deliciis habito
Dejectus*

*Missionarius in Angliâ Apostolicus
Annos quinquaginta, &c.
Vixit.*

Obiit Ætatis anno LXXV.

Reparatæ vero salutis CIO DCCCXXII. His friend *George Anthony Keman*, a celebrated Artist, has faithfully perpetuated his Portrait as well as that of his Confrere, Rev. Robert Plowden. These valuable miniatures are in the possession of their common friend Frederick Charles Husenbeth, of Bristol, Esq.

**PARKER, RICHARD.*—1st. This Temporal Coadjutor was of Lancashire: and departed to our Lord at Liege 15 April, 1742, æt. 51 Rel, 19.

2nd. Born at Preston 23 July, 1791, arrived at Stonyhurst in Oct. 1804, entered the Society in 1810: ordained Priest in December, 1819, and 6 October of the ensuing year became the Missionary at Wardour. Here his prudence, uniform piety, charity, zeal and urbanity of manners endeared him to all. To the deep regret of his flock and his noble patrons, obedience summoned him away from Wardour to Stonyhurst College, 12 June, 1832, to fill the office of its Rector. F. Parker was admitted to the rank of a Professed Father 2 February, 1833. For the last year of his life his patience was tried by a complication of maladies that defied all the power and skill of Physicians, and he died most piously at the house of his dear friend Mr. Harrison, of Chorley, whose unremitting attentions to the last exceed all praise. The precious remains of this worthy Father were honourably conveyed to Stonyhurst for interment.

PARKER, THOMAS, (Culcheth) joined the Novices in 1674. The talent for government which he evinced in the sequel procured his appointment three several times to the Rectorship of Liege College. From 1712 to 1716 he filled the office of Provincial of his Brethren. For a short time he presided over them in London and the College of St. Ignatius. Retiring to Liege, he died at the good old age of 76, 10 February, 1730.

*2. A lay-brother of this name died in Spain about the year 1604.

3. This Father was born 19 Nov. 1739, and after finishing his studies at Valladolid entered the Society 28 June, 1763. For some time he was employed in the Cornish Mission; thence removed to Beoley, in Worcestershire, and died at Heath Green 26 October, 1820, æt. 81.

**PARKER, WILLIAM.*—Two of this name occur in the Fasti, both natives of Lancashire. The 1st. was a Temporal Coadjutor, who ended his days at St. Omer, 22 November, 1652, æt. 50, Soc. 20.

The second (*Culcheth*) was admitted in

1659; and died a Missionary in England 27 March, 1684.

PARKINSON, RICHARD, of Yorkshire, born 11 April, 1681; at the age of 18 was inscribed an alumnus of the English College at Rome, and Four years later a Novice of the Society. I find him actively engaged some years later in the London Mission. Retiring to Ghent he prepared himself for his passage into eternity, into which he entered 27 July, 1748.

**PARR, THOMAS*, of Durham. Late in life was a Candidate for the Society: died at Liege 7 Feb. 1654, æt. 66. Rel. 21.

**PARRY, EDWARD.*—I believe this scholastic obtained admission 31 October, 1704, and died in England 29 December, 1711, æt. 27.

PARRY, JOHN, of Derbyshire, born 20 August, 1718; entered the Novitiate in 1737, but I cannot follow out his subsequent life.

PAUL, PETER.—All that I can glean of his life is from a fragment of the Watten Journal frequently mentioned in these pages. "December 15, A.D. 1688; Brother Peter Paul, a Painter, admitted." Again, "Feb. 13, 1691, Mr. Peter Paul admitted again." It is certain that he died at St. Omer's College, 21 February, 1722, æt. 62.

**PAYNE.* . . . In a Letter of his Superior F. Richard Plowden, dated 12 September, 1726, I read that on the preceding day this brother had died at Watten.

PAYTON, JOHN, born in Lincolnshire, A. D. 1607, at the age of 25 pronounced his Simple Vows, and 18 December, 1645 was numbered amongst the Professed Fathers. Ten years later I meet with him on the English Mission.

**PEARCE, FRANCIS.*—This Scholastic was consigned to an early tomb, dying at Liege 2 August, 1746, æt. 24. Soc. 4.

Pearce, John, see *Hayman, Richard*.

PEARCE, THOMAS, sometimes call *Percy*: was a native of Devonshire, came on the Mission in 1641. He retired to Ghent to prepare himself for Eternity, into which he passed 25 January, 1685, æt. 78, Soc. 47.

PEARSON, or PIERSON, THOMAS, who had been Professed in the Order, 2 February 1685, was certainly the incumbent in Durham during the reign of James II., and strenuously laboured for the good of souls. Here he had erected a chapel "*satis amplum*, which was numerously attended; here by his zealous endeavours was opened a public school "*gymnasium publicum-schola frequens.*" The Supplement to the Annual Letters, gives some circumstantial evidence of the Revolutionary Hurricane in that City. "*Ineunte Decembri anni 1688 erupit procella quæ per aliquot dies imminebat. Coacta ingenti numero plebicula, eo furore, eo impetu, in Sacellum involavit, ut momento fere temporis omnia ad solum usque funditus everterit. Tectum parietes, tabulata, altare communi omnia Ruinâ disjecta sunt. Crux ipsa publicè combus-*

ta. *Crederes arbitratosse omnem Catholicæ religionis memoriam posse abolere.*" Then follows the account of sacking the houses of the Catholic inhabitants. "*Nostri interim, qui-æ in urbe rem Catholicam curabant ut tantisper se populari furore subducerent, per noctis tenebras pedites itinere difficilimo (mediâ quippe hyeme) huc illuc diffugere coacti deinde sub dio in campis vel sylvis aliquamdiu pernoscere.*"

F.P. survived to reach the Patriarchal age of 87, dying at Durham 4 Feb. 1732.

PECKHAM, ROBERT, died holily in England, according to Nadasi, 25 January, 1621.

*PECKETT, ROBERT, occurs a Temporal Coadjutor at Rome, in 1701-4, and died in that city 8 January, 1706.

PELHAM, HENRY, born in Kent: at the age of 17 joined the Society. On the English Mission he often passed by the name of *Warren*. *Obiit in Angliâ 7 Junii, 1702, æt. 67.*

PELHAM, WILLIAM, born in Suffolk in 1623: was admitted into the Novitiate at the age of 20: ten years later was sent to the Maryland Mission, in which he died 7 February, 1671.

PELLENTZ, JAMES.—This German Father was born 19 January, 1727: admitted 19 October, 1744: Professed 8 Dec. 1756, and devoted himself to the Maryland Mission. He was living there in 1771.

*PELLISON, JOHN. F. Henry More, p. 31, found in a letter of Polancus, dated Trent, 20 October, 1562, to F. Mercurian "*Mittitur etiam unus Coadjutor, Joannes Pellison, concinnandarum vestium intelligent, qualem ultimis suis Reverentia vestra postulabat.*"

PEMBER, GEORGE, born in Bucks, died at Ghent 22 April, 1661, æt. 27, Soc. 8:

PEMBERTON, JOHN WILLIAM, born in Lancashire 1 June, 1705; was admitted at Watten in Priests Orders, 28 June, 1733, In eleven years was made a Spiritual Coadjutor: died in England 10 July, 1763.

PENKETH, CHARLES, was the Incumbent of Leigh, in Lancashire, in November, 1693.

PENKETH, JOHN. According to Bishop Challoner, this good Father was tried and condemned at Lancaster, but outlived Oates' persecution.

PENN, THOMAS.—His Conversation to the Catholic Faith, and his admission into the Society on the day of his death, at St. Omer, before 1617, may be read with interest in p. 428, of More's Hist.

PENDRIL, WILLIAM.—There were two Fathers of this name. The Senior who is sometimes called *Birch*, was admitted 31 May, 1708, and Professed 4 August, 1720, was Superior of his brethren in the Bishoprick of Durham, from 12 November, 1729, until 1736: died in Northumberland 21 February, 1748, æt. 74.

The Junior, sometimes called *Howe*, was

born 1 March, 1701, admitted at the age of 21, was Professed at Rome 2 February, 1740, died in that city 10 March, 1746.

PENNANT, THOMAS; the Necrology dates his death 8 July, 1638. I can learn no particulars.

PENNINGTON, FRANCIS, sailed from London with F. Nicholas Gulich in October 1675, for Maryland. In that Mission he spent the remainder of his life, dying 22 February, 1699.

*PENNINGTON, JOHN, born in Lancashire. This venerable lay-brother died at Liege 7 May, 1671. æt. 84, Rel. 46, deserving the character "*Diuturnæ vitæ Religiosæ meritis gravis.*"

PENNINGTON, ROGER, of Lancashire: admitted 11 September, 1681: died prematurely at Liege, 17 July, 1685, æt. 26.

PENNINGTON, WILLIAM, I suspect was the younger brother of Roger, and was admitted at the same time; he was made a Professed Father 29 June, 1699. I believe that he died at Liverpool 8 June, O.S. 1736, æt. 75. He was buried in the Catholic Cemetry of *Harkirke*, near Crosby Hall, where lie many of his Religious Brethren.

PERCY, CHARLES, was admitted 7 September, 1685; Professed in 1703. For many years served Grafton, was appointed Superior of his Brethren in the residence of St. George, 8 September, 1734, and died in office 4 October, 1735, O.S. æt. 71.

Percy, John, see Fisher.

PERCY, PHILIP, admitted in 1683. Professed in England 13 February, 1701, died 11 May, 1724, æt. 61, I believe in Yorkshire.

PERCY, ROBERT, was admitted in 1674, died in England 2 July, 1715, æt. 63.

PERISON, WILLIAM, born in the County of York in 1611, was admitted a Novice at the age of 20, died in England in 1666.

PERSALL, JOHN. Of this eminent Divine, I regret to have discovered so few particulars. At the accession of James II, he was appointed one of his Majesty's Preachers. Two of his sermons are in print: one delivered 25 October, 1685, the other preached before the King and Queen at Windsor, 30 May, Trinity Sunday, 1686. On the eve of Pentecost, 24 May, 1687, I find that he took up his residence in the Savoy College. When the Revolution exploded, he was fortunate enough to effect his escape to the continent. Retiring to Liege, he was rector of the College there, from 1694 to 1698. During this interval, viz, in 1696, he attended the XIVth General Congregation of the Society, as "*Vice Provincialis Angliæ*" see Dec. XVI. At the expiration of his Rectorship, it seems, that he returned to England, where he died, 9 September, 1701.

PERSONS, ROBERT. So intimately is the biography of this great and good man, connected with the history of his Times, that a Volume would be required to do justice to his memory. We have invariably observed

that in proportion as men were wise and eminent, and devoted to the cause of Religion, they have esteemed, and admired, and venerated his character. At present, we must content ourselves with offering an Epitome of his life: but shall embody several of his own notes, from a 4to MS. which he commenced at Naples, in the autumn of 1598, and continued at Rome to the month of May, 1601.

Robert was the 6th of the eleven children of Henry and Christiana Persons. From a letter of their son John, Rector of Chardlinch, addressed from the Parsonage house there, 31 May, 1602. to Dr. Sutcliffe, Deau of Exeter, and Thomas Somaster, Arch-deacon of Totnes, I learn that this worthy couple "lived together most comfortably and sociably in holy marriage, in their own home, above 50 years, and in their time were the best housekeepers in all that Township, all which is to be testified by the general consent of all in this Country." This Henry* before his death, had the consolation of receiving all the rites of the Church, from the hands of F. Alexander Bryant, late in the year 1579. His pious Widow survived until 26 April, 1600, and had much to suffer for her constancy in the Catholic faith: was regularly attended by F. Robert Southwell, until his Martyrdom, in 1595: and subsequently by F. Henry Garnett, until her edifying demise in London, when she was upwards of 90 years of age. In a letter of F. Oldcorn, to F. Robert Persons, dated 15 June, 1603, I find mention of his brothers George, and Thomas, and Richard Persons. "Richard and his wife are Catholics, and have bin so these six or seven years: they live but poorly in outward show: and for your brother Thomas, he lives in Somersetshire, and I hear in good estate for the world; but he is no Catholic, nor is there any hope." In a letter of F. H. Garnett, 16 March, 1603 he says, "the house of F. Person's sister, where she lay, being very honest and of good reputation, was searched on Christmas night, 1602—that Agnus Dei's, and beads, and such like were found. She was so frightened by the knaves, that she died on Innocents' day." She had previously been hunted away out of another parish by the Minister, for her brother's sake.

Robert was born at Nether Stowey 24 June, 1546, and was the first child baptized by the New Incumbent of the Parish, the Rev. John† Hayward, a pious Catholic

*In p. 305, *Athenæ Oxon.* Wood asserts that Hen. P. was "an enemy to the Church of Rome, but reconciled by Alexander Bryant thereunto." We prefer the authority of F. Persons, who expressly states that both his parents were "*secundum sæculum humiles, honestos tamen, Religione vero Catholicos.*"

† On 12 Feb. Anno 30. Hen. VIII. he was one of the 12 members of Taunton Convent who were granted an annuity by the Crown. One of this number was William Persons, perhaps a member of the Persons, of Nether Stowey.

Priest, who, before the dissolution of the Monasteries, had been a Canon Regular, of Taunton (not *Tor Abbey* as Sutcliffe said) and had a pension of £5. 6s. 8d. See Brown Willis' Hist. Vol. II. p. 200. In very early youth Robert was consigned to the charge of his elder brother, a Merchant, but on whose failure in business was returned to his parents. As he showed a capacity for learning, the abovementioned incumbent exhorted the parents to afford him the means of education, and generously offered to contribute towards the expences, and he faithfully kept his word. Robert and John (afterwards Rector of Chardlinch) were accordingly placed under a Master of Grammar at Stogursey, for about a twelvemonth, thence removed to the Public Free School at Taunton, where they pursued their studies for three years, under its master, a Catholic, but a man decidedly severe.* At the age of 18 Robert was enabled to proceed to St. Mary's Hall, Oxford, and after two years of Logic was entered of Baliol College. In May 1563, he was made Bachelor of Arts. By his unwearied industry and solid judgment and talents for disputation he soon rose to distinction: he was declared a Master of Arts and a Fellow of the College, and became a celebrated Tutor in the University, but never took Orders there, as Wood suspected and presumed. Yet on two occasions he took the Oath of Abjuration of the Pope's supremacy. "*Proh Scelus! bis juramentum illud nequissimum Juvenis ambitiosus, ne gradum amitterem, labiis pronuncavi, licet animo detestarer. Parce mihi, misericors Deus, ac grande hoc juventutis meæ delictum condona; nondum enim noveram, quid esset super omnia diligere, et honorem tuum rebus anteferre mundanis.*" But his conscience would not suffer him to be at ease; he saw the storm of persecution approaching; he witnessed the stand made by his friend Richard Garnet, Fellow of the same College of Baliol, who renounced every worldly prospect rather than betray his Catholic principles; in the fear of not being able to realise a similar example of constancy and fortitude, he retired for a time into Somersetshire, where his friends and patrons, and chiefly Mr. John Stone his relation, a wealthy merchant of Bristol, who was Mayor in that City in 1569, agreed on supplying him with Funds to study the Law in London. He returned however to Oxford, where he experienced much vexation and persecution, from Adam Squire the Proctor, and especially from Christopher Bagshaw, a man whose food was faction; and who through subsequent life, tarnished his other merits by restless humour and implacable temper. At length yielding to violence, and giving place to wrath, F. Robert took his departure from Oxford, early in

*See the letter which I inserted, p. 122-4 in Andrews journal of February 1836.

1574, and proceeded to London, "where God had provided that Sir Richard Baker (whose son Thomas had been my Scholar) should offer me unasked, a lease of certain lands fallen of late to his eldest son in Somersetshire, which I took, and going down into the Country, I sold for a hundred pounds and more to James Clark, Popham's Secretary, and with this, and other help of friends, I was able to go over to travel. After Easter, I returned to London, and putting myself under the protection of Lord Buckhurst, by means of the Culpeppers and Sydneys (of whom I had two or three for my Scholars at Oxford) I departed for England, in May or June, 1574, leaving all that ever I had in England, in confidence with the said Lord, who dealt honourably with me afterward, when in Italy I entered religion; for he delivered all left to his custody unto the persons I assigned."

Landing at Calais, he hastened to Antwerp, whence he intended to proceed to the Great Fair at Frankfurt; but as some of his companions had not yet arrived at Antwerp, he decided on visiting Louvain "in the company of two godly men, one, Mr. Thomas Yates, (afterwards of the Society, and now in Brazil,) the other, John Slade, (afterwards Priest) and by these two men's virtuous example and exhortations, I resolved in Louvain, seeing I had time to stay there eight or ten days, to make the Exercises under F. William Good, for eight days."

Robert's destination was Padua, where he intended to apply to medicine. He arrived there towards the end of September, 1574. Taking a commodious house "I bought good store of books for my faculty, as also provision of Apparel," but the mercy of God would not suffer his mind to rest on his studies; his pleasures were sprinkled with bitterness; he remained a stranger to peace and comfort, and after a severe conflict with himself, he withdrew secretly, and performed the journey to Rome on foot. "There I offered myself to the Society, and entered it upon St. James's day, 24 July, 1575, and having made distribution of all my worldly affairs, especially of such goods as I left at Padua, and in the Lord Buckhurst his hands in England, I found myself exceedingly comforted."

At the expiration of his Noviceship, he began the study of Divinity in the Roman College—was ordained Priest some time of the year 1578, and continued to assist in the Penitentiary, and in the "charge of the Novitiate of the second year" until he received orders to be ready for the English Mission.

We should add from his letter to Dr. Allen, of 30 March, 1579, that he had offered himself "a good while ago to the Mission of the Indies, and cannot obtain it."

We have mentioned in the biography of F. Edmund Campian, the anxiety of Dr. Allen, that Jesuits should be employed

in the English Mission. His heart was closed to every other interest, every other concern, than the glory of God, and the salvation of souls. He had reached Rome in October, 1579, and had so effectually negotiated the sending of English Fathers with his Holiness, Gregory XIII, that instructions had been issued to F. Edmund Campian to hasten to Rome, to be the associate of F. Persons in this work of the ministry.

Ambo animis, ambo insignes, præstantibus ausis. Before they left Rome, on Low Sunday, 18 April, 1580, the General of the Society forbade them to interfere directly or indirectly with any political or state affairs, or to discuss, or to listen to such subjects. (Bartoli c. 6 and 8, Lib. II.) F. Persons, it was agreed, should cross over to England first. Personating a Captain returning from Flanders to England, provided with a dress "of buff, layd with gold lace, with hatt and feather, suted to the same" he passed to Calais upon St. Barnaby's day, as I remember, being xi of June, (not 16 as Bartoli asserts) and finding fit embarkation and passage, the very next morning arrived at Dover." Here, the Searcher, according to his commission examined him, "found no cause of doubt in him, but let him pass with all favor, procuring him horse, and all other other things necessary for his journey to Gravesend." This manifestation of God's care and protection, inspired the Father with courage and confidence, and he told the searcher "that he had a certain friend, a merchant lying in St. Omer's, that would follow him very shortly, to whom he desired the said searcher to show all favor: and so he promised to do, and took a certain letter of the same Father to send to Mr. Edmunds (for so F. Campian was now called,) and conveyed it safely to St. Omer's, in which letter F. Persons wrote unto him the great courtesy which the searcher had shewed him," and recommended him to hasten and follow him up to London, where he might assist him in disposing of his stock of jewels and diamonds.

F. Persons took the boat at Gravesend at midnight, and reached Southwark at 4 o'clock in the morning. In consequence of the Queen's proclamation, and the general suspicion prevailing against strangers, he found it impossible to procure accomodation at the Inns, coming, as he did, without a horse. At last he proceeded to the Marshalsea prison, where he found that generous Confessor Mr. Thomas Pound, S. J., who received him with open arms, and introduced him to that worthy gentlemen Mr. George Gilbert, who bountifully provided for all his wants and comforts, as well as for F. Campian on his arrival.

Early in July, these two Reverend FF. took leave of each other at Hogsdon, a village near London, with the intention of meeting again in the Capital at Michaelmas.

* All the summer we passed over in preaching; my lot was the Shires of Northampton, Derby, Worcester, Gloucester, and Hereford; Mr. Gilbert was my companion." In October, the two Fathers met at Uxbridge: and as the most diligent search was making for F. Campian, it was agreed that he should retire to Lancashire, and that F. Persons should be stationary in London or the environs. On Campian's return, the two Fathers met frequently at Harrow-on-the-Hill. In going there, they had to pass by Tyburn, and F. Persons relates the following anecdote, "*Campianus per Tiburnum magis reverentiâ factâ, tum ob signum Crucis et honorem nonnullorum Martyrum, qui ibi passi sunt, et quod sibi illic aliquando certandum dicebat.*" As the heat of the persecution increased, it was settled that F. Campian should proceed to Norfolk: the two friends, as if they had a presentiment that they should never meet again, renewed their religious Vows, and received the Holy Communion: then tenderly embracing each other, *et mutantes galeros in signum Amoris, discessimus ab invicem.*" The parting took place on Monday, 10 July, 1581: on the following Sunday, the 9th after Pentecost, F. Campian was betrayed at Lidford, in Berkshire, the seat of Lady Yates, by George Elliott. F. Persons was on a visit at or near Henly Park, the seat of Francis Brown, Esq., when he heard of the apprehension of his dear friend, and of his having been escorted through Henly, to London. About a month later "I retired into Sussex, unto Michelgrove, and finding the commodity of passage to go to France, I resolved to go, to confer with Mr. Doctor Allen, and Mr. Gilbert, and F. Claudius Matthews, the Provincial, about prosecuting of this Mission, with full intention to return presently, through hitherto I have been letted,"

"One cause also was to print some books which I had written in England, or was in writing, as the Defence of the Censure, the Latin Epistle of Persecution, and the Book of Resolution in the first Edition, all which were printed at Roan this winter. Another cause also of my coming over was to make a Mission of Scotch Fathers into Scotland, which, by letters, I had procured from the General: and F. Edmund Hayes, and F. William Critton were appointed; but first to take directions from me. Wherefore, upon conference with F. Critton, at Roan, he went into Scotland, and I sent Ralph Emerson with him, and promised to expect his return at Roan, as I did, in April, 1582."

But though absent from his native country, he was indefatigable in his exertions for its welfare. Well might Dr. Allen say, "*Illius hominis Industria, Prudentia, Zelus, in scribendo et agendo dexteritas, superant omnem fidem.*"

Through his instrumentality was pro-

cured of the Duke of Guise £100. per annum for a seminary of English youth, at Eu, in Normandy,* in 1582. In the course of the same year he visited Lisbon, and Spain, where he was honourably received by Philip II. "At this my being with the king of Spain, I obtained twenty four thousand Crowns to be sent to the King of Scots, which were paid by John Baptist Taxis, in Paris. I also obtained in 1584, for King James, of Pope Gregory XIII, Four thousand Crowns, by bills of Exchange, which myself brought also, and delivered in Paris. I caused also two thousand ducats of yearly pension for the Seminary of Rheims, and a promise for Dr. Allen to be Cardinal, which was afterwards fulfilled." In the Spring of 1583, he reached Paris; but after a short stay, proceeded to Rome, whence he returned again in a few weeks. The winter of this year he spent principally with Alexander, Prince of Parma. "About Corpus Christi day, 1584, I returned from Flanders to France, and in the way passing from Gant to Odenard, Mr. Owen and I were in great peril to be taken by English soldiers of Mechelen, if we had not escaped by flight, as I did before in my journey from Louvain to Beveren (Bevergern?) where all our Cartes and Convoys were taken, and I escaped by the benefit of a good horse." After spending the summer and autumn at Paris, in attempting to diminish and extinguish the violent discontent and faction, headed by the Pagets, Thomas Morgan and Thomas Throgmorton, but all to no purpose; he retired to winter at Rouen, where, "in a voyde house, given to the Society, in a garden, I set forth my second Edition of the Book of Resolution much augmented." But who can describe his long and frequent journies, and his successful negotiations to found and organize the English establishments at Valladolid, in 1589: at St. Lucar, in 1591; at Seville and Lisbon, in 1592; at St. Omers, in 1593; and his disinterested zeal and powerful support to the Colleges of the Venerable Secular Clergy at Douay and Rome? Who can enumerate the fruits of his learned works in the reformation, instruction and conversion of souls? Who can read his Letters—who can follow him in his course of government of the English Roman College, or in his office of Prefect of the Mission, without being enraptured with his moderation, sound discretion, condescension, and charity? No one was a better judge of the English character especially, than F. Persons, and he recommends to F. Cresswell, in his letter 27 July, 1591, (who had complained to him of the insubordination and ingratitude of some students,) oblivion of the past—plain

* F. Persons says "I called Mr. Man, otherwise Chambers, to the government thereof: it lasted until the year 1588, that the Duke was slayne."

and confident dealing with them, and to be assured that many defects must be winked at, and not pursued in a multitude: and that a system of Espionage is the way to mar all. Yet this worthy Father, with all his labours, benefits and unremitting services, could not escape the censure and persecutions, not merely of unthinking and indiscreet youths, but of several persons of respectability in the Catholic body. Under this heavy cross he could say with the Psalmist, "*memento, Dne, David et omnis mansuetudinis ejus. Utinam Deus benedictionem mihi det pro hac maledictione.*" In a letter to Dr. Barret, 21 Nov. 1598, he says, "I thank God, I have long ago learned to make little reckoning of men's words or thanks in this life: but to do the good I can for all, and expect my reward (if any be due) at his hands, who is the master of all, and for whom I do it." In another letter, dated 25 July, 1601, he tells a friend, "I hope their malignity shall never break my sleep. *Jam collum obduxi, et cogitatum meum in Domino jacto.*" With this only sentence I quiet myself. "*Dne, tibi revelavi causam meam; et ante to omne desiderium meum.*" One accusation against him has often surprised me, viz., opposition to the appointment of Bishops in England. Nothing could be more unfounded. His letter from London, 17 September, 1580, proves his anxiety for Bishops to be provided by the Holy See for the English Mission: another letter to Dr. Allen, in 1592, testifies that he had actually engaged a generous friend, Dr. Francis Sarmiento, Bishop of Jaen, to supply the funds necessary, for the support of two or three Bishops; and we have his letter to Pope Clement VIII, 13 August, 1597, which records his sentiments in favor of Episcopal government. Yet, is there any charge that has not been alleged against Jesuits? The usurper Cromwell, in his Speech to his first Parliament, 4 September, 1654, gravely asserts, that the country had been agitated by swarms of *Jesuits, who had settled in England an Episcopal Jurisdiction*, to pervert the people!"*

F. Persons crowned a life of usefulness, by a death precious in the sight of God. From his dying bed he dictated letters to his brethren of the Society in England, and to the Arch-Priest, Dr. George Birket, breathing seraphic peace and charity. In sentiments of melting Piety, he surrendered his soul into the hands of God, 15 April, 1610, in the English College at Rome, æt. 64, Rel. 36, Prof. 23. "The eye of God looked upon him for good and lifted him up from his low estate and exalted his head; and many have wondered at him, and have glorified God," Ecclesiasticus xi. 13. His remains were deposited in the College church

near his bosom friend Cardinal Allen. On the gravestone was inscribed the following epitaph.

D. O. M.

Patri Roberto Personio.

Anglo Somersetano

Societatis Jesu

Sacerdoti integerrimo atque doctissimo

Et hujusce Collegii optimo Moderatori

Qui ad animi cultum et studium Pietatis

Ad Angliæ Conversionem, Collegiorum

Domiciliis ac Diversorilis per opportuna loca

Qua per illum ex integro constituitis

Qua colloquutiatis

Ab ipso, magnæ Spel convocavit, magnis

Laboribus instituit juvenutem Hispali,

Vallisoleti, Gadibus, Utiisopone, Duaci,

Audomari, Romæ:

Quo Duce et Socio Pater

Edmundus Campianus

Catholicæ Rei publicæ

Propugnatur acerrimus

In Angliam primus ex Societate trajecit;

Quoque Vindice

Et patrono Veritatis, Hostium passim exagitata

Temeritas, libris, scriptis sermonibusque, litteris,

Exemplis defensa Religio, recreata Sanctitas.

Cum inter hæc ipse nullam caperet partem

Concessæ quietis, nullum a suo capite recusaret

Discrimen honestissimæ Defensionis

Semper paratus, semper erectus

Semper mediâ flammam periculosissimæ

Concertationis irumpens, animæ magnæ

Prodigus omnino Vir

LXIV explevit Annos

Ex quibus sex et triginta in Societate Jesu

Per omnia virtutis.

Exempla transegit

Obiit XV Aprilis MDCX,

"On the first of March, Saturday morning, (or the night before) in the year, 1687, the floor of the Church of the English College at Rome, fell down into the Cellar near St. Thomas his Altar, without any harm to any body. F. Robert Persons' skull and bones were uncovered, they were taken up put into a wooden box, and buried again in the same place as before, under the same grave stone. F. Minister, who then was, tells me that F. Persons' skull seemed remarkably greater than that of others ordinarily be, and that there were all his teeth, not one wanting."

We may now turn to the writings of F. P.* which are characterised by masculine vigour, lucid order, and purity of diction, Dean Swift, No 230 of the *Tailler*, observes that "the writings of this Jesuit are in a stile that, with very few allowances, would not offend any present Reader."

1. "*A Discoverie of F. J. Nicols, Minister, misreported a Jesuite, latelye recanted in the Tower of London, &c. by John Homlett*" 8vo. Douay. It was really printed in London, 1580: tho' not paged, it contains 194; and is dedicated to Q. Elizabeth. N.B. In the course of the same year, he wrote two tracts intitled "*Reasons for refusal to go to Church.*"

*I believe he was the Author of "a true Report of the late apprehension and imprisonment of John Nicols, Minister at Roan, and his confession and answers, made in the time of his durance there, whereunto is added the satisfaction of certaine, that of fear or frailtie have lately fallen in England," a small 8vo. printed at Rheims, by John Fagny, 1583,

* P. 180, Vol. VII, Lingard's History of England, 4to. Ed.

one was in answer to Dr. Langdale's book, edited by Clitheroe, a Lawyer's Clerk. The work was reprinted in Latin, in 1607, and intitled "*De non adeundis Hæreticorum ecclesiis*."

2. "*A Brief Censure upon two Books, written in answer to Mr. Edmund Campian's offer of Disputation*" 8vo. 86 pp. Douay, is mentioned in the Frontispiece; but it was printed privately in Mr. Brookesby's house, at Greensted, about 6 miles from London.

3. "*A Defence of the Censure given upon two books of William Charke and Meredith Hamner, Ministers, &c.*" 8vo. pp. 173. This was printed at Rouen, in the winter of 1581, and led to the conversion of F. Francis Walsingham.

4. "*Epistola de persecutione Anglicanâ*" Rouen in the winter of 1581.

5. "*The Book of Resolution, or Christian Directory*."

The 1st Edition, as we have already shewn from the Author's notes, was printed at Rouen, in the winter of 1581: the 2nd Edition, much augmented, in the same City, in the winter of 1584. Few works have passed through a greater number of editions since: it well deserves the character given of it by his friend F. Gerard, "*utilissimum et felicissimum opus quod plures animas Deopeperit, ut credo, quam paginashabet*." It was translated into Welsh by Robert Gwine a secular Priest of Douay, and consequently did a great deal of good among the Welsh people." 224, Vol. I. Athenæ Oxon.

6. "*Andree Philopatris ad Elizabethæ Reginae Edictum, 29 Novembris, 1591, promulgatum Responsio*." Of this I have seen several Editions, in 8vo. I. Lugduni, 1592; apud Joannem Didier. pp. 273. Another Augustæ, October, 1592: apud Joannem Fabrum, pp. 268. A copy penes me of 1593, has 361 pp. and I think was published at Rome: Another Edition appeared at Antwerp, in 1612.

7. "*Apology for the Arch Priest*." St. Omer, 1601.

8. "*A Temperate Ward-Word to the Turbulent and Seditious Wach-word of Sir Francis Hastings, Knight*." 4to. A. 1599, pp. 129, Antwerp.

9. "*The Warn-word to Sir Francis Hastings Wast-Word*." 8vo. 1602. Antwerp, in two Parts. The first contains 131 pp.; the second pp. 138.

10. "*The Tree Conversions of England*" In 3 Vols. 8vo.

11. "*An Answer to the Fiftie Part of Reportes lately set forth by Syr Edward Cooke, Knight*." 4to. St. Omer, 1606, pp. 386.

12. "*The Dolefull Knell of Thomas Bell*." 12mo: Rouen, 1607, pp. 414.

13. "*A treatise tending to mitigation towards Catholike subjects in England*." 4to. 1607, pp. 556.

14. "*The Judgment of a Catholicke Englishman living in banishment for his Religion*." shewing the Oath of Allegiance to be unlawful. 4to, St. Omers, 1608. pp. 128.

15. "*A quiet and sober reckoning with Thomas Morton*. 4to, St. Omer, 1609, pp. 668.

15. "*A Discussion of the Answer of M. William Barlow, Doctor of Divinity to the Book intitled 'The Judgment of a Catholick Englishman, &c.'*" This was published after the author's death. 4to, St. Omer's, 1612. pp. 543. To which F. Thomas Fitzherbert added a Supplement of 120 pp.

The Work intituled "*Dutiful and respective considerations upon Four Heads of Tryall in matters of Religion, proposed by King James in his late Book of Premonition to all Christian Princes, by a late Minister*." 4to. 1609, St. Omer, was composed by F. Persons for Humphry Leach, and passes under his name. The original MS. (though not entire) in F. Persons own hand, was in the library of the English College at Rome in 1690.

He probably contributed the valuable aid of his experience to his young friend Mr. Walsingham abovementioned, in the arrangement and composition, of "*A Search made into matters of Religion*," 4to. St. Omer, 1609, pp. 512. "Even in the Library of the English College at Rome, it is placed among F. Persons works (says the writer of the preceding Note, in 1690 at Rome) by him who procured all the other books of this Father, to be bound in more handsome Fashion with the letters R.P. in gold, on each side of the Covers, and conserved in the Library of that College under lock and Key."

As to the "Conference about the next succession to the Crown of England," a 12mo. printed in 1594 (privately re-printed in 1681) F. Persons may have assisted in it, but in his letter to F. Henry Garnett, 24 May, 1603, he distinctly affirms "that it appeareth by our late Cardinal's handwriting, that he, together with Sir Francis Englefield and some others, were the chief authors of that book."—"Doleman Anglice sonet ac Vir Dolorum"—Many MSS. of this Learned Father were in the Library of the English College at Rome.

Nicholaus Antonius, p. 356, Vol. II. Bibliotheca Hispana, says that Philip II. to whom F. Persons was greatly endeared, had fully intended to have applied to Pope Clement the 8th for the Cardinal's hat for this Rev. Friend, and was prevented only by the Father's "*gravissimâ oratione multisque lachrymis apud eundem Pontificem*." He adds that F. Persons published at Madrid in 1590, "*Relacion de Algunos Martyres di Inglaterra*." 8vo

Bromley in his Catalogue of Engraved English Portraits" p. 54, mentions two Portraits of F. Persons, one a Folio by Neefs, the other 12mo, by Wierex.

PERSONS, ROBERT. This talented Prefect of Studies died at St. Omer, at the early age of 32, on 8 August, 1680, Soc. 16. The annual Letters thus describe him. "*Vir ab naturâ ad pietatem factus, Græci & Latinisq; litteris insigniter excultus, humilitate, charitate et Religiosa conversatione notabilis, magnum omnibus sui reliquit desiderium.*"

PETIT, CYRIACUS, admitted 23 February, 1697: was studying his third year of Divinity at Liege in 1704: died in England 11 January, 1710, aged 38.

***PETIT, ROGER.**—All that I can learn of this Father is from the Annual Letters of 1711, which contains an Epitome of particular events "*hoc elapso triennio*" but with a sad disregard of Dates. This most virtuous youth died at St. Omer, having shortly before been admitted into the Society, leaving an admirable example of self-denial and meekness.

PETRE, CHARLES, was younger brother of the celebrated F. Edward Petre. Under the article Charles Palmer, we have mentioned the Savoy College. Besides this, another College was founded by King James II, in nearly the heart of London, and attached to the Bavarian Chapel. At Lady-day, 1698, seven members of the Society began their residence here, and F. Charles Petre was appointed Superior of his Brethren—regular discipline was observed—the morning and Evening discourses, every Sunday, were frequented by eager audiences, and upwards of 200 persons were reconciled to the Catholic Church. The school indeed was not so frequented as the Savoy College, but promised well, when the destructive revolution burst forth. F. Charles P. consulted his safety by flight, but was discovered and committed to Dover Jail; yet was treated with humanity, and discharged shortly after. Retiring to St. Omer, he filled the office of Procurator, and ended his days there 18 Jan. 1712.

N.B. I suspect several of the Petres who entered the society, were the descendants from Thomas (third son of John, 1st Lord,) Petre, who was seated at Cranham and Filders, in Essex.

PETRE, EDWARD, was born in London in 1631. The "*Informatio de P. Odrardo Petre, A.D. 1684*" states him to be "*ex familiâ prænobilî primogenitus.*" Persuaded that a true vocation to a religious life affords enjoyments superior to any that fortune can give, at the age of 21 he entered the Novitiate at Watten. Having finished the course of his studies with the commendation of learning and virtue, he returned to England as a Missionary, and generally passed by the name of *Spenser*. After discharging his functions with satisfaction to Superiors, he was appointed Rector of his brethren in the College of St. Thomas. During the public excitement, occasioned by Oates' Plot, F. Petre was apprehended

and thrown into Newgate. Here he proved an Angel of Comfort to his fellow Prisoners: amongst the many who benefited by his charitable services were Mr. Gerard, a most respectable Gentleman of Staffordshire, who had three sons at St. Omer's College, and who had come to town to refute the false testimony of Oates and Dugdale* and F. Richaad Price, (alias *Lacy*) S.J. both of whom expired in his arms 11 March, 1680, for I read in his letter written four days later "*Morientibus adfui et utrisque oculos clausi.*" After continuing in Newgate about a twelvemonth, he was removed through the interest of James Duke of York, to another prison, where he enjoyed comparative freedom. By means of trusty persons, he succeeded in collecting together the books of accounts, deeds, and evidences of the province which had been scattered "*in die nubes et caliginis.*" and for some time acted as Vice-Provincial. At the accession of James the II, F. Petre was called to Court,—was made Clerk of the Closet—and after some time was enrolled amongst the Privy Councillors. We copy from the Gazette this last appointment.

"Whitehall, November 11, 1687.

"This day the Honourable and Reverend Father Edwd. Petre, Clerk of the Closet to His Majesty, was sworn of his Majesty's Most Honourable Privy Council, and accordingly took his place at the Board."

Having no guile himself, F. Petre suspected no guile in others: he was utterly deceived in his estimation of *Sunderland's* character, who affected a strong predilection for the Catholic Religion, and he unfortunately took opportunities of recommending and extolling to his sovereign the merits and services of that hollow and most treacherous minister. In the recent life of James II, compiled from the Stuart papers, we read, "that at the solicitation of *Sunderland*, the King, contrary to his own judgment and the Queen's advice, made F. Petre a Privy Councillor, and shortly afterwards† proposed him to Pope Innocent the XI, for a Cardinal's Hat." The Editor represents F. Petre, as a plausible but a weak and conceited man; but omits to inform his readers, that the Father had implored his Majesty more than once, and even on his bended knees, to be allowed to retire from Court, alleging that such retirement would be satisfactory to the public

*These were the Tools of Shaftesbury, in the Popish Plot. It is truly said by Professor Dahimann in his late "*History of the English Revolution*" that "It is certain that Shaftesbury, and no other, reared this petty Demon with truly paternal affection till it became such a formidable monster."

†Here is some want of accuracy. It is evident from Pope Innocent XI's Answer 16 August, 1687, to James II, that his Majesty had already applied for the Father's promotion to Episcopacy and for a Cardinal's Hat. The latter request he enforced, in a second letter, dated Windsor, 24 September, 1687. The Gazette shews he was admitted into the Privy Council, 11 November following.

opinion, and be expedient for his Majesty's service; but that the King would never consent to his removal—that his Majesty, moreover, in his letter 22 December, 1687, to Pope Innocent XI, acquits the Father of Ambition "*nulla Sacra purpure cupiditate tenetur, nec quinquam esse credimus, cujus animus ab omni ambitu magis abhorret.*"—and what is still more important—that His Majesty in the sequel exonerated the Father from all blame, openly declaring at Paris, that his affairs would have been in a very different state, if he had attended to his remonstrances. With pleasure we quote the Annual Letters of the English Province from 1685 to 1690. After relating the public dissatisfaction and irritation excited by his Majesty's predilection for F. Petre, the Writer proceeds thus "*Interim ipse Pater, uti constat, in omnibus singulari modestiâ et integritate se gessit, et invitus hæc honorum specimina passus est; cumque videret Regem non obscure a quibusdam sugillari quod nimium ipsius consiliis tribueret, et demum nonnullam ortam esse, ipsius causâ, contentionem Regem inter et Pontificem, non semel, et quidem de genibus supplex petit, ut sibi liqueret bonâ ipsius veniâ, ab autâ et rebus gerendis se subducere. Maluit quippe se populari furorâ et invidiorum odio sacrificare, quam ut res Regiâ quidquam detrimenti paterentur; sed renuit Rex constanter ipsum a se dimittere. Et postquam in Gallias venit, unico suo testimonio has omnes calumnias disflavit; dixit enim palam Parisiis, multis nostrorum audientibus, si illius Patris consiliis parvisset, Res suas non ad loci futuras fuisse. Quo tam honorifico testimonio non video quis locus relictus sit, vel maximè invidis, calumniandi."*

In the General consternation occasioned by the Revolutionary explosion, F. Petre found his way to the Continent before the end of November, 1688, and thus disappointed the vengeance of the phrenzied populace who clamoured for his heart's blood. In the spring of 1693 he was appointed Rector of St. Omer's College, which soon felt the renovating influence of his government. His experience of men and manners, his affability, and the great attention he paid to the cleanliness and health of the community, rendered him a general favorite. Retiring from office in 1697, he settled at Watten, where he died 15 May, 1699, æt. 68.

Bromley, in his Catalogue of English engraved Portraits, mentions a Dutch Mezzetinto of F. Petre, and the Devil tempting him to hang himself.

The original Letters which F. Petre wrote from the Court of James the 2d, to his brethren at St. Omer, were carefully preserved until the Suppression of the Society. They irretrievably perished in the general plunder of the property of the En-

glish College at Bruges by the Austrian Government, in October, 1773. What a pity that copies had not been previously taken, and lodged in some place of Security!

PETRE, JOHN. All that I can glean of the Senior is, that he was admitted into the Society 7 May, 1689, at the advanced age of 49, and that he died St. Omer, 4 February 1697.

For the Junior Father of this name, see *Mannock, John*.

PETRE, RICHARD.—I cannot trace the date of his admission into the Society. He died at Ghent 21 September, 1692.

PETRE, ROBERT. There were three of this name. The first died at Ghent 16 May, 1713. He had been arrested during Oates' Plot, but was discharged on bail in July, 1680.

For the second, see *Mannock, Robert*.

The third was born 27 May, 1700: was admitted 7 September, 1719. Professed 2 February, 1737: served Eccleston, and Calilay for some time: died Chaplain at Dunkeahagh 27 April, 1766.

PETRE, THOMAS, admitted 7 September, 1679. Professed 18 years later: was long employed in the Yorkshire Mission, chiefly I believe at Walton Hall, where he died 5 January, 1729, æt. 66. In 1st Vol. of Nichol's "*Illustrations of Literature, 18th Century*" are several letters of this Father to Dr. Richardson.

PETRE, WILLIAM, admitted 7 September, 1670; after serving the English Mission for some years, he retired to Ghent, where he died 22 February, 1722, æt. 72.

PEXTON, THOMAS, born in Lincolnshire, A.D. 1607, admitted into the Society, at the age of 23: ten years later he was sent to the English Mission, and 18 December, 1645, was promoted to the rank of a Professed Father. The pressing necessity of the Maryland Mission induced Superiors to send him thither; but the zealous Father died on the voyage, viz., 12 January, 1660.

PHILMORT, PHILIP, I think was admitted 7 September, 1674, æt. 22. During the hurricane of the revolution, this indefatigable Missionary was apprehended, and brought before the Mayor of Stafford. A brutal mob, amounting at least to 5000 persons, followed him to the Jail and threatened him with summary vengeance. At the end of 14 months' close imprisonment he was arraigned for the crime of Priesthood; but owing to a flaw in the indictment, was remanded by the Judge to prison. He was afterwards removed to London, where he was let out on bail, and eventually discharged. The holy man consummated his course at Watten 20 June, 1725.

PHILLIPPS, ROBERT; he was born in Wales in 1611: was admitted at the age of 17. In the Provincial return of 1642, he is then stated to be employed "*in Missione Castrensi,*" after which time I lose all traces of him.

N.B. In a letter of F. Thomas Roby to the General M. Vitelleschi, dated Douay, 9 October, 1641, I read "*Ex Angliâ R. P. Robertus Phillippi Confessarius Serenissimæ Reginæ nostræ ad me misit quingentos florenos;*" but I suspect this Confessor was a French Father.

PHILLIPS, VINCENT, born 23 September, 1698, admitted in 1717. Professed 1 May, 1735, whilst serving the Maryland Mission. In the sequel, he was Chaplain at Gifford's Hall, Suffolk. Retiring to Ghent, he ended his days there, 22 February, 1760.

PHILLIPS, THOMAS, was born at Ickford, Bucks, 5 July, 1708. At an early period of life, he was sent to St. Omer's College, and by his unaffected piety, gentility of manners and brilliancy of genius, distinguished himself among his School-fellows. On 7 September, 1726, he enrolled himself amongst the Novices of S. J. at Watten. At the expiration of his Noviceship, he proceeded to Liege to study the triennial course of Philosophy: and towards the end of that course, viz, 17 July, 1731, he made a voluntary renunciation, in due form, of his actual and contingent property, in favour of the College at Liege, and of the then Provincial, F. John Turbeville. But whilst a student in the second year of Divinity, viz, 4 July 1733, he took his dismissal from the Society. The truth is, not having acquired the spirit of Indifference as to employments, which is so strongly enforced by the Institute of St. Ignatius, and receiving a refusal to his petition, for returning to St. Omer's College, to teach the Belles Lettres (for which he was certainly qualified by elegance of taste, and an intimate acquaintance with classic literature) he had become uneasy and dissatisfied in his vocation. But tho' freed from the obligations of the Order, his attachment to it never suffered the least diminution.

Going to Rome, Mr. Philipps was introduced by F. Henry Sheldon to James III, commonly called the Pretender,* who procured for him a Canonicate at Tongres, with a dispensation to enjoy the fruits, whilst he should serve the English Mission. The order for his installment is dated by the Dean of Tongres, 1 September, 1739. He served it as Chaplain, to George 14th Earl of Shrewsbury, to Sir Richard Acton, the Convert, and to Mr. Berkley of Spetchley, from 1763 to 1765. Retiring to Liege, it is clear from the Provincial's Book, that he was re-admitted into the Order 16 June,

1768. There he resigned his soul into the hands of his Creator in the month of July, 1774, within a twelvemonth after the suppression of the Order.

His works will ever secure to him the reputation of a polite Scholar.

1. "*A Letter to a Student at a Foreign University, on the study of Divinity.*" 8vo. London, 1756. pp. 126. Reprinted in 1758 and 1765. It was addressed to John Jenison, S. J., whom see p. 122.

I find in a letter of F. Thorpe, that this publication was presented to Philip, 4th Earl of Chesterfield, by Lord Shrewsbury, at the desire of F. John Darrell. Lord Chesterfield acknowledged the receipt to F. Darrell, saying "the nature of the Studies of Divinity, was beyond his capacity; but that Mr. Phillip's diction was pure and elegant, and a dry matter is treated in that agreeable manner, in which all of the Society write, who always excel in the *Dulce*: for his Lordship then believed, that Mr. Phillips was a Jesuit."

2. "*Philemon.*" printed but not published, in 1761. It is a concise review of his own life, and in it, he feelingly laments the premature death of his associate and friend. (Q. *Lewis Lauro*, who died 29 May, 1729, æt. 25, Soc. 3. or *Lewis Burdett*, verè *Hussey*) who died at Liege, 17 January, 1733, æt. 22. Soc. 4.

N.B. His Uncle, William Joyner, published the *Roman Empress, a Tragedy*, London, 1671, 4to. *Observations on the Life of Cardinal Pole*, 8vo. London, 1686, and left some beautiful Latin Hymns on the SS. in MS.

3. "*The History of the Life of Reginald Pole*, 4to. Oxford, 1764, in two parts. The first part contains 460 pp. the 2nd 247 pp. A second Edition appeared in two Volumes, 8vo. London, 1767. His object in writing this valuable piece of Biography, was to give to the English Nation, a correct idea of the Council of Trent. This he stated to the Reverend Charles Plowden, from whose lips I heard it. At the present enlightened period, one can hardly believe the stir and consternation which this work produced, amongst the ranks of bigotry, the enemies of Free Discussion, and the fiery Champions of Civil and Religious Intolerance. Dr. Gloster Ridley, Dr. John Jortin, and a tribe of other Reverend Messieurs, Dr. Timothy Neve, the Tillards, Stones, Jones, Pyes, &c. rushed forth to smite this honest Catholic Writer. But their fury was to little purpose, and only served to prove, that "*Causa patrocinia non bona, pejor erit.*" F. P. translated the "*Lauda Sion Salvatorem.*" His version begins thus.

"Sion rejoice in tuneful lays"

See the *European Magazine* for 1796—the *Catholic Miscellany* for October, 1822, pp. 433-4-5, the *Cath. Magazine* for March 1833, pp. 223—232, and my article in *Cath. Magazine* of March, 1834.

*This unfortunate Prince died at Rome, 1 January 1766, aged 77 years, 6 months and 11 days. His eldest son Charles Edward, born 31 December, 1720; died at Rome, 31 January, 1788. The other son, Henry Benedict was born 26 March, 1725, and was made Cardinal, 3 July, 1747. He proved in the sequel a Persecutor of the Jesuits, and a Spoilator of their property. After experiencing in his own person, the humiliating vicissitudes of fortune, he died at Frascati, on the feast of St. Ignatius, 31 July, 1807.

PIATT, JOHN, was admitted 7 September, 1706. Professed 18 years later. For many years was employed in the Residence of St. Michael. He died at York, 19 January æt. 57.

PICKFORD, THOMAS, a native of Cornwall : at the age of 23 joined the Society, and was admitted to the Profession of the Four Vows 21 December, 1642. He closed a long Missionary life in very difficult times, by an edifying death, 5 May, 1676, æt. 70.

PIGOTT, ADAM. In the Journal formerly kept at Watten, I read "1694, December 31, Mr. Pigott admitted at night" he became a Professed Father in 1712, and I find was Chaplain at Calehill ; but he ended his days at Crandon Park, 30 April, 1751, æt. 78. At the instance of this venerable man, Mr. Alex. Pope made the version of St. Francis Xavier's Hymn "*O Deus, amo te*."

O God, I love thee: not to gain
The joys of thy eternal reign, &c.

PIGOT, PETER. All that I know of him is, in a letter of the Reverend Charles Plowden, dated Stonyhurst, 5 February, 1820, to the Reverend John Hughes. "Old F. Peter Pigot died a few days ago at Paris, in the presence of the Blessed Sacrament, as he had always desired. We ought to pray for him, because he was so many years a Member of our Province."

PILE, HENRY. This Marylandian was born 24 May, 1743: was admitted in 1761: and after his Ordinations, was employed for some time in the Yorkshire Mission. Returning to his native Country, he there finished his course in the year 1814.

***PILLE, JACQUET JOSEPH**, born 29 July, 1721: admitted 26 November, 1750; and died at Watten, within five weeks later, viz, 30 December following.

***PINTLETT, PIERRE**. This good Lay-brother died at Liege, 5 August, 1709, æt. 56, Rel. 26.

PIITS, HENRY. All that I find of him is, the date of his death in England, 9 December, 1690.

Platt, Daniel, see *Needham*.

PLEASINGTON, JOSEPH, of a good Family near Blackburne, born 16 June, 1715: joined the Society 1 October, 1737: was Professed in 1752, at St. Omer: ended his course at Alnwick, 29 March, 1781.

PLETZIUS (Q. Plots?) JOHN, born in Staffordshire, in 1614; at the age of 20 became a Novice, and 17 September, 1651, was admitted to the Profession of the Four Vows, and was then appointed to the English Mission. He had previously taught Humanities and Philosophy. After 1655, I lose sight of him.

PLOTTO, or PLOCHE, DELPHIN, born 25 May, 1668: admitted in 1687: was enrolled amongst the Spiritual Coadjutors, 15 August, 1698, died at Ghent 12 November, 1747.

PLOWDEN, CHARLES, one of 15 Children, and of a Family fruitful in Religious of

both sexes, was born at Plowden Hall, Salop, 1 May, 1743.* Under the name of *Simons* he was admitted into St. Omer's College, 7 July, 1754; having completed Rhetorick at the early age of 16, he hastened to Watten to consecrate himself to God, in the Novitiate of the Society. At the end of his Philosophical Course, he commenced the teaching of Humanities at Watten, and distinguished himself by correct taste and elegance. After conducting his Pupils thro' the usual course of six years, he began the study of Divinity at Liege; but was soon after ordered to Rome with the charge of a Pupil, Sir Thomas Gage. F. Ricci, the General of the Society, received him very graciously, and recommended him to pursue his theological studies at Bologna: he did so; and returned to Rome to receive Holy Orders. I read in a letter addressed to his brother F. Robert Plowden, from Rome, 27 October, 1770, "I was ordained Subdeacon in the Ember days of September, at St. John Lateran, by the Patriarch of Alexandria. On the Saturday following, the 29th ult, the Cardinal Vicar Colonna ordained me Deacon in his own Chapel, and on the morrow 30th, my unworthiness was promoted to Priesthood, by the Bishop of Pienza in Tuscany, residing in Rome. I said my 1st Mass at St. Aloysius' Altar on the 7th instant." His services were now required for the New College at Bruges, of which he was appointed Minister. But when every thing looked prosperous; suddenly a speck was seen, and the heavens were darkened, (III B. of Kings. 18 ch) and the Tempest burst forth and spent its desolating violence on this rising Establishment. His narrative of the destruction and of his personal imprisonment, from 20 September, 1773, to 25 May, 1774, by the mean suspicion and wanton despotism of the Austrian Government, deserves to be published.

After a hurried visit to his friends of the Academy at Liege, F. Plowden repaired to England, but soon returned to the Academy above-mentioned. For I find by a letter from its President, the Reverend John Howard, to Henry Lord Arundell, 11 November, 1774 "Mr. Plowden exerts with great application his superior talents in quality of Spiritual Prefect in this Academy." He subsequently travelled with Mr. Smythe, and the Maxwells, on the Continent, and improved the opportunity of forming or renewing acquaintance and friendly intercourse with several leading characters in Church

*He was lineally descended from the celebrated Edmund Plowden, "the most accurate of all Reporters". His admirer Sir Edward Coke, thus finishes the Fourth Part of his Institutes "We will conclude with the Aphorism of that great Lawyer and Sage of the Law, Edmund Plowden, (which we have heard him often say) "*Blessed be the amending Hand.*" He died 6 Feb. 1584-5 and was buried in the North aisle of the Temple Church, London. See his character in Camden's Annals of Q. Elizabeth A.D. 1584.

and State. In 1784, he accepted Mr. Weld's offer of being Tutor to his sons at Lullworth. That Gentleman knew how to appreciate the treasure he possessed in such a Scholar and Friend. Late in November, 1794, F. P. rejoined his brethren at Stonyhurst, and by his acquaintance with the world, by his classical taste, his extensive information, his indefatigable industry and punctuality, his tender and solid piety, his consummate talent in forming young men to a spiritual life, he essentially promoted the credit and welfare of that establishment. No one can read his MS. Exhortations to the Novices (he was the 1st Master of the Novitiate at Hodder) on the Institute and Constitutions of the Society, without admiration of the Author. Here we may be allowed to extract a few passages inculcating Charity and Reverence for the Secular Clergy, 1803.

"Discord has, I trust, so far subsided in the Catholic Body, that past transactions may be mentioned without acrimony, and serve as Historical Lessons, to guard yourselves against the impressions of that subtle vice, and to discourage it, if you should ever find it still lingering in any of your neighbours.

"If you have any just idea of the comprehensive virtue of Charity (and she is the Queen of all virtues) you must know that she cannot subsist in the confined heart of that man, who fancies all merit included in his own little circle, and can see nothing but faults in those where others walk. He forgets that God is the common Father of all, that he always bestows his best gifts, where he discovers most humility.—Nothing can be more inconsistent with the spirit of the Gospel than these uncharitable prejudices, and nothing is more incompatible with the spirit and special directions of St. Ignatius. A tender regard for our own body is a Virtue; a vain opinion of our own Body is a Vice, odious to God and always contemptible to Seculars. They always pity the weak man who betrays it, especially when they observe him feeding on his own vanity, by a sinful contempt of others. It begets the worst passions:—antipathies, resentments, suspicions, rash judgments, hatred, detraction, flow from this source. In every Ecclesiastical Body there is much good: our business is, to do all the good in our power, and to imitate the good in others. We may wish our Body to attain the highest gifts, but then remember that charity is greater than these. If we have the charity of J.C. we shall say '*Utinam omnes prophetent,*' in the words of Moses. Far from depreciating or undervaluing our fellow-labourers in Christ's vineyard, we must observe their Virtues: far from feeling any uneasy jealousy at their successes, we must wish and pray, for the increase and prosperity of their Seminaries and Schools; we must say with the

kinsmen of Rebecca '*Soror nostra es, crescas in mille millia*' Genesis. xxiv."

"If we look into the Bodies of our Missioners, we must have witnessed many great virtues worthy of our imitation. For my part I have seen and admired all the merit of zeal, piety, and modesty united in very young Priests of the Secular Clergy. If it should be your misfortune to find in any one a remnant of ancient sourness, your duty will be, not to exasperate it by recrimination, but to soften, to subdue it, by humble patience, by ready offices of Charity, by great zeal in all the functions of the sacred Ministry. This is the only retaliation which our profession admits."

"Oh let us never harbour an idea that we are better than others: let us always revere other Priests, as our fellow labourers, our equals, our superiors."

To the same purpose, F. Knott, in his Instructions to Missioners, directs them, to "speak honourably of all Religious men, and of the Venerable Secular Clergy, in general and particular, and to gain our adversaries by moderation and good Example." This is in the spirit of 17th Rule of the Mission and constitutions of the Order "*nullum officii genus prætermittant, quo adversarios, cum opportunum erit, sincere religioseque demereri & conciliare possint: idque non timore contradictionum, vel quod asperius quidquam nobis possit accidere, sed ut per hujusmodi hominum benevolentiam, magis in rebus omnibus Dei obsequium & gloria crescat.*"

After devoting his great energies for several years to train his Novices in the true spirit of their holy Patriarch, F. Plowden was declared Provincial of his English BB. 8 Sept. 1817. Three years later he was summoned to Rome for the election of a General of the Order. On his return homewards he died suddenly at Jougne. He had travelled 8 days in good health, and found himself so well 12 June, that he proposed to continue his journey that night; but not being able to pass the Custom house, until 7 o'clock the next morning, he stopped and retired to rest. About 4 the next morning he told his attendant, that he had slept well; and the person accordingly proceeded to make the necessary arrangements for the journey. On returning to the chamber and calling the Father, he was surprised to receive no answer, when, on opening the curtains, he perceived him dead! But he, who had so well taught the art of dying to others, was well prepared to meet death.

Peace to the memory of a man of worth,

A man of Letters and of manners too.

His precious remains were conveyed to the Parish Cemetery, and strange to say, with military honors! on his tomb-stone appears the following Inscription.

+

D. O. M.

Memoriæ Patris Caroli Plowden, Angli

*Societatis Jesu Sacerdotis,
Vixi
miro Candore animi
Pietate tenerrimâ
Scientiâ summâ et multiplici
Zelo et Labore indefesso
Conspicui,
Qui Româ ad suos contendens
Morte correptus est
(à Jougne)
13 Junii. A. Salutis 1821
Ætatis 79
R. I. P.*

Amongst the numerous productions of his pen that went to press (for he left many M. S. S.) we may notice "A short account of the Establishment of the New See at Baltimore, also a Discourse at the Consecration of Dr. John Douglass, Bishop of Centuriæ at Lullworth, on Sunday 19 December, 1790" pp. 32, 8vo. London, 1790.

2. "Considerations on the modern opinion of the Fallibility of the Holy See in the Decision of Dogmatical Questions" 8vo. London, 1790, pp. 133.

3. "An answer to the Second Blue Book, containing a refutation of the Principles, Charges, and Arguments, advanced by the Catholic Committee against their Bishops." 8vo London, 1791, pp. 165.

4. "Observations on the oath proposed to the Roman Catholics." 8vo London, 1791. pp.

5. "Letter to the Staffordshire Clergy" 1792.

6. "Remarks on the writings of the Reverend Joseph Berrington" 8vo London, 1792, pp.

7. "Remarks on a book intitled *Memoirs of Gregorio Panzani*." 8vo. Liege, 1794, pp. 383.

After publishing this clever work, he procured an Italian copy of the Original Memoirs of Panzani, from the Vatican Library, which convicts Dodd of dishonesty as an Historian. But F. John Constable, just before Mr. Plowden was born, had treated them, in his reply to Dodd, as "*pretended Memoirs*", and asks "Can you expect the Publick can be so imposed upon, as to mind them"? See his M. S. at Stonyhurst, Sections 25 and 26.

8. "A Letter in which the Reports of the Cisalpine Committee on the authenticity of the Instrument of Catholic Protestation lodged in the British Museum, are examined." 8vo. London, 1796, pp.

N.B. In some of the preceding works certain tart and acrimonious expressions, and personalities occur, which his riper and better judgment regretted. The advice "*Nemini dantes ullam offensionem*" should ever be remembered and cherished. Great truth is contained in the remark of Hen. IV. "*On prend plus de mouches avec une cuillerée de miel, qu'avec vingt tonneaux de vinaigre.*"

9. "The Letters of Clericus to Laicus. They appeared originally in the Pilot

Newspaper, as the *Times* refused to admit them, in reply to the Scurrilous Diatribes of Mr. Blair, an Apothecary, who assumed the name of Laicus. Mr. Dallas, in his "New Conspiracy against the Jesuits detected and exposed" has carefully re-printed them." 8vo. London, 1815.

10. "*The Case is altered*" in a letter addressed to the Roman Catholics of Wigan. 8vo 1818, pp. 21, printed by J. Brown, "this title reminds one of the curious coincidence of expression in L'Estrange's Fables," Folio, Ed. p. 441, where this Writer introduces the Wolf saying, "Why then the case is altered quoth Plowden." Mr. Plowden printed a few detached sermons and occasionally wrote in the Gentleman's Magazine, and in St. James's Chronicle. We have already mentioned his interesting Narrative of the Destruction of the English College at Bruges. He also compiled an account of the preservation of the Society in White Russia. Indeed his pen was never idle. "*Dominus dedit ei fortitudinem et usque in senectutem permansit virtus*" Ecclesi. c. 46. v. 10.

In concluding this feeble memoir, I wish to testify my personal gratitude to this talented and venerable Father. During eleven years at Stonyhurst, I had the happiness of possessing him as my Spiritual Director: he was also pleased to take an interest in my literary improvement: his library was always open to me: his rich-stored mind was ever ready to satisfy my enquiries, and to instruct my ignorance. His company and conversation first gave me a relish for these researches. Whatever merit there may be in any of my Historic Collections, I wish to be placed to his account: let the blame of what is defective and incorrect, be charged and fixed on me alone. To him I can apply the forcible and pathetic appeal of St. Paulinus to Ausonius.

"*Patrone, Præceptor, Pater
Gratia prima tibi tibi, gloria debita cadat.*
And here I venture to recommend young Members of the Province (who, I take it must be inquisitive for knowledge) to revere the hoary head, to court the company and conversation of those, whose wisdom has been enriched and dignified by the experience of multiplied years. If this advice were better attended to, many interesting anecdotes, and points of valuable information, which elude the notice of general history, while they are recent and familiar, would often be perpetuated by Tradition, and transferred to record, and thus be secured from the gulph of oblivion.

In the Catholic Advocate, p. 264 of 15 July, 1821, is his Biographical Sketch, Q. if not from the pen of the Right Reverend Dr. Milner?

Plowden, Edmund, younger brother of Francis, both "were admitted at Night, 2 December, 1682, into the Novitiate of Watten by the name of Perot." After teaching a

course of Humanities at St. Omer, he was ordered to the Mission, where he passed by the name of *Gage*. He was promoted to the rank of a Professed Father, 2 February, 1702. O.S. I find from the Provincial's Book that he was declared rector of his Brethren in the College of St. Ignatius. 28 August, 1727. At the expiration of three years he was summoned to Liege College, to fill a similar office for the same period. Retiring to Ghent, he died there 3 September, 1740, at the good old age of 76. See *Gage Edmund*.

FLOWDEN, FRANCIS, above-mentioned. On the English Mission he sometimes went by the name of Simons; was professed in 1698. In the early part of the 18th century he occurs Procurator, at Paris. In 1728 he was living at Antwerp. He died at Watten, 22 June, 1736, æt. 75.

FLOWDEN, JOSEPH; admitted 7 September 1676. This zealous and charitable Father caught his death in France, during his attendance on the sick and wounded soldiers, 6 February, 1692, æt. 37.

FLOWDEN, PERCY, (uncle to F. F. Charles and Robert P.) admitted 7 June, 1693, Prof. in 1707: was Rector of the English College, at Rome, from the spring of 1731, to the autumn 1734. On 21 Jan. 1735, was declared Rector of the House of Probation at Ghent, thence proceeded to St. Omer; where he filled a similar office, from 22 October, 1739 to 31 July, 1742. Retiring then to Watten, he prepared himself for eternity, which he entered 21 September, 1745, æt. 73. Eminent himself for devotion to the incomparable mother of J. C. he sought to propagate this spirit in the hearts of the faithful, by translating "Segneri's Devout Client of the Blessed Virgin," and wrote the excellent preface to it. Was he the author of "Practical Methods of performing the ordinary Actions of a Religious Life with Fervour of Spirit," printed at London, in 1718?

FLOWDEN, RICHARD, (elder brother of *Percy*), a man of superior merit, and gifted with the special talent of Government. Joined the Society in 1679; eighteen years later was admitted to the Four Vows of the Order. For several years taught Theology at Liege. In 1704 was appointed Rector of the College there: at the expiration of four years, was required to fill the same situation at St. Omer: and at Rome, from the spring of 1712, till late in 1715, when he was called to be Provincial of his Brethren. On retiring from that dignity, he was re-appointed Rector of Liege for another quadriennium: and then 22 May, O. S. 1725 was again declared Rector of St. Omer. During this second presidency, viz. on Thursday night, 4 October, 1725, in his letter to F. Ebersson, Rector of Liege, 7 October, he says "The Fire broke out in our Study place, about 11 $\frac{1}{2}$ (P. M.) and burnt with that violence, that in a little time all

the building was consumed. From thence it communicated itself to the great Square, or new Building of the College on both sides, and ran on with that prodigious force, that there was no stopping it, and by four in the morning, the whole Square was burnt down, and nothing left standing but the walls. With much ado we saved the Church, the Sodality, and that wing where the kitchen is. The Scholar's Infirmary and Basse Court were not touched. And this is all that remains of our College. By a great mercy of God, nobody was hurt, tho' several had but just time to save themselves—Tis' a melancholy sight to see such a College reduced to this condition. God's Holy Will be done. However we are resolved to go on and not break up, nor send any Scholars away, and I trust in God we shall make a shift, till Providence furnish us means to rebuild."

In a 2nd letter to the same, 21 October, 1725, he says "no endeavours shall be wanting on our side to support ourselves in a tolerable way for the present, and to try to procure where-withal to resettle the College *in statu quo*."

Great and meritorious were his exertions to provide conveniently and comfortably for his large community. In a letter to the same Reverend Friend, dated 4 May, 1727, he says "To day we dine for the first time in our New Refectory, which is very handsome, being something higher than it was, and paved with marble and other stones, and a new wainscoat all round: the ceiling is also much better than it was. We hope to have the Sodality ready for next Sunday, to resume our devotions there."

From necessity the Community had been obliged to use the Sodality Chapel for the Refectory.

In a letter from F. Richard Hyde, 11 November, 1725, to F. Ebersson, I read, that this accidental fire could never have happened at a worse time, or be more fatal in all its circumstances. We had not above £180 in the house: all our winter clothing for Fathers and Scholars, was ready made, and all lost: all the Scholars' bedding, with most of the Fathers', burnt—all their gowns, books musical instruments, all lost; so that I count the loss of moveables greater than that of the house.—A magazine of books in albis, which were in the room that used to be the first Prefect's, saved the church; for they being very closely corded up, the fire could never pierce them; and the Engine continually played from the streets on them.—We begin the foundations of the New Schools to-morrow: and if God sends money, I hope they may be finished by the end of next May."

On 13 May, 1728, F. Flowden retired from the Rectorship of St. Omer, and 15 September, 1729, finished his laborious and useful course at Watten, aged 66.

FLOWDEN, ROBERT, elder brother of F

Charles P. was born 27 January, 1740: embraced the Institute of St. Ignatius, in 1766; was ordained Priest 2 October, 1763, and for some time was Confessor to the Theresian Nuns, at Hoogstraet. His first Mission was at Arlington, Devon, which he served from September, 1777, until October, 1787, when a wider field for his zeal and talents, was prepared for him at Bristol. The Chapel on his arrival was a miserable room in a still more miserable situation, within a dismal court called St. James's Back, and could only contain from 60 to 80 persons. He undertook the erection of a much more capacious one in Trenchard St. which he opened 27 June, 1790: and near it he built a convenient house for the Incumbent, and an excellent Charity School. To his indefatigable exertions, the Mission of Swansea is also greatly indebted. F. P. was frank, disinterested, zealous, and bountiful to the poor, and during a residence of nearly 30 years in Bristol, secured the favour, the esteem and respect of the public. But at length he marred his usefulness, and departed from the spirit of the Society of Jesus, by pursuing the wrongheaded course of attacking, in the Pulpit, the Lenten Pastoral of his Bishop, dated Taunton, 1 February, 1815.

The passage which he so unbecomingly censured, is as follows.

"Now, My Beloved, to do penance, to bring forth fruits worthy of penance, it is necessary, first, that you should bewail with sincere and supernatural sorrow the sins by which you have offended your good and merciful God, with a firm purpose of offending him no more. Secondly. Under the gospel dispensation, it is required that you should have recourse to that remedy which Jesus Christ has left in his Church, and through which the fruits of his passion are applied to souls properly disposed, for the forgiveness of all sins committed after baptism: your penance, therefore, will be illusory and fruitless, if, having it in your power, you neglect to comply with the precept of making a sincere confession of your sins to those, to whom Christ has said, whose sins you forgive they are forgiven them, and whose sins you retain they are retained. Thirdly. It is required that you seriously endeavour to atone for your past sins by works of self denial, mortification and penance."

Forsuch uncalled for, such disrespectful and unprofessional proceeding, he incurred his Bishop's displeasure, and the Provincial, F. Marmaduke Stone, was commanded by the Bishop to remove him at once from Bristol, a Mission, "where I had laboured so long, and which was created* by the Jesuits" as F.P.

* This statement we believe to be strictly correct. Towards the end of Charles the Second's reign, Monsr. Jorevin (as quoted by Mr. Evans the Historian of Bristol (Vol. II, p. 396) informs us "that one cannot hear Mass at Bristol, although it is a Port frequented by many Catholics, Flemish, French, Spaniards and Portuguese." The only Priest that

expressed himself in his letter to F.C. Hussen-

I subsequently meet there was a Jesuit of the name of Lallart, but I find no mention of any resident Father in Bristol until F. Scudamore was fixed there in 1738. Until his death forty years later, he officiated in what is called St. James's Back, abovementioned. He was succeeded by F. Fontaine for about two years, when the Rev. Thomas Brewer was appointed by his Superiors to replace him. From a most respectable Gentleman who has resided in Bristol since 1786, I learn the following particulars "I was often invited to dine at Mr. Willoughby's at Brisslington Wick, and there became acquainted with the Rev. James Parker and the Rev. James Adams, Ex-Jesuits, and I heard much conversation about the intended new Chapel in Bristol, and about the exertions of their Rev. Brethren for the purchase from Mr. Robert Bayley, of a Message in Trenchard St. and shortly after of some land, adjoining to it, of Mr. Trotman, who was a merchant Tailor, and had a drapery shop at the corner house of St. Stephen's avenue in Clare Street. From the personal friends of F.F. James Parker, and Robert Plowden, and from the Protestant Spanish Wool Merchants Vanderhurst and Co. Hill and Sons, Haythorn and Co, Powel Brothers and Co, considerable sums were obtained, and a rich Commoner, Mr. Piggot, of Brockley Court, presented F. Plowden with £100, and subscribed two guineas a year for a seat in the Chapel, which as a Protestant he never occupied. From the Congregation, which was then generally poor, the Collection was small, hardly sufficient to pay for the seats, and even this collection formed by a Committee of the congregation was lost; for they placed it in the hands of Fitz-Henry, an Irish Merchant, who shortly after became a Bankrupt.

"That the services of the good Fathers were duly valued by the worthy Bishops Walmsley, and Sharrock, you will perceive by the following Document.

"Whereas, it is well known, that the Members of the society of Jesus having for many years past exerted their zeal in serving the Catholics of Bristol and its environs, with very slender temporal emoluments, and have lately procured considerable sums towards the erection of a Chapel and Dwelling House for an Incumbent, by which means all spiritual succor may be insured to the said Catholics, in future, We, Charles Walmsley, Bishop of Rama, V. A. and William Sharrock, Bishop of Telmessus, Coadjutor Bishop, willing to acknowledge and encourage such laudable exertions, have engaged for ourselves and Successors, as far as our powers extend, to admit a Member of the House of Liege, as an Incumbent of the said Chapel, as often as the place shall become vacant, provided always that the person presented for our approbation, or that of our Successors, shall be possessed of such learning, piety and zeal, and such qualifications, as may appear to us, or our Successors, proper to promote the good of Religion in general, and the welfare of the Congregation of Bristol, in particular, in default of which we hold the present Engagement null and void.

Signed, Charles Bishop of Rama, V. A. Gregory William, Bishop of Telmessus, Coadjutor. Bath; 16 September, 1789.

This Engagement was subscribed to 20 March, 1812 by Bernardine, Bishop of Thespiz, V. A.

"Besides the sacrifices made by the Jesuits in dividualy and collectively, the Rev. Robert Plowden erected the Chapel House at his own private cost, and held possession thereof, until he was forcibly driven from it by an order of the Bishop, contrary to the oath that Prelate had taken in public Court, that no Pope, Prelate or Ecclesiastical person of the R. Catholic Church, has in virtue of his spiritual character any right, directly or indirectly, to any civil or temporal jurisdiction, power or authority within this realm, or has any right to interfere directly or indirectly in its civil government, or to enforce the performance of any spiritual or ecclesiastical duty by any civil or temporal means. The late Robert Plowden, having shewn me the Bishop's order for his quitting Bristol, (not the Mission) but Bristol itself, *instantly*, I wrote him a letter with the

beth, Esq. from Swynnerton, 9 Sept. 1818. How much wiser he would have shewn himself, had he followed the advice of Thomas a Kempis, in 9th ch. 1 lib. of Imitation of Christ!*

*The following apology for the Ven. old man appeared in the *Bristol Mercury*.

To the Printer of the Bristol Mercury.

Sir, having been kindly indulged on a former occasion, I beg leave to trespass on your goodness, that I may insert in your paper the following melancholy occurrence. Unbiased by prejudice, unsolicited and independent of any set or Society of Men of every description, I come forward in justification of a friend, whose character in this City commands more respect, love and veneration, than all the effusions of friendship can suggest. The case of Reverend Robert Plowden is the subject of this address to the Roman Catholics of this Town in particular, and to the generous and well disposed Public at large. On Saturday preceding the commencement of this Lent, he received the Lenten Instructions, which he was ordered to read on Sunday, the ensuing day; but perusing the said Instructions, he was convinced in his own mind, that a proposition or sentence contained in them was not correctly worded, and as he thought, in itself ambiguous and approximating to a Bayisical error. Thus conscientiously prepossessed in his own opinion, he thought himself obligated to explain the Catholic sense, and to exculpate the Author from intentional error; nay I have been told by very respectable men of good sense, honour and integrity, who heard him, that the Reverend Mr. Plowden did not utter one disrespectful word in the Pulpit; on the contrary, they clearly perceived, that whatever he said on the subject, was dictated by the impulsive act of his conscience. However, the whole proceeding reached the knowledge of his Ecclesiastical Superior, which is supposed to have been misrepresented; and consequently, it has given rise to much displeasure. Granted that Mr. Plowden is in the wrong, as is generally agreed on by the Clergy and Regulars of every Religious Order; as soon as he was apprised of it by his Friends, immediately he wrote an apology by asking pardon for an act of indiscretion in mentioning his Bishop's name; and by submitting himself to any reparation for a given offence, that might be demanded.—With permission I beg leave to canvass this business, and to ask, Who is the proscribed Member of the Roman Catholic Church? What is the fault alleged against him? and what is the penalty inflicted? To descend on the sterling worth of this man of God, would be to bestow on him a just eulogium due to his merits. His time spent in the hovels of the poor, enduring want, penury and sickness; his daily visits to the hospitals and prisons, to give spiritual consolation to the afflicted and distressed; his indefatigable zeal in instructing the little children, adult, and Christians, of every denomination, in the duties of the morality of the Gospel, bespeak volumes of praise, love and respect, to which his well-known character is entitled. What is his fault? To say, that he has been mistaken in a decision on the ambiguity of expression in his Ecclesiastical Superior's Instructions; and that in mentioning the Bishop's name, he has committed an act of imprudence and indiscretion, is not a crime or canonical fault, which alone can condemn him to the severity of the Law; but it can only be deemed by impartial and good men, an error in judgment. What is the penalty? In this land of British freedom, can it be credited, that the Venerable Pastor of the Roman Catholic Chapel of this city, in the seventy-sixth year of his age, is or-

consent of the late Cardinal Weld and George Blount Esq. stating that his Lordship had assumed a power which even the King had no right to assume namely, of banishing a subject without Trial. The Rev. Robert Plowden, was not allowed to make a sale of his furniture on his own premises, but was obliged to remove the same to Mr. Haril's Sale Room."

2 s.

In a letter to me, dated Cannington, 13 December, 1817, from the Right Reverend Dr. Collingridge, his Lordship says "attestations from nearly 40 Divines, some of the greatest eminence (and many more might have been obtained, if asked for) poured in upon me on the occasion of his attack on my Pastoral, all unanimously condemning his opinion. In his own College, as Mr. Stone repeatedly assured me, it was also censured without exception; and the Cardinal Prefect of the Propaganda, did not hesitate to say, of the Passage found fault with by Mr. P. "*est Expressio Catholica*." The only way to excuse the Reverend F. is to believe that old age and infirmities had impaired his intellects.

On quitting Bristol, F. Plowden repaired to the Midland District. His friend, Bishop Milner,* placed him at Swynnerton; but after some time he retired, viz. 4 July, 1820 to Wappenbury, where he rested from his labors at 3 P. M. 17 June, 1823. According to his special request, he was buried on the outside of the North Wall of Wappenbury Chapel: the Reverend Mr. Crosbie of Leamington, performed the funeral service.

* The following last letter of this prelate that appeared in print, may be interesting to our readers:

TO THE

REV. JOHN GARBETT, M. A.

Rev. Sir,

I return you thanks for the copy of the printed letter, which you have sent to me: and intended to publish some remarks upon it, but I find my health too bad, and myself too near to the awful moment when we must each of us give an account of our conduct with respect to every fellow-creature, with whom we have been in any way connected to be able to write any more for the public. I must, therefore, satisfy myself with assuring you that I have, in my opinion, sufficient grounds for every assertion, which I have made in my "End of Religious Controversy," concerning the sentiments of certain Divines of the Church of England and others, and that I am convinced it is no calumny, but rather a commendation, to say that they entered, or sought to enter at the close of their lives, into the one sheep-fold of the one Shepherd. If you look around you sir, you will find many instances of this occurring in your own neighbourhood; and if you inquire, you will hear of other persons in a superior rank of life besides the late Sir John Hippisley, who have professed the strictest adherence to the Established Religion during life, yet have sent for a Catholic Priest to attend them in their last sickness.

I have the honour to be, Rev. Sir,

Your obedient Servant,

Wolverhampton, March 17, 1826, J. MILNER.

His Lordship died 19 April following, set. 74.

dered to be banished, in the space of five days, from his house, in building which he expended £750. of his own money, independently of the contributions raised by his friends, in various parts of this kingdom. He is not only compelled to go out of his house, but to emigrate from this District, which comprehends South Wales and the Western part of England, and to seek an Asylum elsewhere, wherever he may be permitted to repose his hoary head.—This is a fair and candid statement of my worthy Friend's hard fate; and as the sole motive of revealing every circumstance to the Public, is to prevent false conjectures any way injurious to a man, so much deserving the thanks of his fellow citizens, I hope that this short narration of facts will not give offence.—I am Sir, your very humble servant,
March 17, 1815. Philanthropist.

The Bristol Observer of 2 July, 1823, and nounced his death with a spirited and honourable Elogium.—A good picture of this venerable Father was taken by Mathew Brown, and was engraved in mezzotinto by C. Turner.

1. We have from his pen, the sermon delivered at the opening of his Chapel. 8vo. Bristol, 1790—a meagre performance.

2. "*The Elevation of the soul to God*," a translation from the French. 2 Volumes, 12mo. Exeter. No date is affixed; and I suspect the work was published whilst Mr. P. was serving Arlington.

3. A letter to his brother Francis Plowden, Esq. * Conveyancer of the Middle Temple, on his work intitled "*Jura Anglorum*." 8vo. London, 1794.

4. A letter on Theological Inaccuracy 8vo. London, 1795, pp. 168.

I have seen some printed letters to his Brethren "of the late English Province of Jesuits," and should have thought better of his Discretion, if he had never written them.

FLOWDEN, THOMAS, (alias *Dean*) born actually in Spain: and admitted an Alumnus of the English College at Rome, in 1706. In vain I search for other details than his death at Ghent, 17 September, 1719.

PLUNKET, ROBERT, born in England, 23 April, 1752: joined the Order 9 October, 1769: subsequently proceeded to Maryland, became the first Rector of Georgetown College. He died in Maryland, A. D. 1815.

*POCKET, FRANCIS, of Flanders, admitted as a Lay-brother 9 October, 1729, and finished his earthly course at Watten, 8 May, 1743, æt. 44.

POINTLE, THOMAS, born in Paris in 1738, when very young joined the Society: On 1 April, 1775, was promoted to Priesthood, and appointed a Canon of the Collegiate Church of Champeaux, in his native Diocese. Driven from his Country by the French Revolution, he fled at first to the Netherlands and thence to England. He was too happy to reunite himself to the revived Society, and died 11 December, 1818. He had published an Abridgment of the History of the Order of the Knights of Jerusalem; but which I am unable to describe.

FOLB, or POOL, ANTHONY. I meet with two of this name: one, after studying in Spain, arrived at Liege in 1614; but in vain I attempt to pursue his history.

The other was formed a spiritual Coadjutor 2 February, 1669, and died at Liege 13 July, 1692.

POLE, CHARLES, made his simple Vows at Watten, in 1690; after serving the office of Minister, proceeded to the Mission, and died, I believe, at Sutton, near Guildford, 2 July, 1740, æt. 71. Prof. 34.

*In p. 227, Supplement, Biblioth. Script. S. J. Rome. 1814, is a laughable notice of F. Robert Plowden.

POLE, FRANCIS. The elder was of a Derbyshire family. When he had served the Mission 2 years, he petitioned to be enrolled amongst the Novices of the Society. His request was granted. He passed to the reward of his pious labours 4 November, 1684, æt. 60, Soc. 31.

The younger born 15 December, 1711; at the age of 17 became a Novice, and eighteen years later a Professed Father. He ended his days at Snaresfield, in the County of Hereford, 23 December, 1767.

POLE, GEORGE, died in *Maryland*, 31 October, 1669, æt. 41. Soc. 13, Prof. 3. I read in a letter of his Provincial F. Joseph Simeons, that he had been employed in that arduous mission two years, when God called him to himself, that when the plague raged in London, three years before his death, he had heroically devoted himself to the service of the infected.

POLE, GERVASE. Three members of this name appear in the Fasti. Of the first I learn that he passed from his missionary labours to his repose and recompence 15 April, 1648, æt. 70, Soc. 35, Prof. 23.

The 2nd was truly a man of God, and the happy instrument of many conversions. His successful zeal so inflamed the hatred of the enemies of religion, that he was obliged to abscond, and the inconveniences and close confinement he had to suffer in order to elude their malice and revengeful spirit, had such an effect on his health as to accelerate his death. He departed to our Lord in the College of the Immaculate Conception, 14 March, 1641, Soc. 35, Prof. 19, æt. 70 "*Operarius valde industrius, et vir plane Apostolicus. Ab Orationis spiritu, cui multum se dabat, fluxerat in eo lucranti Deo homines Talentum*" An. Lit. 1641.

Alas! how many have to regret in their last moments that they have taken more pains to cultivate taste and science, than to correct and improve the heart and nourish its uninterrupted union with Almighty God?

*The 3rd was a Temporal Coadjutor, who finished his pious course at Ghent, 26 April, 1690.

POLE, JOHN. Three also occurs of this name. The 1st is mentioned in p. 290, of More's Hist, as having died in Spain, about the same time as F. Anthony Hoskins, consequently about the year 1615. The 2nd was from *Spinkhill*, in Derbyshire, as F. More relates, p. 286, Hist. He had joined the Order in 1598, was sent to fill the office of Prefect of Studies and Professor of Divinity, in the Seminary of Valladolid, but died at St. Lucar, in 1604, before he had completed his Thirtieth year. "*Vir a virtute et doctrinâ commendatus.*"

Of the 3d I can only glean that he died in England, 3 September, 1666.

POLE, JAMES, was admitted a Novice in 1707, æt. 22, and a Spiritual Coadjutor eleven years later. It appears that he died before

the year 1726; but I search for the date in vain.

In p. 96 we have mentioned another Father of this name.

POLE, MICHAEL. I meet with two members so called. The 1st who died in England before receiving Priesthood, 7 April, 1687, æt. 26. Soc. 6.

The 2nd was the Incumbent at Wardour for some time. He died in England, 23 April, 1748, æt. 61. Soc. 41. He was also called Foxe.

POLE, PETER, born 12 November, 1728, admitted a Novice 1 October, 1748; a Professed Father 2 February, 1763: was employed in the Paraguay Mission. In a letter of F. Thorpe, dated 24 December, 1785, I read "A Spanish Jesuit among the Exiles here (*Rome*,) gives a good character of Mr. Poole, to whom in America he was master of Philosophy and Divinity. He tells me, he was taken a lad in an English Prize, and given by the Spanish Capturer to the Rector of one of our Colleges in South America, who put him in a Seminary, from whence he entered the Society."

After the expulsion of his brethren from Paraguay, he went to Liege, but ended his days in London 9 January, 1793. In the *World Newspaper* of 10 October, 1831, under an article "*Anecdotes of Brazil*" we read "it is here, in South America (for the discovery of most of its valuable productions, Europe is indebted to the Jesuits,) that the lover of humanity may be permitted to mourn over their fall. Their singular system of government at the Missions, will be best estimated by comparing the present deplorable state of morals in those districts, with the period when they were subject to the jurisdiction of their Order."

POLE, TOUSSANT, admitted 7 September, 1694: ordained priest in 1703: died in England 22 May, 1710, æt. 37.

POOLE, WILLIAM.—This good man was born 16 December, 1752: at the age of 18 began his Noviceship. Soon after his ordinations, was employed in the Derbyshire Mission; but in January, 1790 accepted the charge of the faithful in Exeter, where he opened its present chapel of St. Nicholas, 6 January, 1792. To this Missionary establishment he was a benefactor, and to his flock he was a kind and attentive Pastor. Removing from this city in January, 1807, he was subsequently appointed to the Mission of Bedford, near Leigh, in Lancashire. Under his auspices, religion greatly flourished there, so that he was under the necessity of enlarging the chapel. This worthy Father died of a paralytic stroke about 7 P.M., of Friday 27 February, 1898, and was buried in a vault outside his chapel.

PORDAGE, WILLIAM. In the *Annual Letters* of 1710, I find "*Egregiè partes suas agit novus Rector Collegii SS. Apostolorum P. Gulielmus Pordage.*" I be-

lieve that he died at Oxburgh Hall, Norfolk, 30 August, O. S. 1736, æt. 84. Soc. 64.

PORT, THOMAS, of Derbyshire: joined the Order at the age of 22, and was Professed 19 April, 1626. This holy man was a martyr to the stone. On his death at St. Omer's College (where he had formerly been Rector) 7 January, 1661, the body was opened, and a stone extracted of 28 ounces, *Troy Weight*!

*PONCELET, HENRY, of Liege. This worthy Lay-brother rested from his labors 17 September, 1783, æt. 52. Rel. 31

*POLLARD, FRANCIS, of Sussex died at Watten 2 September, 1690, æt. 76. Soc. 52.

POND, THOMAS, born at Belmont, near Winchester, 29 May, 1539. His Father William Pond, Esq., married Anne, sister of Thomas Wriotesley, Earl of Southampton. After receiving a liberal education at St. Mary's College, Winchester, he repaired to London to prosecute the study of Law, and upon the death of his Father, attached himself to the Court of Elizabeth, where he was distinguished by his superior grace in dancing; but at length worried with chagrin and disgust, he sought in religion for that peace and comfort, which the world cannot give. As early as 1 December, 578, he had obtained admission into the Society (See pp. 45-6 of F. More's Hist.) Few men suffered more in person and property for the undaunted profession of the Catholic Faith. His letter to F. Persons, dated 3 June, 1609, is glowing with zeal and a religious spirit. He had then been confined in 10 different prisons during the previous thirty years, and "in that space four thousand pounds spoil suffered of my substance." On one occasion, when brought before the Court, he says "laying my hand upon the breast of my cloak (cassock or gown) I protested to them that I would not change it for the queen's crown." He had a good Esquire's Estate but it was so pillaged by fines and exactions, that even his enemies were ashamed of their cruelty: "Yea *Salisbury* himself upon my plaint, telling him that our gospel taught out of Christ's own mouth, that it was more blessed to give, than to take away, as they had taken so much from me, took so much compassion on me for his own honour, as to give me back £20. for my relief, of £200, which from a Ward that fell to me of one of my tenants, he had taken from me and given to his secretary." The good old man subscribes himself "one of your most devoted children, although hitherto least beneficial."

At length James 1st, restored the venerable confessor to Liberty; and he actually died 5 March, 1615, in the very same apartment at Belmont, in which he had been born 76 years before. See his life in Tanner.

PORTER, JOHN (vere *Corbusier*,) born 10 June, 1707: admitted in 1726. Professed 2 February, 1744: died at Scortney Castle, 8 September, 1765.

PORTER, JAMES, born in the Low Countries of English Parents, 9 November, 1733: enrolled himself among the Children of St. Ignatius in 1752 and 18 years later, made the Solemn Profession of the Four Vows. Renouncing a considerable estate in Lincolnshire, he was content to lead the life of a poor Missionary, at Salisbury and Stapehill. He retired at length to Portico near Liverpool, where he peacefully ended his days, 28 March, 1810.

PORTER, NICHOLAS, born at Porto S. Maria, near Cadiz, 10 September, 1724. His Father was English: his Mother was Spanish. In 1741, he entered the Novitiate, and 18 years later became a Professed Father. For a short time he lived in the English College at Rome; thence departing for Spain, was involved in the storm that burst on his brethren, 4 April, 1767, and was banished from that kingdom. Previous to the general suppression of the Order, this good-natured little man settled himself in Rome, and for a short time was Spiritual Father in the English College there, but subsequently accepted the situation of Tutor to the sons of Mr. Denham, the Banker in Strada Rosella. When that Banker failed, F. Porter retired to St. Carlo: and strange to say, got himself initiated in the Third Order of St. Francis. Soon after this, he quitted Rome for Naples, and attached himself to the Family of Palomba, wealthy Merchants in that City. In 1797, he returned to Rome, and was admitted into the Giesu, where he was a fixture until his pious death, 25 August, 1802, æt. 78.

*PORTLAND, JOHN, (*alias Parry*), died at Watten, in the year 1621.

POSTGATE, RALPH. Resided chiefly at Rome, was Rector of the English College there from 1693 to 1699, and again from 1704 to the autumn of 1707. He died in that city 25 January, 1718. His handwriting is truly indifferent, his letters confirm the truth of his saying that he wrote a "most wretched hand."

*POSTLEWHITE, WILLIAM, of Westby, in the County of Lancashire. This amiable and talented young Theologian died suddenly at Stonyhurst, as I well remember, just before High Mass commenced on Whitsunday, 12 May, 1799, having barely entered his 22nd year. He was the first person buried in the Chapel Yard, Stonyhurst.

*POUE, OR POUVEL, DE PHILIP, admitted 12 November, 1682. This good Lay-brother died at St. Omer, 2 May, 1713, æt. 58.

POULTON, ANDREW, admitted 31 October, 1674, æt. 20. He was selected for one of the Masters of the Savoy College, London, which was opened at Whitsuntide, 1687. That he was a man of distinguished abilities is manifest from the Tracts intitled "Remarks upon Dr. Tenison's narrative (of their conference,) with a confutation of the Doctor's Rule of Faith, and a reply to A.

Cresner's Vindication, 4to. London, 1687. Also "Some Reflections upon the Author and Licensor of a scandalous pamphlet, called 'The Missionaries art Discovered' with the reply of A. Pulton to a challenge made him in a Letter prefixed to the said Pamphlet," 4to. London, 1688, pp. 14. At the Revolution, he followed the Court to St. Germaine. In the Annual Letters of 1705, I read of his exploits there "*76 ab Hæresi ad Ecclesiam reduxit, inter quos non pauci natalibus conspicui: plusquam 116 Confessiones Generales in eâ aulâ audivit. In Dissidia, quæ etiam lucuosum finem habitura timebantur, prolapso 12 plenè inter se conciliavit. Et pauperum vere Patur dicitur et habetur, ita perpetuè dies noctesque industrî illis procurat necessaria Egestatis levamina.*"

This truly zealous and benevolent Father died at St. Germain, universally regretted, 5 August, 1710, æt. 56.

Poulton, Charles, see *Palmer, Charles*.

POULTON, GEORGE, admitted in 1707: died at Watten 20 January, 1739, æt. 50.

POULTON, GILES, born 7 September, 1694 studied at Rome, where, (to use his own expression) he commenced Priest 8 April, 1719: admitted 12 December, 1721: was stationed on the Mission at Belgrave, near Leicester, and whilst there, was enrolled amongst the Professed Fathers in 1731. His letter 14 May, 1737, shews that he was Chaplain to the Plowdens in Salop. He died in London 3 January, 1752.

POULTON, HENRY, admitted in 1700. On receiving Holy Orders he was sent to Maryland, where he was carried off by a premature death 27 September, 1712, æt. 33.

POULTON, JOHN, admitted an alumnus of the English College at Rome in 1619: further particulars I cannot gain.

POULTON, THOMAS.—I have met with three of this name. The 1st, whilst procurator of his brethren in London, was dismissed from the Order by the Provincial F. Richard Blount, 12 December, 1630, for very indiscreet and libellous reflections on Cardinal Richelieu. The Provincial apologized to the Cardinal for the unwarrantable conduct of his subject; and received from his eminence a very generous and dignified reply, dated 13 August that year, expressive of his obligations to F. Blount, and of his unabated attachment to the Society. "*Societatem vestram colui semper, et amavi.*" The officious interference of Dr. Richard Smith, Bishop of Chalcedon, on this occasion, and his revealing F. Poulton's letter to Mr. George Fortescue, was any thing but courteous and friendly. It seems that F. Thomas Poulton conducted himself in the sequel with so much propriety, as to be reinstated in the Order. He died in England 27 February, 1637.

The second admitted in 1685: died at Ghent 1 April, 1725 æt. 29.

The third born 15 May, 1697: admitted

7 December, 1716: was numbered amongst the Professed Fathers at Rome in 1734: afterwards proceeded to Maryland, where he filled the office of superior, and there finished his course 23 January, 1749.

POWELL, CHARLES, admitted in 1679. Professed 2 February, 1697: served the Dunkenhall Mission for some years. Retiring to Ghent, the venerable man rested from his earthly pilgrimage 15 January 1738, æt. 77.

POWELL, FRANCIS, admitted in 1677. Prof. 17 July, 1695. After filling the office of Rector in the English College at Rome, at Liege, and at St. Omer, I follow him to the Mission in Sussex. Retiring to Liege, he there ceased from his labors 23 January, 1733, æt. 75.

*POWELL, LAURENCE. This Scholastic died in England 25 June, 1687, æt. 22. Soc. 3.

POWELL, RICHARD, died in England 16 August, 1653.

*POWELL, VINCENT, is said to have died at Ingolstadt.

POWELL, WILLIAM.—I meet with two members of this name. The 1st is mentioned in p. 23 of More's Hist., as being of the Diocese of St. Asaph. He had spent 10 years in the Order in 1597, had taught Humanities, and was living at Cologne. This is all that F. More could learn of him.

*The 2nd died a Scholastic at St. Omer, 8 July, 1681, æt. 23. Soc. 3.

POYNTZ, EDWARD, (*vere Nixon*) admitted in 1694: ordained Priest in 1703: for some years was director to the Nuns at Bruges, *Obiit Watenis* 11 September, 1729, æt. 54.

POYNTZ, JOHN, of a good family in the North of Devon, born 2 July, 1709: admitted by the name of *Beaumont* in 1732. Professed in 1750. On the Mission he often passed by the name of *Price*, and for several years filled the office of Procurator of the Province. Though a gentleman of the strictest honor and principle, and of great religious virtue, he was virulently persecuted on the pretence of employing undue influence with Mrs. Rawe of Trevithick, in Cornwall, in the disposal of her property. Deeming it prudent to give place to wrath, he quietly removed to Liege, where he died 21 (one account says second day) May, 1789, æt. 80.

In a letter of F. J. Thorpe to Henry Lord Arundell, dated Rome 19 September, 1789, I read "I have motives of a remote date for attesting the Religious virtues of the deceased F. Poyntz. He was not truly known by Men, who only considered him invested with the management of pecuniary affairs.

POYNTZ, JOHN, frequently called *Stephens*. His death at Ghent, 6 March, 1671, is thus recorded in the Annual Letters of that year: "*E. Domesticis unus P. Joannes Stephani Poynesius longa ægritudine ad maciem*

2 T.

confectus, et laurea eximia patientiæ donatus, post nulla obita in Soc. munia, et vitam innocentissimè actam, professus 4 Vol. et omnibus Sacramentis ritè munitus, morti tandem concessit, æternum uti speramus, victurus."

When F. Poyntz quitted the English Mission, he brought over to St. Omer, as I find by F. Richard Barton's Certificate 1 October, 1668, the great bone of the right arm of St. Thomas, * Bishop of Hereford. This venerable Relick was placed in the front of the Altar of the Sodality Chapel of St. Omer's College. The Provincial F. Joseph Simeons, in the Annual Letters of 1670, records the blessing bestowed on the College by the Saint's intercession. *Variis morbis in Valetudinario detinebantur omnino octodecim et ex iis aliqui periclitabantur et vitâ, tres afflictabantur Variolis et merito timebatur, ne in tantâ juventute eâ anni tempestate plurimos is morbus pervaderet. Indictus proinde est dies Precum 2 Octobris, coram Ven. Sacramento, exposito etiam brachio S. Thomæ, Herefordiensis Episcopi 60 mortuorum quondam suscitatione clari, cujus eo die Festum agebatur. Mirum dictu! ne unus quidem ab eo die Variolas contraxit, et inter breve tempus omnes convalescere."*

PRACID, JOHN, admitted 18 March, 1675, being then 37 years of age. At the explosion of Oates's Plot, he was apprehended and thrown into York Jail, and tho' in delicate health, and treated with singular inhumanity, by the blessing of God he was enabled to render efficacious help to his fellow prisoners. Discharged on bail, this zealous and conciliating Father died 1 April, 1686.

* PRATER, RICHARD, admitted in Wales "*in hora mortis*" A. D. 1622.

* PRESCOTT, CUTHBERT. We learn from Tanner's "*Societas Europæa*," that this most diligent Temporal Coadjutor died a prisoner for the faith in London, 20 February, 1647, æt. 55.

* PRESTON, EDMUND, born at Gormans-ton Castle, Ireland, 14 Feb. 1808: educated at Stonyhurst. This most pious Scholastic died of a rapid decline at Brookfield Cottage, West Teignmouth, on Sunday morning, 24 September, 1826. By permission of the Provincial (F. Charles Brooke) his earnest wish was granted to be admitted into the Society, and on the Friday previous to his decease, the Reverend James Laurenson

* The consecration of the Saint to the See of Hereford, took place at Christ's Church Canterbury, 8 September, 1275. In the London Edition, (1814) of Butler's Life of this Saint (October 2) are several Anachronisms. It is said "In 1287, his remains were translated with great pomp in the presence of King Edward the Third! "William of Worcester, in his Annals, fixes this Translation to 1350. Again "the Canonization was performed by Pope John the XXII, in 1310, perhaps on the second of October." But this John was not elected Pope until 1316. The true date should be 17 April, 1320. The Bull was copied into the Register of Walter Stapeldon, then Bishop of Exeter, fol. 153.

performed the Ceremony. A sarcophagus tomb on the North side of West Teignmouth Church yard, near the Entrance gate, incloses his remains, and there I copied the following Inscription.

Sacred

To the Memory of the Honourable Edmund Preston
(Sixth son of the Right Honourable Lord
Viscount Gormanston, of Gormanston Castle,
County of Meath, Ireland)

Who died at Teignmouth, the 24th of Sept. 1826,
In the nineteenth year of his age.

* PRESTON, THOMAS, SIR, was the second son of Sir John Preston, who was created a Baronet, for his loyalty, 1 April, 1644, and died of his wounds received at Furness. By the death of his elder Brother John, Thomas succeeded to the Estate and Title.* He married twice; in vain have I sought for the name of his first Lady, who died shortly after her marriage, leaving no issue. By his 2nd wife, Mary, daughter of Lord Caryll Molyneux, he had three children, 1st, Francis who died unmarried, 18 December, 1672. 2nd, Mary, married to William Herbert, 3rd, Anne, who married in 1685, Hugh, the second Lord Clifford, Baron of Chudleigh.

The worthy Baronet within six months after the loss of his only son, was deprived of his wife by death. In this affliction he sought comfort in Religion, and after due deliberation, decided on embracing the Institute of St. Ignatius. He accompanied the Provincial F. George Gray to Watten, and enrolled himself amongst the Novices, 28 June, 1674, being then 31 years of age. Tho' he had an excellent capacity, and defended the whole course of Theology with much credit, he never could be induced to take Holy Orders. It is certain, as I find from a letter of the Provincial F. John Keynes, dated 29 October, 1683, to the General, that there was not a little eccentricity mixed up in his character. Until his death at Watten, 27 May, 1709, æt. 66, he was content to remain in the humble condition of a Lay-brother.

PRESTON, WILLIAM, was admitted an Alumnus of the English College at Rome, in 1655; but where he entered the Society I have not been able to discover. I know that he was Rector of his Brethren in the College of St. Thomas, in 1701, which at that time comprehended 17 Members: and that he died 14 December, 1702.

PRICE, JOHN, born in Cheshire, A. D. 1576. At the age of 24 he joined the Society. After teaching Philosophy and Divinity at Valladolid and Louvain, with distinguished ability, and making the Profession of the Four Vows, 4 October, 1614, he received orders to prepare for the English Mission. For 29 years he continued with indefatigable zeal and charity to labour in the conversion and satisfaction of souls, when God called him to himself, 27 February

* His sister Elizabeth married William, the 11th Lord Stourton. Their marriage Settlement bears date, 20 August, 1664.

1645. He was the Author of "Anti-Morton or an Apology against Thomas Morton, Bishop of Durham" 4to 1640.

Q. Who was J. P. the Author of the "Safegarde from Shipwracke, or Heaven's Haven"? Douay, 8vo. 1618—pp. 285.

Another F. John Price was born near Lanherne in Cornwall, 3 August, 1739: entered the Society 14 February, 1758; for many years was a Missionary at Liverpool, where he died much regretted 5 February, 1813. He had renewed his vows in the resuscitated Society, in May, 1804.

* PRICE, JAMES, admitted 5 January, 1750. This good Brother died at St. Omer, 12 January, 1754, æt. 23.

PRICE, IGNATIUS, born in Wales, A. D. 1610: when 24 years old, was numbered amongst the children of St. Ignatius. In 1644, a period of great difficulty and danger, he embarked on the English Mission, and for 34 years laboured with exemplary zeal and credit: At the breaking out of Oates's Plot, F. Price was eagerly sought for by the Police and informers. For two Months "*de tugurio in tugurium noctu fugiens, nudis aliquando pedibus, adultâ hieme per altas nives et profundas aquas lineis plerumque vestitus, incidit tandem in violentam febrem, et brevi extinctus est.*" He was then living in South Wales, near Ragland. F. Charles Baker, then a prisoner had sent him his best wishes for his soul's happy passage out of this turbulent world, to an eternity of rest. He died of fever and exhaustion, 16 January, 1679. Another account states "*post longam et multiplicem persecutionem, cum de horreo in horreum, de caula in caulam, imo de harâ in haram subterfugiendo, exploratorum indaginem elusisset, tandem obscurâ quidem, sed gloriosâ morte defunctus est. Ne in sepulchro quidem Quietem invenit: excusserunt sandapilam, abstuleruntque appensam Corpori crucem argenteam; non Crucis amore, sed argenti.*"

PRICE, ISAAC, one of the first Alumni of the English College at Rome; in 1579, joined the Society, but probably died soon after.

PRICE, THOMAS, related, I think, to Ignatius, admitted in 1600. Soon after his commencement of his Missionary Career in England, he was captured and sentenced to perpetual banishment; but his zeal induced him to return to the vineyard, where he continued to labor until his happy death at London, 23 July, 1625, æt. 55. He translated into English from the Latin of Turcellinus "*The History of the House of Loretto*" 8vo. St. Omer, 1608. pp 540.

PRICHARD, CHARLES, died in the College of St Francis Xavier, 14 March, 1660, æt. 43. Rel. 17 "*vir humilis, devotus, animarum zelo et laborum in iis juvandis susceptorum patientiâ conspicuus.*" For 16 years he had been employed in the Mission of South Wales, and during the whole of

that time, had never seen London; yet Bedloe had the audacity to swear, that this inoffensive Father had plotted the death of Charles II. and had frequently assisted at the Jesuits consultations at London, 1678, to assassinate the King and overturn the Government. On such information, a large reward was offered for F. Pritchard's apprehension. We read what follows in the Annual Report of 1680, "*Missi in provinciam exploratores sæpius, et diligenter, sed frustra latebras omnes illius causâ in domibus catholicorum perscrutati sunt. Sesquiannum in loco solitario intra domum Viri apprimè Catholici, paucis etiam domesticis notus, delituit; interdum nunquam è loco pedem efferens; etiamsi noctu in auxilium animarum tenuioris fortune subinde longius excurreret. Sed ista ærumnosa vivendi ratio valetudinem corripuit; et accedente è loco superiore prolapione, dum gressum in tenebris tentaret, mortem acceleravit. In Horto demum adjacentē debuit clanculum tumulari, ad præcavendum hospitii indemitati, qui, si res in hæreticorum notitiam emanasset, capite et publicatione bonorum luisset.*"

PULLEN, JOHN, made his Novitiate at Rome, as I learn from F. John Gerard's autobiography. The old man was socius to F. Gerard, and most narrowly escaped apprehension, when their house was searched by the notorious Justice Young.

* PUTNEY, WILLIAM, of Shropshire. The Provincial Report of 1655, describes him as being then 79 years of age, of which period he had spent 28 years in the Society and it adds "*juvat nostros in Angliâ multiplici ministerio.*"

PUX, DU, THOMAS. This Foreigner often passed by the name of Ashton; was admitted 25 November, 1684, died at Watten 8 October, 1707, æt. 45.

* PYBURN, JOHN, died at Liege of the plague, 2 October, 1637.

PUGH, EDWARD, born in Wales, July, 1777; studied at Stonyhurst, where he defended Divinity, 22 April, 1801, and afterwards was Chaplain to the Tempest Family at Broughton; but finished his course at Pontefract after a short illness, on Tuesday, 4 October, 1836. His end was calm and edifying; His remains were deposited in Pontefract Church, 7 October.

RAND, THOMAS, of Oxfordshire; joined the English Province in 1600, and was professed 18 years later. This venerable Father had been Penitentiary at Loretto: after serving the English Mission nearly half a century, he was called by his master to receive his recompence 4 August, 1657, æt. 82.

* RAPPIT, EDWARD, a Temporal Coadjutor, who finished his earthly course at Watten, 9 December, 1675, æt. 37, Soc. 12. "*Vir ingeniosus ac industrius, et notæ erga pauperes charitatis.*" An. Lit.

RASTALL, EDWARD, of the city of Gloucester; was admitted with his brother John at Rome, in 1568. He was sent to Ingolstadt, in Germany, to perfect himself in Theology, according to F. More, p. 19, Hist.; but here all traces of him escape the investigation of that writer. *Drems* fixes his death 17 June, 1577.

*Ille potens sui
Lætusque deget, cui licet in diem
Disisse, vixit.*

RASTALL, JOHN. This powerful antagonist of Jewell was educated in Wykham's School, Winchester, and at New College, Oxford, but, says Wood, p. 265, Vol. 1, Athen. Oxon. "left his College (where he had always been accounted an excellent disputant,) his friends and native country for conscience sake. After joining the Society with the above mentioned Edward, he became one of its brightest ornaments. Whilst Rector of the College at Ingolstadt he offered himself to God as a victim for the life of that eminent and saintly Father Paul (not Peter as Constable* says) Hofæus, whose recovery was hopeless. God was pleased to accept his generous vow and self-devotion, by calling him out of life, and restoring the health of his venerable Friend, F. Rastall died in the year 1600, His holy friend survived until 17 December, 1608, æt. 84, Soc. 54.

F. Rastall published

1. "*A Confutation of a Sermon pronounced by Mr. Jewel, at St. Paul's Cross.*" Antwerp, 1564.

2. "*Copy of a Challenge taken out of the said Confutation.*" 8vo Antwerp, 1565.

3. "*Reply against an answer falsely intitled 'Defence of the truth.'*" 8vo Antwerp, 1565.

4. A Treatise intitled "*Beware of Mr. Jewell.*" 8vo. Antwerp, 1566.

5. "*Brief view of the false Wares packed up in the nameless Apology of the Church of England.*" 8vo. Louvain, 1567.

See More's Hist. p. 19, and Antiq Oxon Lib. ii. p. 140. Ath. Oxon, Vol. 1., p. 265. Probably Alegambe and Southwell omit him in their Bibliotheca Scriptorum, S. J., as these works were published before he entered the Order.

* RAYET, ROBERT, died at St. Omer in 1634.

RAYMUND, or RAYMENT, CHARLES, admitted 7 September, 1686, æt. 21. The Annual Letters of 1710, after stating that the residence of St. George contains thirteen members, says "*P. Raymundus est egregius Superior, essetque par Missionarius, si liberius illi agere per Virum Nobilem, quicum degit, liceret.*" I look in vain for further particulars.

REDFORD, SEBASTIAN.—This able Controversialist was born 27 April, 1701: entered the Novitiate at Watten in 1719; and was admitted to the Profession of the Four

* p. 140, Specimen of Amendments.

Vows in England, 2 February, 1737. In the early part of his Missionary career he was attached to the Powis Family. Two of his letters dated from Powis Castle in 1743 have passed through my hands; three years after their date I meet him as Superior at St. Winefrid's residence; but shortly after this, he was transferred to the College of St. Thomas, and subsequently to Lancashire. For some time before his death he was stationed at Wealside, Essex, where he departed to our Lord 2 January, 1763. He has left a volume entitled "*An important Enquiry, or the nature of a Church Reformation,*" fully considered, wherein is shewn from Scripture, reason and antiquity, that the late pretended Reformation was groundless in the attempt, and defective in the Execution. 8vo. London, 1751, p.p. 407. An improved edition issued from the London press in 1758, 8vo. pp. 412.

REEVE, JOSEPH, son of Richard Reeve, of Island Hill, in the Parish of Stoodley, of a respectable family* in Warwickshire, born 11 May, 1733. In the 14th year of his age he repaired to St. Omer's College, where he distinguished himself by his genius and industry. On 7 September, 1752, he commenced his Noviceship at Watten. When he had defended the course of Philosophy, he was appointed to teach Humanities, which he continued to do at St. Omer and Bruges for eight years, with honour to himself, and advantage to his pupils. Ordained Priest, he defended the whole course of Theology at Liege in the Lent of 1767, with universal applause. On 5 August the same year he reached Ugbrooke, and there this model of Pastors continued until his happy death 2 May, 1820. For several years before, the Venerable man was afflicted with blindness: but no one could approach him without being edified with his profound sense of Religion, his cheerful resignation to the will of Providence, and his exact, fervent and constant discharge of his spiritual exercises. A solemn dirge was performed for him at Ugbrooke, on Friday 5 May, and the brief Discourse which I delivered on the occasion is preserved in the "*Catholic Spectator* of July, 1825, p. 279-282. His precious remains were deposited behind the Chapel, and a Tablet contains the following epitaph:

+
H. S. E,

Josephus Reeve, S. J.

*Hujus Sacrae Aedis annos amplius L
Sacerdos et Custos,*

* See Dugdale's Warwickshire. In the Register of F. Randolph, O. S. F. which begins 12 September, 1657 and is preserved at St. Peter's, Birmingham, frequent mention is made of the Reeves of Rowington, and Edgbaston. They were considerable benefactors of the New Catholic Church in Birmingham, that was consecrated by Bishop Bonaventure Gifford, 4 September, 1688, and which was demolished by the Rable 10 December, that year.

N.B. Lewis Reeve died most holily in the Convent of St. Bonaventure, at Douay, A.D. 1666.

*Vixit annos LXXXVII
Decessit 11 Maii, A. D. MDCCCXX
R. I. P.*

F. Reeve will live in the following monuments of his industry, genius and piety.

1. "*History of the Bible.*" 8vo. 1780, Exeter. It has gone through several editions.

2. "*Practical Discourses on the Perfections and wonderful Works of God.*" 12mo. Exeter, 1788, again at Exeter in 1793, with a second Vol. intitled "*Practical Discourses upon the Divinity and wonderful Works of Jesus Christ.*"

3. A vol. of Miscellaneous Poetry, 12mo. printed at Exeter in 1794. Some of the pieces had been printed at Bruges in 1765. The admired Poem on "Ugbrooke Park," was printed originally for Robson, London, 1776, 4to. pp. 29. The *British Critic* for January, 1796, p. 19, passes the following criticism on this Vol. speaking of "Ugbrooke Park" "The mind that delights in a chaste selection of Images, and a general smoothness of versification, occasionally rising in strength and harmony, will find in this descriptive effusion, a considerable share of these qualities."

In speaking of Mr. Reeve's Version of *Cato*, "Mr. Reeve has certainly executed his task in a manner, which in general reflects credit upon his taste and classical acquirements."

In the translation of *Pope's Messiah*, the Critic appears to give the preference to Dr. Johnson's version of the same "in point of poetic fire, though not altogether in cautious Latinity." In conclusion he adds, "We have no difficulty in pronouncing, that the writer deserves, in a considerable degree, the public patronage. His translations are frequently correct and elegant, and combine in many passages the fidelity of a translator, and the spirit of a poet. Yet with this commendation we cannot forbear uniting our regret, that so large a portion of the volume should have been occupied with *Latin Translations* from the pen of an Author, whose talents appear from the specimens here published, to have rendered him very capable of succeeding in original composition."

4. "*A short View of the History of the Church.*" 12mo, 3 vols. Exeter, 1802-3. Since Reprinted.

To these we may add "*A view of the Oath tendered by the Legislature to the Roman Catholics of England.*" 8vo. London, 1790, pp. 47. This well-intentioned but feeble performance was severely, but fairly handled by that acute Theologian, Rev. William Pilling, O. S. F.

I have heard F. Reeve say, that he had prepared a considerable work on the History of *Jansenism*—that he had lent it to the Rev. Charles Needham, the Chaplain at Tor-Abbey, for revision; but never recovered it from his hands. Mr. R. much regretted its loss.

Several minor Poems in MS. are still extant: but his brethren must feel indebted to him for a valuable "Narrative concerning the expulsion of the English Jesuits from their College, at St. Omer." It is far superior to the MS. account drawn up by F. Ralph Hoskins.

REEVE, RICHARD, younger brother of Joseph, born 25 February, 1740: joined the Society 7 September, 1757, and went through his studies with great credit. His first Mission was at Puddington, near Chester. He was subsequently employed in numerous Missions; and was even sent to Petersburg, to teach, in the Jesuits' College, the English language to the Russian Nobility. This true-hearted, but somewhat eccentric Father, died in a good old age at Stonyhurst, 31 May, 1816. To the end of life he retained the name of *Haskey*, with which he and his elder brother had entered St. Omer's College.

REEVE, THOMAS, was born on the very day his brother Joseph entered the Novitiate of S. J. Eighteen years later he followed his example, and fully partook of his religious fervour and devotion. Always characterized by zeal and piety, and by love of industry and method, he continued for many years both at Liege and at Stonyhurst, to render important services to the Elèves, as well in the capacity of Prefect of the Sodality and of the Juniors', as of Spiritual Father, and as an able Teacher of the Belles Lettres. We may truly say of him

Esse pios, docuit; quodque docebat, erat.

For the last fifteen years of his life, this zealous little Man was Confessor to the Nuns of New Hall, Essex. Like an exhausted lamp he expired at No. 12, Norton-street, London, (where he had gone up on a visit, 7 September, 1826. For his tombstone in St. Pancras' Church yard, I indited the following memorial.

To the Pious Memory
Of the Rev. Thomas Reeve, S. J.

who

"Giving himself up continually to prayer
And the Ministry of the word,"

Was rewarded with a happy death

On his Birthday, 7th of September, 1826,
Æt. 74.

REYNOLDS, JOHN, admitted 7 September, 1673: he died prematurely in England 1 April, 1686, æt. 31.

RENOULT, THOMAS ROMANUS, died at Liege 28 February, 1776.

* REVEL, JOHN. This Scholastic died in England 25 Feb. 1700, æt. 22, Soc. 3.

* REYNOLDS, RICHARD. This Temporal Coadjutor was admitted 2 December, 1719, and according to the Provincial's book died in Maryland 1 September, O. S. 1736. From another account I learn, that he was then 50 years old.

RHODES, or ROODE, VAN PETER, died at St. Omer 7 or 8 August, 1702.

RICHARDSON, BARNABY, is said to have died at St. Omer, 4 June, 1645.

RICHARDSON, JOHN.—I meet with three of this name. The first born in Lancashire in 1662: joined the Society at the age of 22, was made a Spiritual Coadjutor 1 July, 1695, was long employed in the Lancashire Mission (Q. at Brindle?) Obit, 27 September, O. S. 1728, æt. 66.

The 2nd (whose real name was *Shuttleworth*), was born in Lancashire 18 May, 1708; was admitted in 1730, and Professed 18 years later—was serving in the residence of St. Mary (including the Counties of Oxon, Bucks and Northampton) in 1754: five years later was appointed Superior of his brethren there, and died in office 25 June, 1765.

The 3rd born 12 May, 1734; admitted in 1755; went to Slatedelf 13 December, 1763; subsequently to Ellingham: died in Lancashire 27 March, 1782.

RICHARDSON, JAMES, born in 1660: admitted in 1679. He was employed in the College of St. Francis Xavier, as Chaplain, I suspect to the *Vaughan* Family, at Courtfield. When the Revolution burst forth, he was obliged to retire to the woods, for 10 days he lay concealed, exposed to the cold and inclemency of the wintry season. To escape the fury of the searchers, he was sometimes forced to hide himself in the tops of trees. Mrs. Vaughan, afraid to intrust the secret of his retreat even to her Catholic servants, courageously proceeded alone, in the dead of night, through the intricacies of the woods, to supply him with necessaries. This retreat being deemed insecure, for the seven following weeks he was content to abscond in a deserted lime-kiln. "*Tandem cum se remitteret nonnihil popularis procella. & latebris emergens ad consuetudinem ministeria rediit.*"

The interesting document from which the above is taken, shews moreover with what impunity, the houses and property of Catholics could then be attacked and pillaged;*

Q. Did he die 17 January, 1697?

RICHARDSON, JOSEPH, of Warwickshire, born in 1606, at the age of 29 embraced the Institute of St. Ignatius; died "*in Missione Oxoniensi*" 17 December, 1670. A Rev. Father and friend of his, as we learn from the Annual Letters of 1671, has recorded

* Whatever advantage is said to have accrued to the cause of Civil and Religious liberty, from the Revolution of 1688, most certainly it brought nothing but persecution and despotic oppression to the homes, and persons, and property of the Catholic Body. The Double Land Tax—the £100. reward for the discovery of a Priest—the incapacity of purchasing land,—the prohibition of keeping school and educating their own children,—and the keeping of a single horse above £5. value, were a few of the bitter fruits which the Dutch Deliverer bestowed on his Catholic Subjects. An Inquest of Jurymen held at the Sign of the Cock, Sheffield, 17 March, 1690, having found, that the Jesuits of St. Omer's College had a mortgage of £500 on a part of *Tuddington Manor*, in Bedfordshire, belonging to the Earl of Cleveland, the Commissioners under the Great Seal awarded on the next day, with a due sense forsooth of British honour and Protestant Justice, that the money was *forfeited to the Crown!!!*

what follows; "*Cum tribus circiter ab hinc hebdomadis Anniversarium P. Richardsoni celebraremus, atque Altare nigris vestiretur, quamdiu Sacrum duraret, effigiem ejus in ipso nigro velo conspexi, quod mentem non mediocriter distrahebat nec quidquam de eo dixissem, nisi astantium quidam, idem & se visum toto missæ tempore, jurejurando affirmasset; idque priusquam mihi verbum de eo fecisset. Postero die jussi hominem ad me accersiri, mihique indicare quo id loco apparuisset, qui protinus illum ipsum locum digito monstravit, quo ego ipse bonum Patrem totum in albis conspexi. Porro quamvis hujusmodi in rebus valde sim ad credendum difficilis, prohi tamen Viri auctus testimonio fere adducor credere, bonum Patrem nobis valedicturum advenisse. Requiescat in Pace.*"

RICHARDSON, RICHARD JAMES (sometimes incorrectly called *John R.*) I believe he was from Lancashire, and I think was admitted in 1690, at Watten, by the name of *Barrard*. The Provincial's Book shows that he was professed in 1708, that he was declared Provincial of his Brethren 23 November, 1731, that he continued in that office until 1 October, 1733, and that he died at St. Omer, 6 April, 1738.

RICHARDSON, ROBERT, admitted in 1688, made his Vows at Watten, 8 September, 1690.

RICHARDSON, WILLIAM, of Lancashire, joined the Order in 1660.

RIDDELL, PETER, I think was son of Sir Thomas Riddell, of Gateshead, by his wife Elizabeth, (Coniers) died in Maryland.

RIDDELL, WILLIAM, admitted 20 January, 1687, æt. 17: I find him described as *singulari prorsus laude dignus* in the *An. Lett.* of 1710; he was then employed in the Residence of St. John the Evangelist, where he died 29 March, 1711.

RIGBY, EDWARD, of Lancashire, admitted 18 June, 1607, at Louvain, æt. 26; died at Rome,

***RIGBY, JOHN**, born 8 Oct. 1737; admitted in 1758. This Scholastic died at Dinant, 1 January, 1767.

Q. A Father of this name, born in the County of Lancashire, 17 May, 1714; admitted 1732, Prof. 1750. He was stationed at Liverpool, where he died, 26 September, 1758. After his death this Mission experienced a too rapid succession of Incumbents, S. J.

RIGBY, LAURENCE, of Lancashire, admitted in 1630.

RIGBY, ROGER, born in Lancashire, 1608; at the age of 21 entered the Society, and soon after his promotion to the Priesthood proceeded to the Maryland Mission. He died in Virginia in 1646.

RILEY, JOHN, (alias *Nicholas Danby*,) of Yorkshire, entered the Novitiate at the age of 30; died in England, 17 January, 1661, æt. 57.

N.B. I meet with an *Edward Riley* (alias *Tracey*,) of Lancashire, who became a Novice in 1641, æt. 39.

***RILEY, THOMAS**, of Lancashire. This model of Temporal Coadjutors was admitted 7 September, 1669, and died at Liege, College, 16 August, 1708, æt. 68. "*Sartorem agebat et exercebatur diligentissime: Nunquam otiosus fuit, nunquam non muneri suo intentus—Fuerat ille per annos 35 sociorum Excitator matutinus, et ita quidem accuratè statuto tempore surrecturis pulsum dabat, ut externus quispiam petierit aliquando, num forte nobis machina aliqua esset vel instrumenti genus, quod protinus certis peractis horis, Campanæ pulsandæ inserviret.*" *An. Lit.*

***RIMER, JOHN**. This English Lay-brother was converted in a wonderful manner at St. Omer: After more than 30 years of useful service at that College, chiefly as assistant to the Procurator, he died there 24 April, 1646, most piously, "*meritorum plenus.*" *An. Lit.*

RISDON, JOHN, I meet with this Father's name in a letter addressed by the General M. Vitelleschi, to F. O. Shelley, 20 September, 1625.

RISDON, THOMAS, alias (*Bluett*,) of Devonshire, I believe, was admitted 7 September, 1685, æt. 23: was professed 18 years later: for many years he was superior of his Brethren in the Residence of St. Stanislaus: it is certain that he chiefly resided at Ugbrooke. In the Will of the second Lady Clifford (Anne Preston) dated 13 September, 1733, he is thus mentioned "I give and bequeath to Mr. Risdon, who lives with me, Twenty pounds." Soon after her Ladyship's decease, which took place at Ugbrooke, 5 July, 1734, the Venerable Father retired to Watten, where he crowned a well spent life by a most Christian death, 12 February, 1744, æt. 82.

RISDON, WILLIAM, of Devonshire. The 1st time that I meet with this Father is in 1615. He was generally stationed at Rome, as Procurator of his Brethren. After filling that office for 20 years, he died in that City, 27 October, 1644.

RISHTON, JOHN, of Lancashire: joined the Society in 1638: was Professed at Watten, 15 January, 1655. This excellent Scholar has been Professor of Mathematics and of Greek and Hebrew, in Portugal. He died at Valenciennes, 3 August, 1656 at the early age of 42.

RIVERS, ANTHONY, was Socius to F. Henry Garnet. After 1603 I lose sight of him.

RIVERS, JOHN, (whose true surname was *Penketh*,) of Lancashire: entered an Alumnus of the English College at Rome, in 1651: thirteen years later joined the Society. In the delirium of the Public mind, occasioned by Oates's Plot, he was apprehended in his native County, and condemned to death. At the Accession of James, II, he was dis-

charged from Lancaster jail, and lived till 1 August, 1701.

RIVERS, RICHARDSON, of Lincolnshire : at the age of 41 was admitted into the Novitiate. After exerting himself with indefatigable zeal in the care of souls, for about 20 years, he retired to St. Omer, and there rendered his innocent soul to God, 8 November, 1679, æt. 72. Rel. 31. Prof. 14. "*Vir consummatæ perfectæque virtutis.*"

RIVERS, WILLIAM, died in England, 20 June, 1642.

* ROBERTS, FABRICIUS. This Temporal Coadjutor was a native of Leicestershire, entered the Society at the age of 43 ; died in 1661, æt. 76.

ROBERTS, FRANCIS. Two of this name are recorded in the Necrology. One is said to have died at Liege, 20 June, 1652 ; the other to have died in the same place, 14 February, 1655. I know that one was born in Herefordshire, and entered the Society, æt. 28. The Annual Letters throw no light on their history.

ROBERTS, RODERIC. This Father was certainly living either at Welshpool, or at Holywell, when the Revolution broke out, and was distinguished for his zeal and charity. The Populace, worked up to madness by the reports of an intended Massacre, by the Irish Troops, hurried to his house, plundered it, gutted the Chapel, and burnt the Crucifix and his Library, in the Market-place. "*Interea temporis Pater nullibi satutus : hinc inde discurrebat, nunc in semierutis casis, in summis montium jugis, nunc in fossis et sylvis sub dio, latitandi causâ vitam transigere coactus. Toto biennio magnam ætatis partem de nocte in apertis campis excubavit, et tamen, quæ Providentia Dei est, nihil inde valetudo detrimenti cepit.*" He experienced many hair-breadth escapes ; but the Angel of God rescued him from the hand of his enemies, and from all the expectation of the infuriated rabble.

This venerable Confessor died in England, 2 June, 1721.

ROBERTS, STEPHEN, (*Swindle*) born 6 August, 1677 : admitted in 1693. Professed 15 August, 1713 : served the Mission in Gloucestershire for some time. Recalled to Ghent, he twice filled the office of Rector, and died there, 5 December, 1758, æt. 81.

ROBERTS, THOMAS, admitted in 1696. Professed 2 February, 1714. I believe his only Mission was Holywell, where he died 2 May, 1727, æt. 54.

ROBINSON, ANDREW, born in Yorkshire, 1 August, 1741 : admitted 20 January, 1763. After serving the Mission nearly 60 years, (about half that period at Worcester) he closed his lengthened course at Worcester, 28 February, 1826.

ROBINSON, CHRISTOPHER, born in Cumberland, at the age of 31, joined the Society, and became a Professed Father, 25 February, 1628. He died in England, 14 November, 1667, æt. 82.

ROBINSON, JOHN,, alias *Gazain* : born 23 December, 1699, admitted 7 September, 1718. Professed in 1736 : died at Preston, 17 March, 1742.

Another Father of this name (but who is often called *Collingwood* and *Taylor*,) is celebrated as a glorious Confessor. He was born in Cumberland—entered the English College at Rome, in 1616, being then 28 years old ; joined the Society as late as in his 47th year, and was Professed 17 April, 1644. From a letter of F. William Stillington, dated 2 April, 1652, I learn that he was arraigned at York, and a few days before, viz. 25 March, for being a Priest and Jesuit. The only witness that appeared against him was (a Mariner's wife calling herself *Mary Draycot*) a woman of notoriously bad character, who had fled from the hands of justice in Staffordshire. She swore she had been to confession to him. On 27 March, after the jury had long hesitated about their verdict, by the persuasion of the Judge, he was brought in guilty. The joy of the Holy man on receiving Sentence of Death, excited the astonishment and admiration of the whole Court. During 30 years he had been panting for Martyrdom. He spurned the offer of Life and Liberty, if he would take the Oaths. "*Procul absit à me, inquit, tantum nefas, et vero Dementia, ut vitæ caducæ bona immortalis animæ dispendio redimam.*" He was not executed however ; but after 14 years imprisonment, was banished. He died at Watten, 30 September, 1669, æt. 81. "*Obiit hic (Wattenis) P. Johannes Robinsonus, ætate gravis, veteranus Christi miles, carceris in Angliâ jam pridem molestias cæterisque Missionis labores, ad ultimum constanter perpepsus, donec in senili languore, ad quietiorem huc stationem relegatus, solitamque Societatis charitatem expertus, ad cumulata meritorum suorum præmia evocatus est.*" Lit. An. No. 1669.

ROBINSON, JOSEPH. His real name was *Vezotti* ; was born in Rome 5 August, 1720 ; admitted an alumnus of the English College there in 1731 ; entered the Novitiate of Watten 26 December, 1743, and was raised to the rank of a Professed Father 2 February, 1754. He died of fever, at Bruges, where he had most worthily filled the office of Prefect of the Sodality, 18 December, 1772.

ROBINSON, THOMAS, of Derbyshire ; at the age of 25 embraced the pious Institute of St. Ignatius ; taught Theology and was Prefect of Studies ; was professed 12 May, 1622. After 35 years of Missionary labour, died 27 February, 1658, æt. 76.

N. B. Dodd, vol. II. Church Hist. p. 142, mentions another Father of this name.

* ROBINSON, WILLIAM. This Scholastic admitted at Watten 7 September, 1674 died there 30 May, 1675, in his 20th year, "*Juvenis præclaris dotibus ornatus.*"

ROBSON, CHRISTOPHER, admitted an Alumnus of the English College at Rome, in 1646; joined the Society 19 June, 1669, at the advanced age of 49. I have looked in vain for further particulars. The date of his death in the Necrology is manifestly incorrect.

ROCHESTER, THOMAS, (*Reffensis*) of Cambridgeshire, admitted at the age of 24. In the Provincial report of 1655 he is then stated to have been a Missionary for 28 years. The Annual Letters of 1656 show that he was then a prisoner. Whether he actually died a prisoner 29 September, 1657, I have not been able to discover; but this was probably the case.

RODNEY, EDWARD, was a student in the English College at Rome, in 1613, died at Liege 22 July, 1636. The Annual Letters of that year omit to specify the names of four who died at Liege College; but the context shews that F. Rodney must either have been the Minister of the house, or the Prefect of Spirit, deservedly esteemed in that city, and a man of spotless character. "*Vir zeli plenus sui que vincendi studiosus.*"

ROELS, CHARLES. The real name of this Belgian Father was *Rousse*; he was born 17 April, 1690; admitted 1 February, 1710, Prof. 2 Feb. 1727; appointed Rector of Liege College in 1743, when the Students of Theology were dispersed into other provinces, through the stoppage of the income from Bavaria, by the dispossession of Charles VII of his Dominions. For 16 years F. Roels governed the Community, and acted for a considerable time as Director to the English Nuns, at Liege. He died 22 March, 1764.

ROELS, LEWIS. This Belgian Father, born 22 November, 1732; admitted 1753. After many years service in the Maryland Mission he died in that country 24 February, 1794.

ROELS, NORBERT JOSEPH, admitted 31 Dec. 1668, died at Liege 8 April, 1682, æt. 40.

ROFFE, EDWARD, of Sussex; joined the Society at the age of 27, Prof. 12 July, 1628. This venerable Missionary, after exercising his apostolic functions in England for 53 years, died 6 February, 1666, æt. 78.

ROGERS, EDWARD; admitted 12 December 1692, æt. 30, nine years later I find him at Rome.

ROGERS, GERARD, of Westphalia; he died of the Plague, at Liege, most deeply regretted, but ripe for heaven, 9 September, 1637, æt. 37. Soc. 17: See p. 409, of F. More's Hist.

ROGERS, FRANCIS, of Norfolk. He died in England, 15 November, 1660, æt. 62. Rel. 37. Prof. 20.

* **ROGERS, HENRY**. All that I can learn of him is, that he died at St. Omer, 21 December, 1695.

ROGERS, JOHN. There were two of this name, one died in England, 15 October, 1652.

The other (who passed by the name of *Banfield*.) was born in Wilts. In the Provincial Returns of 1655 he is stated to be then at Watten, that he was 72 years old, of which period he had spent 44 in the Soc. and 34 in the Mission, and that the date of his Profession was 17 September, 1662—he finished his meritorious course at St. Omer, 7 or 8 August, 1657.

ROGERS, PHILIP; Born 2 November, 1691; admitted in 1717, Prof. 1735. This venerable Missionary died in England, 3 February, 1761.

ROGERSON, GEORGE, born at Garstang, 10 May, 1800; admitted amongst the Novices at the age of 18; ordained 13 November, 1830. An ill state of health prevented this amiable young Priest from exerting his zeal and talents in the manner that his heart desired at Preston. After residing at Worcester for some time, he sunk under his complaints in that city, 27 January, 1840.

In the Preston Paper appeared the following Article shortly after:—

ST: WILFRID'S CHAPEL.—On Monday last, solemn mass was celebrated by the Rev. A. Barrow, for the repose of the soul of the Rev. George Rogerson. The Rev. Jos. Clarke officiated as Deacon, the Rev. William Knight as Sub-Deacon, and the Rev. Geo. Connell, as Master of Ceremonies. During four years the Rev. G. Rogerson was Pastor of St. Wilfrid's. In the autumn of 1835, the state of his health, which his exertions in the sacred ministry had impaired, obliged his Superiors to remove him, in the vain hope that milder air and repose might recruit his strength, and enable him to return to his flock. After a lingering illness borne with edifying patience and resignation, he fell a victim to his zeal at Worcester, January 27, in the 40th year of his age. The chapel was filled by persons who appeared anxious to give a last proof of grateful attachment to a devoted Pastor, whose memory will long be held in benediction by the Catholics of Preston.

* **ROOKESBY, RALPH**. This Temporal Coadjutor died at Watten, 8 February, 1690, "*cum magnâ sanctitatis opinione.*" He was of a distinguished Family. The Annual Letters inform us that he had served in the Royal Army, during the grand Rebellion, that afterwards he went over to Watten and joined the Society. They speak in glowing terms of his meekness, charitable and heroic attention to the sick and affected, and his religious fervour and perfect obedience.

ROOKWOOD, HENRY, 3rd son of Ambrose Rookwood, Esq. by his wife Elizabeth (Caldwell,) was born on Tuesday, 8 November, 1659. Entered the Novitiate 7 September, 1681, Prof. 20 June, 1699; served Coldham Hall; but died in Norfolk, 20 April, 1730, æt. 71, and was buried at Stanningfield Church.

ROPER, THOMAS, son I believe of Christopher, 4th Lord Tenyham.

During his studies at St. Omer, he distinguished himself by his talents, his piety and modesty. After much hesitation and reluctance his noble father consented to his embracing the Religious state; and no sooner was the consent obtained, than the holy youth consecrated himself to God in the Society of Jesus, 14 August, 1673. The remainder of his life was of a piece with its beginning. After a month's illness this Father died in the most christian sentiments at Ghent, 12 May, 1716, æt. 61, Rel. 43. The Annual letters say he had been admitted to the Prof. of the Four Vows.

ROSE, CHRISTOPHER, born 1 September, 1741: entered the Society in 1763. I believe that his long Missionary career was spent almost entirely at Hardwick, near Hartlepool. Retiring to Durham, he died in that city, 8 July, 1826, æt. 85.

F. John Scott, then Missionary at Durham, received orders in May, 1824, to lodge this superannuated Father in the Chapel House of that city. Whilst removing the back Parlour Floor for the reception of this Ven. Man from Hardwick, an arched vault was discovered beneath, and on removing some loose bricks, 2 or 3 coffins were observed. Perhaps they contained the remains of Missionaries (See p. 63 *Curry John*) or of some Priests martyred at Durham. The bricks were replaced forthwith, and the new floor laid without further investigation.

ROTHWELL, JOHN, (alias *Rigmeadon*.) born according to the Provincial's private book, 24 August, 1709; entered the Society in 1732: died at Kilvington, in the County of York, 29 September, 1782.

ROWLAND, JOHN. He was certainly Missionary in the North of England, in 1701-4, There he died 8 March, 1709.

ROYAL, JOHN. This American was born 22 September, 1729; admitted 1747; Professed at Canford in Dorsetshire, 1765; died near Bosworth, 17 April, 1770.

RUGA, BARTHOLOMEW. This Italian Father succeeded F. Galli, as Theologian Confessor to the exiled consort of James II. at St. Germaine. He died at Paris, 10 April, 1715. In a letter of F. Francis Sanders, 1 August, 1701, to the General Thyrsus Gonzales, he is styled "*Vir prudens et doctus et optimus Religiosus qui apud omnes et imprimis Reginam, in magnâ est æstimatione.*"

*RUSSELL, JOHN; admitted 1 October, 1689; died at St. Omers, 15 February, 1621, æt. 53.

RUSSELL, RALPH. This English Scholastic died at Liege, 23 October, 1634, leaving behind an admirable example of piety and of the good use of time.

*RUSSELL, SIMON, of Staffordshire.—This Angelical youth died of consumption at

Liege 21 September, 1627. See p. 459 *Moie's Hist.*

RUSSELL, THOMAS, admitted in 1676, æt. 21; was serving in the residence of St. George in 1701-4.

*RUSSELL, WILLIAM, admitted at Rome, in the year 1563, see p 30 of H. More's *Hist.*

RUTTER, JOHN BAPTIST, or RUYTER. This Flandro-Belgic Father, after his Profession in the Order, was aggregated to the English Province about the year 1763. For many years he devoted his zeal and talents to the cultivation of the Vineyard in Pennsylvania, where he died 3 February, 1786.

*Rymer, John, see *Rimer*.

RYTHER, THOMAS, of a wealthy Family, admitted 1683: made a spiritual Coadjutor 2 February, 1694: after a long course of Missionary labours in the College of St. Thomas of Canterbury, he retired to St. Omer, where he died, 21 December, 1733, æt. 70.

SABRAN, LEWIS, was born in London in 1652. His father, the Marquis de Sabran, had been Envoy from France to the British Court, most certainly in September, 1644; his mother is said to have been a Plowden. On the 17th of September, 1670, Lewis, then 18 year of age, entered the Novitiate of the Society at Watten. At the accession of James the II to the Crown of England, F. Sabran was appointed one of his Majesty's Chaplains: and I find, by his own relation, that he was in the habit of preaching on Wednesdays in the Royal Chapel, and on Sundays in a chapel at London, which was served by the Jesuits. One of his sermons delivered (the 2nd Sunday of Advent, 1687, at the solemnization of the feast of St. Francis Xavier) in the Chapel of the Spanish Ambassador, was published in 4to. London, 1687, pp. 89. On 2 February, 1688, F. Sabran was admitted to the Profession of the Four Solemn Vows.

At the birth of James, the King's son, 10 June, 1688, F. Sabran was honoured with the office of Chaplain to this *new Prince of Wales*.* It is believed that he

* "Whilst his Mother had been pregnant the following prayers were enjoined to be recited by the Rt. Rev. Dr. Leybourn, Senior Vicar Apostolic in England."

ORATIONES.

Addendæ in Missa a Sacerdotibus in Regno Angliæ celebrantibus, post ultimam Orationem Dei, & sub unica conclusione, pro Serenissima Reginâ nostra prægnante, & Felici ejus parvulo.
De Mandato Illustrissimi ac Reverendissimi Domini Joannis Episcopi Adramitensis, V. A.

Oratio.

Deus qui ad multiplicandos adoptionis filios fecunditatis Benedictionem connubio largiri voluisti; exaudi preces nostras pro Famula tua Regina nostra Mariâ, & concede, at quod in es Spiritu vitæ animasti, Spiritu gratiæ regenerare digneris.

Secreta.

Suscipe quæsumus, Domine tuorum vota fidelium pro Famula tua Regina nostra Mariâ prægnante, & præsta, ut quod in partu veteris peccati supplicium est, fiat ei propriæ iniquitatis remedium.

baptized the royal infant the day after its birth; but the Ceremonial part was not performed at St. James' Chapel until 25 Oct. When the Revolution burst forth, in November that year, he had orders to proceed to Portsmouth with the royal Infant: but was afterwards directed to return to the metropolis. We report the sequel in his own words: "*Portsmutho cum Princeps inde, Londinum reportaretur, missus sum ne Serenissimis Regi et Reginae persuaderem ut Princeps eisdem quâ perveniret nocte trans mare in Galliam veheretur. Postquam totum illum diem in eo negotio cum paucis Concilii consociis transegissem, sub undecimâ noctis mandatum à Regina accepi, ne principem in fugâ comitarer; futurum enim, ut cum plerisque essem notus, si in nave cernerer, suspicionem moverem Principem mecum vehi. Jussus igitur sum postridie sequi; cumque jam navim essem consensurus, captus sum; sed post duas horas examinatus et dimissus. Inde triduum latui; donec cum Legato Polonice, ut ejus Secretarius, habitu ejus Gentis indutus, equos conduxi circa horam undecimam noctis; ante duodecimam Delfordi à tumultuante plebe (quorum unus sclopium in me direxerat sed frustrato tamen ictu, quod pulvis ignem non concepsisset) cum Legato comprehensus, et 4 horas in privatâ domo pro Carcere detentus sum; donec Regiâ cohorte ad Regem Fevershamæ detentum isthac transeunte, è fenestrâ unum è ducibus mihi notum allocutus, ejus beneficio ac ope, dispersâ plebe, indè liber evasi. Rochestriam cum pervenissem, ab uno è Regni proceribus, cui notus eram, sum proditus; Jusserat è illico Praetorem accersiri, qui me Sacerdotem et Jesuitam comprehenderet. Cum igitur equum peterem, quo ceptum iter prosequerer, inopinatum responsum tuli, nempe intra mediam horam me ligneo equo in foro equitaturum, furcis videlicet suspendendum. In cubiculum me recepi, ut quid facto opus esset, cogitarem; cum subito, speciali Dei providentiâ accurrat Promus, nescire se, inquiens, quis essem, sed vulgò dici me Jesuitam esse; plebem furibundam domum circumdare, irrupturam, cereberumque elisuram, priusquam Prætor advenire posset; se quidem, si ita videretur, ostium obseraturum. Jussi facere: fecit ille et in cellam se addidit. Illico armata plebs in domum irrupit, et omni vi conatur ostium perfringere, ipsâ herâ domûs instrumenta administrante atque hortante, ut ocius me conficerent, ne pluribus irruentibus domus diriperetur. Sonuerat jam nona hora matutina; quâ audita, è promptissimis unus ad ostium exclamavit. hac ego manu Jesuitam istum trucidabo quamvis certo scirem ante quartam horæ partem id me conjugem, liberosque omnes in-*

fumi patibuli supplicio luituros. His dictis ingenti forcipe summâ vi adactâ ostium dejecit, unaque cum cæteris irruit. Ego, cum me Deo commendassem, sarrexi et obviam factus, eosque blandè affatus ita tamen appositis verbis suam illis inhumanitatem erga hominem ignotum penitus, nec antea visum, ob oculos posui, ut ancipites aliquantulum hærerent, usque dum unus quispiam vehementi ictu in pectus impacto me prosterneret: tum vero omnes unâ in me ruere; quæ apud me habebam diripere, vestibus etiam usque ad indusium spoliare. Hoc rerum articulo, Prætor cum armatâ cohorte accurrit, et blandis verbis affatus plebem et promittens, me intra duas horas suspendendum, si Jesuita esse deprehenderer, ægrè tandem me ex coram manibus eripuit, atque in carcerem mandavit. Biduo post, Rex isthac Londinum transiens me custodiâ eximi et se sequi jussit. Tandem sedato aliquantulum tumultu, mutato nomîne, et facultate abundi impetratâ, Dunkerkam perveni."

In a Journal formerly kept at Watten, I read, A. D. 1693, June 20.—Fathers of the congregation to the number of Twenty-two came. June 21st.—The congregation began at eight o'clock. On the 23rd F. Sabran was chosen Procurator.

Six years after this election, he received the appointment of President of the Episcopal Seminary at Liege, by its Prince Bishop, Joseph Clement, the Rector of Cologne. This appointment gave the Father incredible vexation for some time; but the uncompromising decision of his illustrious Patron, aided by his own prudence, meekness and charity, eventually triumphed over all opposition. He continued President, I believe, until the year 1709, when he was declared Provincial of his English Brethren. On going out of office in 1712, he was made Rector of St. Omer's College; at the end of this triennial government, he was ordered to Rome, where he was appointed Prefect of Spirit to the English College. Here the venerable man closed a long life devoted to the service of God and the welfare of his brethren, 22 January, 1732, æt. 80. He has "spoken with his pen" in the following:—

1. "*An Answer to Dr. Sherlock's Preservative against Popery.*" 4to. London, 1688. pp. 8—one sheet.

2. "*Dr. Sherlock's Preservative considered in two Letters, with a Third Letter to Mr. Ncedham.*" 4to. London, 1688. pp. 88.

3. "*A Letter to a Peer of the Church of England, clearing a point touched in a Sermon, which he had preached at Chester before the King, August 28, 1687.*" 4to.

4. "*Reply to Edward Gee, who had written against that Letter.*"

5. "*The Challenge made out against an Historical Discourse concerning Invocation of Saints.*" Q. Dr. Claggett's?)

Post-Communio.

Deus qui ad Salutem humani generis homo nasci illæsa Matris integritate voluisti, concede propitius ut Famula tua Regina nostra Maria partu felici prolem edat tibi fideliter Servitutam,

I suspect the Tract, "Dr. Sherlock sifted from his '*Bran and Chaff*,' in a dialogue between the Master of the Temple and a student there," 4to. London, 1687, pp. 28, was written by this Reverend Father.

SACHMORTER, PHILIP, born at Dunkirk 8 November, 1720; admitted at Watten in 1738; made a Spiritual Coadjutor in 1755: was living in 1765. I think that he died before the suppression of the Order.

SADLER, ALBERT, born in Berkshire: joined the Society at the age of 25: was admitted to the Profession of the Four Vows 5 July, 1632: exchanged this life, in England, for a better, 3 October, 1672, æt. 81.

* SADLER, BENJAMIN, died a Scholastic at Liege, 14 August, 1690, æt. 23, Soc. 27.

SADLER, EDWARD, born 5 February, 1663: admitted in 1690; for many years served the Essex Mission: died at Wealside in that County 8 May, 1751.

SADLER, JOHN: admitted at Watten in 1683. This Rev. F. entered an early tomb in England, 22 February, 1699, æt. 35.

SADLER, WILLIAM, born in Essex, A.D. 1609: embraced the pious Institute of St. Ignatius at the age of 21; was professed 18 December, 1645: died in England 24 April, 1674.

SALE, JOHN, was born at Hopcar, in Leigh, County of Lancaster, where his family had a tolerably good estate; joined the Society at the age of 19; was professed in 1758: for some years served the mission of Bedford, near Leigh; but ended his course at Furness 23 October, 1791, æt. 69.

SALISBURY, EDMUND, (alias *Thomas P'owden*), died at London 13 February, 1664, but I can learn no further particulars.

SALISBURY, JOHN, of Wales. In 1605, whilst actually employed in the Mission, he joined the Society, and was raised to the rank of a Professed Father at London in 1618. He died Rector of the College of St. Francis Xavier in 1625, æt. 50. His translation into Welsh of Bellarmine's Catechism was printed at St. Omer. 8vo. A.D. 1618, *tacito nomine*. According to F. Nathaniel Southwell, F. Salisbury composed some other pious works "*alios pios libros*," p. 500. Biblioth. Script. S. J.

SALISBURY, THOMAS.—I collect from the Provincial Report of 1655, that he was then 61 years of age, of which he had spent 38 in the Society, and 32 in the Mission, and that he was Professed 15 October, 1630. Was he not the translator of F. Bartoli's "*Huomo di Litteri difeso et emendato*," "The learned man defended and Reformed" 8vo, London, 1660: also of "Mathematical Collections from Galilæi? See p. 15, Vol. 2. Wood's Athenæ. 1st. Ed.

SALTMASH, EDWARD, of a good family in Yorkshire: admitted 7 September, 1678; Professed in 1696. I meet with him as Missionary in the North of England and in Suffolk. He was also Rector of Ghent from 1722 to 27 August, 1725. Retiring

to Watten, the Venerable Father went, we hope, to receive the never-fading Crown, 21 May, 1737, æt. 81.

SALVIN, RALPH, was entered an alumnus of the English College at Rome in 1620: in the sequel joined the Society; after which time I lose sight of him.

SALVIN, ROBERT, of Yorkshire, (but whose real name was *Constable*.) His family was highly respectable. Admitted at Rome 17 September, 1619, was Professed in the Order 22 September, 1637. He served the English Mission nearly fourteen years, and for the very long period of 30 years, was Professor of Scripture and Controversy at Liege. There he died of the Stone, 29 April, 1678, æt. 83. He was an example of early rising to his Brethren, of great self-denial and of profound humility.

SANKEY, FRANCIS, brother I believe of *Laurence Sankey*, born in Lancashire in 1604; joined the Society at the age of 24, Professed 29 September, 1641; died in England in 1663.

SANKEY, LAURENCE, (incorrectly called *Sanchez* in the Obituary) was born in Lancashire in 1606: was admitted in the Society at the age of 30, after serving the English Mission for eleven years was ordered to Maryland, viz. in 1649, and died in Virginia 13 February, 1657, æt. 51.

SANKEY, WILLIAM, also of Lancashire; died at Watten 6 January, 1680, O. S. æt. 72, Rel. 52, Prof. 37. He had lived 26 years in Spain.

SANDERS, ERASMUS, was entered an alumnus of the English College at Rome in 1594; but before his death in the month of September, 1600, was admitted into the Society of Jesus.

SANDERS, FRANCIS, was received a convictor of the English College at Rome in 1667. On January 4, 1674, he enrolled himself amongst the children of St. Ignatius. For a time he was Confessor to K. James II. at St. Germaine, and most assiduously attended his Majesty during his last illness, from 22 August, to 5 September, 1701: The good Father survived his royal master several years, dying at St. Germaine, 19 February, 1710, æt. 62. In the Catalogue of Books for sale by Wm. Lewis, of Russel Street, Convent Garden, as prefixed to "*Darell's Moral Reflections on the Epistles and Gospels*" London, 1711, I observe, "An Abridgement of the Life of King James II. extracted from an English M. S. of the Rev. Father Francis Sanders, S. J. Confessor to his Majesty." Price 2s.* Q. Was he not the Translator of Roderiguez's *Christian Perfection*, in 3 vols, 4to.†

* This life of James II. was translated into Italian and published in 12mo at Milan in 1706.

† The Treatise on the Perfection of our Ordinary Actions, & on the purity of Intention with which we ought to Perform them, (in 24mo, pp. 154) had been printed at Rouen in 1630. The treatise on Humility followed the year after.—Q. Who was the Translator?

SANDERS, THOMAS, born 1 October, 1724: at the age of 20 joined the Society: was Professed in 1762. This respected Missioner succeeded F. Clough at Worcester, in 1777, and died there 12 November, 1790, of Asthma. T. Rayment, Esq. informed me that "he was singularly plain in dress, and considered by those unacquainted with him, as rather blunt in conversation: there was however a fund of obvious piety, and affectionate zeal, that endeared him to all."

N.B. In p. 462, Vol. II. Catalogue of Bodleian Library, Nicholas Sanders, D.D. is incorrectly stiled a member S.J.

SANDERS, WILLIAM.—All that I can glean of him is, that he died in England 17 April, 1676.

SAUNDERSON, JOHN.—Educated at Liege: died at Bath 6 October, 1813.

***SAUNDERSON, NICHOLAS**.—I meet with two of this name. The 1st a Temporal Co-adjutor who died at St. Omer, 22 September, 1761, æt. 69. Rel. 36.

The 2nd born 22 January, 1731: admitted in 1750: Professed in 1768. I am informed that he was ordained Priest at Liege 11 July, 1756—and that he died at Alnwick late in 1790.

N.B. This F. Nicholas Saunderson was often called *Thompson*. In a letter of F. John Thorpe to the Rev. Charles Plowden, dated from Rome 8 January, 1791, I read what follows: "The death of F. Nicholas Thompson, at Alnwick, is a loss; I know his piety and charity. He was the oldest acquaintance I had: we were together under Mr. Oecleshaigh in Lancashire, who had been a student in the Jesuits' College at Wigan."*

SAUNDERSON, ROBERT, born in Lancashire in 1715: admitted in 1738; Professed in 1756: after serving a Mission (in the College of St. Thomas,) and in Yorkshire for several years, he died 2 December, 1781.

SAUNDERSON, THOMAS, died in England 21 December, 1642. Q. If not of the Family of Heley, in the County of Northumberland?

SAUNDFORD, JOHN. I regret beyond measure not to be able to throw light on the history of this talented and well-informed Father. He was certainly a Priest and

Prefect in the English College at Rome; 21 November, 1638. He was moreover the Author of a M. S. consisting of more than 1200 pages, giving a detailed account of interesting events, relative to English Catholics in general, and in particular to the Colleges and Missionaries S. J. from the accession of Q. Elizabeth, until the year 1640. Bishop Challoner, whilst compiling his faithful Memoirs of "*Missionary Priests*" obtained the loan of it from the Library of St. Omer's College, and returned it with a note that "in his judgment it was the most valuable English M. S. on Catholic affairs here, that he had met with."* This precious M. S. was plundered by the Myrmidons of the Austrian Government, at the disgraceful seizure of the College at Bruges. To the credit of the Reverend Charles Plowden (who had the custody of it) no exertions were spared on his part to recover this treasure; but all in vain. We trust this irreparable loss will be a perpetual warning to Superiors, to cause Duplicates at least of every important M. S. to be made.

F. Sandford (to whose valuable Labors this English Province and the Society at large, must ever feel indebted) died in England 2 August, 1667.

Savill Thomas, see *Preston, Thomas*.

SAVILL, WILLIAM, of Lincolnshire; admitted at the age of 22. Professed 12 May, 1627. This zealous Missionary was compelled by weakness of sight to retire from active service. He died at Liege, 6 October 1654, æt. 70.

SCARISBRICK, FRANCIS. There were two Fathers of this name. The 1st I believe was admitted by the name of Nevill, in 1664. He died in England, 20 September, 1713.

The 2nd born at Scarisbrick Hall, in Lancashire, 5 April, 1703, was admitted in 1722, and 18 years later, was promoted to the rank of a Professed Father. In May, 1759, he was appointed Rector of St. Omer's College, in difficult and most critical times, and had to undergo the painful ordeal of witnessing the seizure of that College, and the expulsion of his Brethren in 1762. He was a good Religious man, and a polite Gentleman; but a love of truth compels us to say that he was ill qualified to be the Pilot that

* The Society during the Reign of James the II, had ten schools or Colleges in England, viz., two in London, one at Bury St. Edmunds, one at Wolverhampton, one at Lincoln, one at Pontefract, one at Durham, one at Newcastle, one at Welshpool, and one at Wigan: this last mentioned, had more than one hundred scholars. The chapel attached to the school or college was small, but used to be densely crowded. The Mayor of the Town with his officers frequently attended its service. The materials for erecting a new church were prepared: the site for building the Pensioners Quarters in the College, was marked out and commenced, when the Revolution burst forth: and a maddened populace tore up the foundations and scattered them to the winds. The Catholics must indeed have been numerous in Wigan, since Bishop Leyburn confirmed there 14 and 15 September, 1687, one Thousand three hundred and thirty-one persons,

* I must leave to better Critics than myself, to account for Father Henry Sheldon's ignorance of this supposed invaluable M. S. The General of the Society, F. Charles de la Noyelle, 2 January, 1700, sent a circular to the Provincials of the Order, to furnish a Catalogue of evidences to serve for materials of a History of the Body. The English Provincial F. Humberston, directed F. Henry Sheldon to satisfy the General on this subject, and no man seems to have entered upon it with more zeal and spirit, as his Answer abundantly demonstrates. With every means of information, how does it happen that he could be ignorant of such a M. S.? If not ignorant, how can we reconcile his silence about it; with his duty? Perhaps, it had been mislaid or carried off during the persecution at the time of Oates' Plot, and not replaced or restored until after Mr. Sheldon's answer

weathers the storm. Soon after the Emigration to Bruges, he was released from the burthen of Superiority of the New Establishment there, and shortly after, was declared Rector of his Brethren at Liege. There he held the reins of government until the spring of 1768. During the presidency of his immediate Successor F. John Howard, he was involved in the whirlwind that swept away the Society itself. The venerable man survived this calamity several years, dying at Liege, 16 July, 1789, æt. 86.

F. John Thorpe, in a letter dated Rome, 19 September, that year, to Henry, 8th Lord Arundell, says "Good F. Scarisbrick, has left a void in innocent and entertaining conversation that is not readily to be filled. He was the last of 12 brothers and sisters, not one of whom died under 40 years of age; all were remarkable for their agreeable vein of humour."

SCARISBRICK, HENRY. There were two of this name. The 1st was admitted in 1662, and died in England, 3 December, 1701.

* The other a promising Scholastic, born 5 August, 1711, was admitted when 18 years old; died at Lyons, 13 March, 1744.

SCARISBRICKE, JOSEPH, admitted in 1692, æt. 19: made Spiritual Coadjutor in 1704; was living at Dutton Hall, Lancashire, in 1726.

* SCHILDERS, ABRAHAM, admitted 7 December, 1705, as a Temporal Coadjutor; died at St. Omer 29 October, 1733, æt. 53.

SCHONDONCHUS, GILES. This Master-spirit and Model of Instructors of youth, was born at Bruges, 31 August, 1556. At the age of 20, he devoted himself to God in the Society of Jesus, and proved one of its brightest Ornaments. After displaying in several Colleges, his happy talent of teaching and governing—after edifying and enlightening the faithful with his Pulpit Eloquence, he was appointed Rector of the newly erected English College at St. Omer. Under his auspices, the Establishment soon numbered above 100 Pupils, and on the solid foundation created by his commanding talents, successful method, and most tender piety, rested the enduring character which the College maintained of practical Religion, and of classical superiority, until the expulsion of the Members, in the Autumn of 1762. After filling the office of Rector 17 years, this saintly and most learned Father, died in the arms of his Brethren, 29 January, 1617, æt. 61.

SCOTT, CHRISTOPHER, died at Liege, 9 September, 1636.

SCOTT, EDWARD, born at Riegate, County of Surry, 8 April, 1776; at the age of ten was sent to the Academy at Liege; but left after a few years, and going into the world, embraced the state of matrimony. On the death of his wife and only child (a daughter,) he decided on following the Religious life. In 1811 he entered the So-

ciety of Jesus, at Stonyhurst: in September 1816, he was promoted to Priest's Orders by the venerable Dr. Milner, and for some months assisted the faithful round Dunkenhagh. When the Reverend Joseph Tristram was recalled from London to Stonyhurst, in 1817, F. Scott was judged the fittest person to succeed him in the office of Procurator of the Province. His services in this capacity—his obliging disposition—his talents for the Pulpit—his assiduity in the Confessional, rendered him a general favourite. Leaving London for Stonyhurst to make the Spiritual Retreat, preparatory to his taking the solemn Vows of the Society, he was suddenly struck with paralysis, 30 January, 1833, and deprived of the use of his left side. On the Lady-day following, this good man was so far recovered, as to be able to take the degree of a Professed Father; but still incapable of pursuing any active employment. On 15 August that year, he was settled at Norwich; but 7 February, 1835, returned to his Brethren at Stonyhurst, where, for the remainder of his days, he was like a blank in Society. His unfortunate situation called forth every care and attention, which cordial charity could suggest to his Brethren. At length without any apparent agony, his pious soul was released from the prison of his body, on Friday night, 20 May, 1836.

SCRINGER, ALEXANDER, lived chiefly in the Roman Province; but after two years employed in the English Mission, retired abroad during the effervescence of Oates' plot, and died at Douay, 23 September, 1679. *Vir bonus et humilis, paratus ad omnia charitatis officia.*" Ann. Lit.

SCRIVENER, HUGH. All that F. H. More could collect of him was, that he was a native of Herefordshire and was teaching Syntax, at Brinn, in Moravia, A. D. 1590, see p. 23, Hist. Prov. Angl.

SCROOP, WILLIAM. His real name was Hart. He was Grandnephew of F. William Hart, the Martyr, and showed himself worthy of his illustrious descent. When the plague broke out at Ipres, he fell a victim to his charity, in attending the infected, on 15 October, 1667, æt. 27. See *Florus-Anglo-Bavaricus*, p. 64-5.

N.B. I observed in the Diary of the Minister of the English College, at Rome, that an entry was made of a Father Scroop having left Rome on 18 December, 1628, for Flanders.

SCUDAMORE, JOHN. His great nephew, Mr. John Jones, of Tolcarne, in Mawgan's Parish, Cornwall, informed me, that F. Scudamore was of the ancient and respectable family of the Scudamores, of Home Lacy, in the County of Hereford, and that his Father resided at Pembroke Castle. At the age of 18, the youth was admitted into the Novitiate, at Watten, and 18 years later was enrolled amongst the Professed Fathers.

On the death of F. Thomas Hildeyard, in 1746, F. Scudamore was appointed Rector of his Brethren, in the College of St. Francis Xavier. His said Grand-nephew, (who had lived with him part of the time,) further informed me, that this Rev. Father was the Missionary at Bristol, about 40 years, that he was much beloved by his flock for his zeal and piety, and that his manner of living was very plain and moderate. He died at Bristol, 8 April, 1778, æt. 82; and his remains were deposited in *St. James's Church Yard*, opposite the Church Porch.

* SEFTON, JOHN; born 26 March, 1742; admitted at the age of 20; died at Ghent, 24 April, 1766.

SEFTON, THOMAS; born in Lancashire, 14 July, 1719; entered the Novitiate in 1738; died at Ghent, 6 February, 1748.

* SELBY, THOMAS; born 10 March, 1708; admitted 1731; died at Ghent, 7 January, 1759.

SELOSSE, ANTHONY.—I meet with two Fathers of this name, both of French Flanders; probably Uncle and Nephew.

The Senior was made a Spiritual Coadjutor in 1669; and died at St. Omer, 27 March, 1687.

The Junior was admitted 5 October, 1671, and after his Ordinations resided at Burton Castle, as Chaplain to Lady Goring, and was in the habit of attending at *Chichester*, a distance of 5 miles, on Sundays, to give instructions on the Catholic faith. In December, 1688, he was apprehended, and thrown into jail, where he took a Rheumatic fever; but at the end of 16 months was discharged, as a foreigner, at the instance of the Spanish Ambassador. He continued nearly 2 years in England, after the recovery of his liberty, and then retired to St. Omer, where he exchanged a life of meritorious suffering for a blissful immortality, 11 May, 1696, æt. 43.

SEMMESE, JOSEPH; born in Maryland 1 Dec. 1743; admitted 7 September, 1761, and eight years later was appointed Professor of Philosophy. He continued in the same office until the emigration from Liege, in 1794; he then resumed it at Stonyhurst; but for several years before his death taught Divinity also. This excellent man died at Stonyhurst, 26 September, 1809.

N.B. F. Semmes obtained in 1781, from the Court of Munich, a renewal of the pension to Liege College, originally granted by the Prince Elector, Maximilian, from his own proper funds, on 8 September, 1626. Unfortunately the bad faith of the Bavarian Government stopt the continuance of the payment in the ensuing year (1782.)

* SERRELL, JAMES. This Temporal Coadjutor was admitted in 1657; and died at Dunkirk, 9 August, 1716, æt. 51.

SEWALL, CHARLES; born in Maryland, 4 July, 1744 with his brother Nicholas he reached St. Omer's College, as Pensioners, 16 December, 1758; admitted in 1764. Re-

tiring to his native country, as a Missioner, soon after the suppression of the Society, he continued his apostolic labours until his pious death, 10 November, 1806, æt. 62.

SEWALL, NICHOLAS, younger brother of Charles.

He was born in Maryland, 9 December, 1745. After studying Humanities, at St. Omer's College, he entered the Novitiate of the Society, at Ghent, 31 October, 1766. The year after the suppression of the Order, viz. in July, 1774, he was sent to the *Preston Mission*, as assistant to the Rev. John Jenison, and there he continued for nine years. In 1783, he removed to *Eccleston Hall*, where he was chaplain for three years. In 1787 he was appointed to the charge of the faithful, at Scholes, near Prescott, vice F. Peter Westby, and this mission so rapidly improved under his zealous auspices, as to justify him to commence the erection of a spacious chapel, and a convenient house for the incumbent. This respectable establishment retains the name of *PORTICO*, which was originally assigned it by the late Rev. Wm. Meynell, from the circumstance of the *Colonnade* at the Chapel entrance. This Chapel was opened for public worship in May, 1790. F. Sewall retired from this laborious mission, to Stonyhurst College, at Michaelmas, 1808, and rendered much valuable service to that community. On the death of Rev. Charles Plowden, in the summer of 1821, F. Sewall succeeded to the office of Provincial; and his government was characterized by prudence and decision of purpose, and by a spirit of improving chapels. Resigning his office in February, 1826, he took charge of the little College, at Hodder Place, for some time; and then proceeded to *Worcester*, to assist his highly valued friend, the Rev. Joseph Tristram; and had the comfort of seeing the new, large, and handsome Chapel of that city, opened with solemnity, 16 July, 1829.

F. Sewall was a man of regular and retired habits, much given to prayer and mortification: yet always cheerful and obliging. The progress and prosperity of our holy Religion was the object nearest and dearest to his heart; and indeed he had great cause to rejoice and exult in the Lord, especially when he witnessed the wonderful propagation of the Catholic Faith, in his native land. When the united States of America were subject to the English Domination, the very exercise of the Catholic Religion*

* As a proof of the prevailing bad spirit, Congress at Boston, 9 September, 1773, declared "the late Act establishing the Catholic Religion in Canada is dangerous in an extreme degree to the Protestant Religion, and to the civil rights and liberties of America!!!" But unfortunately they had learnt this lesson of intolerance from the Mother Country. Proh pudor! England has been the last of civilized Christian nations to part with bigotry and the spirit of Persecution. After our solemn agreement by the Articles of Capitulation of the Cape of Good Hope 10 January 1806, that "the property of all the Churches should remain free and untouched, and all

was degraded, proscribed and persecuted; but no sooner had these States established their independence of the mother country, than they proclaimed universal liberty of conscience, and afforded Religion itself *Fair play*. F. Sewall survived to behold *Baltimore* erected into a Metropolitan See with eleven Suffragan Bishopricks. I have heard him say, that he remembered the time, when the Catholics had not even a *private* room in *Baltimore*, where they were suffered to assemble for prayer; and he lived to see it embellished with a noble Catholic Cathedral, and seven Catholic Parish Churches, with Bells inviting the numerous faithful to the celebration of their Religious Faith!! The death of F. Sewall, was like his life, most edifying to men, honourable to religion, and precious in the sight of God. He calmly surrendered his soul to its Creator, 14 March, 1834, in the 89th year of his age and his remains were deposited in the Cemetery, adjoining the Worcester Chapel. *

* The following extracts from a letter, dated St. Inigo's Manor, Maryland, of F. Fidelis Grivel, who was Visitor and Spiritual Father, at Stonyhurst, for a considerable time, will interest the reader. "I spread as far as I could, the sad and painful news of the demise of our good F. Nicholas Sewall, in order to have him recommended to the H. Sacrifices and prayers of his fellow Jesuits, friends and relatives; and I succeeded. Recently I accompanied F. Joseph Carbery to Mattapani, 16 miles north of St. Inigo; we have there a congregation of 600 communicants, with a Church dedicated to St. Nicholas. The Sewalls are great benefactors to it. Mattapani (an Indian name,) is situated on a hill on the S. side of the Patuxent. Charles Calvert, Lord Baltimore, son of Cecilius, made Mattapani his favourite residence from 1662 to 1682, when he returned to England and died, in 1714, as good a Catholic as his Father and Grandfather. His son, Benedict Leonard Calvert, wishing the proprietorship of Maryland, which had been taken from his father by William III. to be restored, turned Protestant, and took his seat in Parliament, and recovered the property. In the mean time Mattapani had come into the possession of the Jesuits, who sold it to the *Sewalls*. The fortified residence of Charles Calvert aforesaid, was in such decayed condition, that the ancestor of our F. Nicholas Sewall built a fine brick house at a short distance from it, and in that house F. Nicholas Sewall was born. Indeed I walked with delight in the place where our good friend had been playing and saying his prayers, when a child, I regretted he was gone from us; for he would have been pleased with my details about the place of his birth and baptism. But now he is no more! and the Manor belongs to *Henry Sewall*, a great cousin of our F. Nicholas; the branch of his nephews is living at a short distance and are very wealthy too. At this *Manor of St. Inigo*, where this is dated, and about half a mile from our Missionary House, landed 25 or 26 March, 1634, Lord Cecilius Baltimore, with F. Andrew White and four other English Jesuits, and two hundred Catholic Settlers. The first Mass, in the British Colonies of North America, having

F Sewall in 1822, had printed at Liverpool, in an Octavo Volume of 526 pages—*"Select Lives of Saints from the work of the Reverend Alban Butler."* It is a very judicious selection.

SHACKLETON, WILLIAM. In the Provincial Return of 1655, he is stated to be a native of Lancashire, to be then 78 years of age, of which he had spent 43 in the Society, and 40 in the Mission; and that he was admitted to the Profession of the Four Solemn Vows 23 February, 1623. He must have died very shortly after that return was forwarded to Rome.

SHARPE, JAMES OF JOHN, (alias *Pollard*) of a good family in Yorkshire: was admitted into the Order in 1608, and two years later was sent to the English Mission, where he had to endure as severe a trial from the insidious endearments of his parents and kindred, as many martyrs have sustained from the barbarity of tyrants. But he generously renounced everything for the love of Christ. Banished from England, he contrived to return, and laboured with great fruit in the vineyard, until his happy death 11 November, 1630. He was professed 12 May, 1622. See F. More's Hist. from p. 358 to 363.—Under the initials I. S., this zealous Father published in 4to, the very year he died (1630) *"The Examination of the private Spirit of Protestants."*

SHAW, — I meet with two Fathers of this name. The 1st, *John*, born 26 March, 1739: joined the Society at the age of 20; served the Mission of Bedford in Lancashire for many years: died at Stonyhurst 1 September, 1808.

The 2nd, *William*, of Lancashire, whose real name was *Woodcock*: admitted 10 December, 1709, at the advanced age of 50. He died in England 11 October, 1717.

Sheffield, *Ignatius*, see *Anderson*, *William*.

SHELDON, HENRY.—There were two Fathers so called. The 1st was admitted in 1670, æt. 18; occurs Professor of Scripture and Controversy at Liege in 1701: was Rector of the House of Probation at Ghent, from 1703 to 1707; died at St. Omer 20 October, 1714, æt. 62.

been celebrated 25 March, on St. *Clement's* Island, now *Heron Island*, seven miles up from our house, the name of St. Mary's was given to the River itself. Four Canons brought from England, by Lord Baltimore, now lie rusty and useless, in the yard of this Manor, as a curiosity. St. Inigo's congregation has 500 communicants and a good church; and the people in this corner are very much like, for faith and singleness, to the Lancashire People."

N.B. Ann Arundell, the accomplished Daughter of Thomas, the 1st Lord Arundell of Wardour, was the wife of the above-mentioned Cecil Calvert, Baron of Baltimore, Lord of Glastonbury, and Proprietor of Maryland. She died 23 July, 1649, æt. 34. Her marriage Portion was *Hook Farm*, in *Semley Parish*, *Wills*, but his Lordship having had no issue by her, restored it on his death to the Arundell Family, and it still constitutes part of the Wardour property.

the rights and privileges of Public Worship should be maintained without alteration" what was our good Faith? and what our conduct? The Dutch Government had maintained 3 Catholic Ministers: the English Government sent them all out of the Country!!! Thanks to Heaven! NOW the worthless word *Tolerance* is expunged from the vocabulary of all true Lovers of Freedom; as it implies a discretionary power to mitigate Persecution, the right of the Civil Governor to tamper with and regulate Conscience.

The 2nd, younger brother of F. Ralph Sheldon, was born in 1686: joined the order in 1705: was Professed in 1723: was appointed Rector of the English College at Rome, from June 1738 to autumn of 1744, at the expiration of which term he was declared Provincial of his brethren, viz., 28 November that year, and was much beloved by his BE. for "his easy, courteous, affable and charitable behaviour." The General F. Francis Retz, had charged him, on entering office, at that critical period, to forbid all his subjects to meddle with secular affairs, and if necessary to impose a precept of obedience," as I find by F. T. Hildeyard's letter of 23 August, 1745. In this office he continued till October, 1751, when he was re-appointed Rector of the English College at Rome, and there he died 1 January, 1756, æt. 70.

* **SHELDON, HUGH**, of Staffordshire, admitted at Tournay 24 August, 1603, was extraordinarily skilful in contriving hiding places. However, he was at last discovered in Lord Vaux's house, and immured in Wisbick Castle. Sentenced to perpetual banishment, I find him at Rome in 1608, attached to F. Persons, in the place of John Lily. He died at Rome, date unknown.

SHELDON, JOSEPH, admitted in 1705, at the age of 18: further particulars I cannot gain.

SHELDON, RALPH, 3rd son of Ralph Sheldon, of Weston, in Warwickshire, Esquire, by his wife, Mary, (Elliott) admitted in 1700: was Professed 18 years later. In 1728 he occurs as Minister of Liege College, and there he died 8 March, 1741, æt. 60.

SHELLY, FRANCIS, born in Hants in 1634 joined the Society at the age of 20. Further particulars I cannot ascertain.

SHELLY, HENRY, entered the Novitiate 7 September, 1692. Whilst pursuing his studies at Liege, he died 20 April, 1692, æt. 23.

* **SHELLY, JOHN**.—After all his sons had become Priests, (two of them *Jesuits*, who I suppose were FF. Owen and Thomas) and after two of his daughters had embraced the religious state, he had the weakness to conform to the Protestant Church; but he sincerely repented and died a lay-brother at Liege, 27 October, 1662. See p. 449 *More's Hist.*

SHELLY, OWEN, was Rector of Liege in 1625, as I collect from the General of the Society, Mutius Vitteleschi's letter addressed to him 20 September, that year. In 1640 he obtained permission to return to the English Mission, where he died 8 June, 1666, æt. 81. Rel. 51.

SHELLY, THOMAS, born in Sussex in 1587, admitted at the age of 33. Professed 7 October, 1632. The Annual Letters report that he died in the residence of St. Mary, 10 January, 1651, æt. 64. Soc. 32. Prof. 19. For 24 years he had laboured in the Mission; but his delight was, to be attending on the Poor:

SHELLY, WALTER, born 13 February, 1701: admitted at the age of 16, Professed at Liege 2 February, 1735. He taught Philosophy there. His death took place at Antwerp 21 February, 1750.

* **SHEPHERD, PETER**, died at Buren 21 March, 1733, æt. 29 Rel. 8.

SHERWOOD, JOHN, one of the children of Henry and Elizabeth Sherwood, of London, and brother to Thomas Sherwood, who suffered Martyrdom at Tyburn, 7 February, 1578. A M.S. written by another brother, informs me "that their parents had been great sufferers for the Catholic Faith—that John was articled at the age of 15 to one Mr. Waserer, a Catholic Counsellor of the Law, with whom he continued certain years profiting well in that course; but being moved by God's grace, went to Rheims, and afterwards entered into the Society, and died in the same, much commended as well for his learning as life."

SHIREBURN, CHARLES. The Gentleman's Magazine of 1745, p. 52, informs us that this Reverend Father "was related to the Duchess Dowager of Norfolk." He was born in Lancashire, and 7 September, 1702, joined the Society. For many years, whilst serving the Norfolk Mission, he was Rector of his Brethren in the College of the Holy Apostles. On 2 February, 1720, he was enrolled amongst the Professed Fathers. He filled the office of Provincial from September 1740, until the latter end of November, 1744. Shortly after retiring from this dignity, he died in London, viz, 17 January, 1745, æt. 61. This good Father had much to suffer in mind from the dishonest and abominable conduct of Archibald Bower.

* **SHIREBURN, THOMAS**, of Lancashire. This Temporal Coadjutor died in Maryland, 23 July, 1670, æt. 43. Rel. 18.

SHNEIDER, THEODORE, born in Germany, 7 April, 1703: admitted 25 September, 1721: Professed in 1749. This zealous Missionary died in Pennsylvania, 10 July, 1764.

SHORT, FRANCIS, born in Suffolk, 23 September, 1718: admitted in 1737: Professed in 1755. He died in the College of St. Thomas, 9 November, 1755, (at South-end.)

Shuttleworth, John, see *Richardson, John*.

SILSDON, EDWARD, of Suffolk: according to the Provincial Return of 1655, was then 61 years of age: had spent 38 years in the Society and 20 in the Mission—had been Professed 28 October, 1630—was the Actual Superior of the Worcestershire Mission. His death occurred 3 January, 1659.

SILSDON HENRY, brother, I think, of Edward, admitted at the age of 18.—Professed 30 August, 1618—was the 2nd Rector of Liege College; but removed the Novices thence to Watten, in 1622, and was the 1st Rector of this new Establishment. In the sequel he filled the office of Provincial, from

1646, to 1650, a period of great difficulty. I cannot ascertain the precise date of his death. SIMCOCKS, alias MANNERS, JOHN, born in London. A. D. 1609. After distinguishing himself, as a Scholar, as a Professor of Philosophy at Perugia—as a Prefect of Studies, he was appointed Rector of the English College at Rome, from 1657, to 1659, and then made Penitentiary at Loretto. In 1667, he was ordered to the English Mission. Three years later he published at London in octavo “*The Unvaried Searcher*.” He was still living in 1676.

SIMEONS, EDWARD, was admitted an Alumnus of the English College at Rome, in 1649: joined the Society: died in England 6 January, 1701, O. S.

SIMEONS, FRANCIS, of Hants, whose real name was *Bruning*; admitted into the Order, he imbibed largely of its spirit; and suffered much during Oates’ Plot, from fatigue and confinement, though never apprehended. “*Obiit ex ærumnis*” 26 June, 1680, æt. 60, Soc. 39, Prof. 22.

Another of this name, of London, died a Scholastic at Liege, 1 June, 1678, æt. 23. Soc. 5.

SIMEONS, JAMES. This Scholastic died at Liege, 21 May, 1714, æt. 21, Rel. 5.

SIMEONS, JOSEPH, born in Hants: was admitted in 1616, an Alumnus of the English College at Rome, and two years later a Novice of the Society of Jesus. The date of his solemn Profession is 25 January, 1633. Few members of the English Province are better intitled to commendation for Genius, Piety, and great usefulness, than F. Simeons. After teaching the Belles Lettres with the highest reputation at St. Omer; and Philosophy, Theology, and Scripture, at Liege; in January 1647 he was appointed Rector of the English College at Rome for three years. Subsequently he presided over his Brethren at Liege: then was employed in the English Mission, and for the four last years of his life, was provincial of his Brethren. Whilst exercising this office in London, viz. in the beginning of 1669, His Royal Highness, James Duke of York sent for him, (as we read Vol. I. p. 440-1, Life of James II. London, 1816) “The Father told him, after a long conversation, that unless he would quit the Communion of the Church of England, he could not be received into the Catholic Church—that the Pope had no power to grant his Royal Highness a dispensation for outwardly appearing a Protestant, for it was an unalterable doctrine of the Catholic Church ‘Not to do ill, that good might follow.’” What this good Jesuit thus said, was afterwards confirmed to the Duke, by the Pope himself, to whom he wrote upon the same

* In condemning Mr. Catesbie’s proceeding in the Gunpowder Plot, F. Gerard, in his narrative of that Event, says, how easily impassioned and biased men may be deceived, and quotes this same Doctrine of the apostle, Rom. iii. v. 8.

subject.” F. Simeons had the merit and consolation of reconciling his Royal Highness to the Catholic Church; and departed to our Lord in London, 24 July, O. S. 1671, æt. 76. We have from the pen of this eminent Scholar,

1. Two Latin Tragedies “*Zeno et Mercia*” 8vo Rome, 1648, pp. 235.

2. “*Quinque Tragedie*” 12mo Liege, 1656. See p. 525 Biblioth. Scriptorum, S. J.

3. *Answer to Dr. Pierce’s Sermon preached before his Majesty.* 1 Feb. 1663. 12mo. London, 1663, pp. 121.

Another *Simeons*, Joseph, born 22 March, 1691, joined the Society 28 June, 1713: died at Ghent 9 July, 1728.

*SIMNER, GEORGE, born in Lancashire 10 August, 1725: at the age of 22, was received as a Lay-brother: for many years served in the English College at Rome. After the dissolution of the Order, he lived with F. J. Thorpe in that city, and there died in November, 1783.

SIMPSON, ANTHONY, ALOYSIUS. His real name was *Sionest*: born 16 June, 1741, and was a member of the Society and teaching at Rouen, before the expulsion of his brethren from ungrateful France. He said his first Mass 21 July, 1765. For many years this Rev. Father lent the aid of his experience and talents to Stonyhurst College, as Professor of Philosophy and Mathematics Returning to France, after the 2nd restoration of Lewis XVIII, he was made Provincial, and revived the genuine spirit of the Institute. He died at St. Acheol 25 June, 1820.

SIMPSON, CHRISTOPHER, of Yorkshire. In 1634, (27 May,) when in Priest’s Orders, he commenced his Noviceship at Watten; and 25 October, 1648, was promoted to the rank of a Professed Father. His Mission was in Northumberland, where he kept a select Academy, which was frequented by the children of the Protestant Gentry as well as Catholic. This zealous Father died in peace 3 March, 1674, aged 68.

SIMPSON, JOSEPH.—From the Florus Anglo-Bavaricus, I collect, that he fell a victim of Charity in attending the infected at Ipres, 11 October, 1667.

SKINNER, JOHN.—I meet with two of this name. The *elder* was admitted at Watten 7 September, 1679, æt. 18—was serving the Lancashire Mission in the years 1701-1704, and, I think, died there 16 October, 1708.

The *Junior* joined the Society 7 January, 1688, æt. 26.

SLADE, WILLIAM, of Shrewsbury. According to Dodd, Vol. II. Ch. Hist, p. 143, from being a valuable Missionary, he became a Jesuit in 1585.

SLAUGHTER, EDWARD. Admitted into the Society 7 September, 1673: Professed 18 years later. Was Rector of Liege College from 1701 to 1704. When John Churchill, the Earl, (afterwards Duke) of

Marlborough, took the City and Citadel of Liege in the campaign of 1702, he honoured the Rector with a visit, and shewed him special Courtesy. F. Slaughter was subsequently Rector of St. Omer and Ghent; but for the last seven years of his life remained at Liege "*sine officio*," preparing himself for his last passage. On 20 January, (according to the Provincial's Book) 1729, æt. 74, he passed to a better life.

He was the author of that excellent work, "*Grammatica Hebraica*," 12mo. Amsterdam, 1699, reprinted in 1834 by the Congregation of the Propaganda at Rome, also of "*Arithmetica*," 12mo. Liege, 1702—Reprinted in 1725.

SLINGSBY, FRANCIS, converted at Rome in September, 1633, became a Convictor of the English College at Rome 1 February, 1639; entered the Novitiate of St. Andrew 30 September, 1641. Died at Naples.

* SLUYPER, PETER, admitted in 1690. This valuable Lay-brother died at Liege 21 February, 1733, æt. 67.

SMALLWOOD, JOSEPH, admitted 18 March, 1694: died at Ghent 9 April, 1716, æt. 50. "*In Missione Marilandicâ impigro opere servierat et longo et gravissimo morbo patienter tolerato, tandem exhaustus occubuit*—An. Lit.

SMITH, CLEMENT, joined the Society, 7 September, 1678, on finishing his Humanities at St. Omer's College. After receiving Holy Orders, was sent to the Lancashire Mission; but was soon after involved in the storm of the Revolution, and nearly fell a victim to its wanton fury. I suspect he resided at Furness or its neighbourhood. The account of his adventures to escape the pursuit of his enemies, reports that "*crebro inter noctis tenebras, per loca ob æstus marinos ita periculosa ut vel Equites, diurno etiam tempore, haud sine magno vitæ discrimine ea pervadant, ipse pedibus ingredi ceactus est*." The text proceeds to describe his hardships, "*Sæpenumero etiam per integras hebdomadas Vestes ne semel quidem exuit, ne forte apparitores inopinato obreperent. Per tres menses ita latere est coactus, ut vel in cubiculo suo deambulare vel ibi candelam ignemve per integrum annum admittere, haudquaque auderet. Pedem vero domo efferre per totum Biennii spatium ei non licebat*."

We can hardly wonder that such anxiety and confinement must have undermined his constitution. He died 8 September, 1695, æt. 38.

SMITH, EDMUND, entered the Novitiate at Watten 7 September, 1690: was admitted a Spiritual Coadjutor eleven years later. I believe that he served the Mission of Wigan. His death took place 11 August, 1727, æt. 61.

SMITH, GEORGE.—I meet with two Members of this name.—The Senior was born in the County of Durham: at the age of 20

joined the Society. After serving the Mission 30 years, he was called up to receive his retribution by the Master of the vineyard, 18 October, 1671, æt. 60.

The Junior was admitted 7 September, 1703, æt. 24: died at Liege 15 March, 1712.

SMITH, HENRY, born 11 November, 1699; enrolled himself amongst the Novices at Watten in 1724; was Professed in 1736; succeeded F. Jos. Scarisbrick, at Dutton Hall, near Preston; died 1 (Q. 10) May 1756.

Smith, James, see Hunter, Anthony.

SMITH, JOHN.—I meet with three of this name. The 1st in p. 312 Vol. III, Dodd's Church Hist. His true name was Harrison, born near Liverpool. It appears that he was Chaplain to Mr. Massey, of Wrexen, (now called Rixton) near Warrington—that he was wrongfully accused of being an accomplice in the robbery of Winwick Parsonage, and executed at Lancaster. He is said to have had many excellent qualities. It is a pity, that Mr. Dodd was not more particular as to dates and circumstances.

The 2nd F. John Smith was a native of Suffolk; was admitted in 1640; twelve years later proceeded to the English Mission, where he died 23 August, 1661, æt. 40.

The 3rd was born 7 October, 1669; entered the Novitiate in 1688; was Professed in 1706. The An. Letters of 1710 shew that he was one of the three "*Missionarii liberi in urbe Londinensi qui verè Apostolicis laboribus se totos dant magno cum fructu*." I believe that he entirely resided in London, for I find that he was declared Superior of his brethren in the College of St. Ignatius, 27 September, 1743—that he continued in that office until 31 January, 1749,—and that he died in London 4 August, 1754, æt. 85.

SMITH, JOSEPH, (alias Wilcey) born 10 December, 1725; admitted in 1746: Professed eighteen years later.

This F. Smith was successor at Preston to F. Patrick Barnwell, who died 1 February, 1762. During a contested election for the Borough, he had much to dread and endure from popular bigotry.

The New Chapel in Friar Gate was gutted by the brutal Mob: and to save himself from his pursuers, he was obliged to swim through the Ribble on Horseback. He died 1 May, 1768, in the prime of life, aged 43.

SMITH, NICHOLAS. I find from a Letter of F. Persons to F. Edmund Campian, then at Prague, dated from Rome, 28 November, 1578, that this youth had just entered the Society at Rome,—that he was born in Paternoster-Row, London, and was a nephew to — Smythie, M.D. In the sequel this Father acted as occasional Secretary to F. Persons. One of his letters dated 26 May, 1602, I have read. I believe he was Confessor for a time in the English College at Douay. See Dodd's Church Hist. Vol. II, p. 137.

Q. Was he not the Author of a "*Modest briefe Discussion of some Points taught by M. Doctour Kellison, in his Treatise of the Ecclesiastical Hierarchy?*" 8vo. Rouen, 1630, pp. 205. See also Note to p. 247 of Plowden's Remarks on the Memoirs of Gregorio, Panzani. A Latin Translation of a "*Modest Brief Discussion,*" was published at Antwerp, 12mo. 1631, pp. 262.

* SMITH, MICHAEL.—This Temporal Coadjutor was born at Blackburn, 14 November, 1798; died at the Seminary, 9 October, 1836, Rel. 9: buried at Stonyhurst.

SMITH, RICHARD. I think was a native of Sussex, and was entered an alumnus of the English College at Rome in 1679. Probably he was admitted into the Society in that city. He was Professed in England, 15 August, 1697; was declared Rector of his brethren in the College of St. Aloysius, 1 September, 1724, and continued in office till 1 August, 1728. It appears that he was Chaplain at Culcheth, near Warrington. He died 22 September, 1735, O.S.

SMITH, RALPH, of Northumberland. We learn from p. 461, of More's Hist., that whilst a student at the English College at Rome, he took a decided part with the Malcontents against the Society; but after receiving Priest's Orders, hastened to atone for his fault by embracing the Institute of St. Ignatius. He died of Consumption at Liege, 11 April, 1627, æt. 28.

SMITH, THOMAS. I find Four Members of this name.—The 1st was Master of Arts at Oxford, and whilst Preceptor in Lord Vaux's Family, became acquainted with F. John Gerard, who reconciled him to the Catholic Church. The young Convert entered the Novitiate of St. Andrew's at Rome, with Robert Lee and Thomas Strange.—In a Letter of F. Persons, dated 15 October, 1604, I discover that this F. Smith was then at Loretto, but he must shortly after have quitted. F. Gerard, in his Auto-Biography, written about the year 1609, says of him "*his quatuor ultimis annis mansit Audomari.*"—

The 2nd died in England, 31 January, 1681, of whom I glean no particulars.

The 3rd, admitted 1 July, 1691, was Professor of Poetry at St. Omer, in 1704, and died in England 9 April, 1721, æt. 49.

* The 4th was a Temporal Coadjutor: admitted 7 September, 1698. This good religious died at Liege, 2 August, 1745, æt. 70.

SMITH, WILLIAM, a Staffordshire man; admitted in 1625: Professed 22 June, 1640; died in England 13 September, 1689, æt. 64.

SMITHERS, WILLIAM.—In the Journal kept at Watten I read, "1685, June 14—F. William Smithers stifled at St. Omer." The An. Letters report that a workman examining a subterraneous vault but recently constructed, was so overcome by the vapour,

as to die away, "*inclamato prius confessario, accurrit P. Gul. Smithus, et quamvis monitus de periculo, si caveam ingrederetur, tamen ut expiranti absolutionem impertiret, vitam suam proximi salutis posthabuit, ac datâ absolutione, protinus ipse quoque extinctus est, præclara victima Charitatis.*"—F. S. had entered the Society 10 years before, and at his death was 29 years old.

SMITHSON, JOHN.—I meet with two members of this name. The first was a Yorkshireman; joined the Order at the age of 25; was Procurator at Rome in 1655; died in England 2 August, 1684, æt. 72.

* The 2nd was a Lay-brother admitted 2 December, 1719: made himself very useful by his skill in Medicine; died at Watten, 16 February, 1749, æt. 71.

* SNOW, THOMAS, of Dorsetshire: died at Liege, after a long and painful illness, 6 October, 1650, æt. 66, Soc. 36. "*Elucebat in illo singularis devotio—de rebus cælestibus frequenter loquebatur.*"—An. Lit.

* SOLI, FRANCIS.—I can learn nothing of him, but that he died at Rome, 12 March, 1758.

SOMMES, DE CHARLES, was admitted 1 July, 1708, died in Maryland 12 February, 1716, æt. 30.

* SOMERVILLE, FRANCIS, was entered an alumnus of the English College at Rome, in 1606; died there in January, 1612, æt. 27 having been previously admitted into the Society.

SOUTHCOTE, EDWARD, born 24 June, 1697: admitted into the Novitiate 18 March, 1719, and was Professed whilst serving the English Mission 18 August, 1737. This respected Father was the last male heir of the Judge Southcote, in Queen Elizabeth's time, and was the friend of Alexander Pope, the poet. On 25 February, 1780, æt. 83, the venerable man died at Woodburn Farm, near Chertsey.

* SOUTHERN, FRANCIS THOMAS. This Temporal Coadjutor was born 13 Sept. 1686; admitted 10 Aug. 1720, died at St. Omer 25 July, 1754.

ST. GEORGE, JOSEPH, born in France 17 January, 1681, admitted 11 November, 1704. This inoffensive Father died at Liege 17 January, 1763, æt. 82.

SOUTHWELL, JOHN, of Hants, occurs in the catalogue of 1655, he was then 24 years old, had lived six years in the Society, and was a student of Divinity at Liege.

SOUTHWELL, NATHANIEL. What can be more meagre than Dodd's report of this distinguished scholar! p. 312, Vol. III, Church Hist. To me it is most painful not to be capable of doing justice to the Biography of a man, distinguished for high virtues, and superior talents, and whose life was engaged in recording and illustrating the merits and writings of his Brethren.

He was born in Norfolk; was admitted into the English College at Rome, in 1617,

by the name of *Nathaniel Bacon*. The precise year of his admission into the Society I have failed in ascertaining: but it is known, that he left the said College, in the company of F. John Dormer, for England, 12 September, 1624. His absence, however, was of short duration: for 14 September, 1627, he succeeded F. Thomas Colford in the office of Minister, and immediately commenced the College Diary. He continued to discharge the united office of Minister and Procurator, until 30 October, 1637, when he was appointed Confessarius of the House. From this employment in the College he was removed to become Secretary to F. Vincent Caraffa, who was elected the 7th General of the Society, and died, as he had lived, most holily, 8 June, 1640. The application of F. S. to business his fitness, experience and knowledge of the affairs of the Order, induced the four successive Generals of the Society, FF. Piccolomini, Gottifred, Nickel, and Oliva, to retain him in the same important and confidential situation. In the year 1668, he was permitted to retire, for the purpose of revising and re-editing with copious additions, the "*Bibliotheca Scriptorum Societatis Jesu*." This Folio Vol: of 982 pp., was published at Rome in 1676, and is a compilation truly admirable for research, accuracy, elegance of language, piety, and charity of sentiment.

This very learned and religious Father, who, in health and in sickness, was regarded by his brethren as "*Simulacrum quoddam Virtutis et Sanctitatis*," died at Rome 2 December, 1676.

He was also the author of "*A Journal of Meditations for Every Day in the Year*" 8vo. London, 1669. See my letter pp. 241-3 Cath. Mag., November, 1833. To which I may add this decisive memorandum, made at Rome in 1694, on this subject "*Originale autographum ephemeridis Meditationum P. Sotovelli conservatur in cubiculo Procuratoris Montis Portii hoc anno 1694.*"

SOUTHWELL, ROBERT, was born at St. Faith's, Norfolk, of an ancient and respectable Family. Whilst an infant, he was stolen from the cradle by a vagabond woman, but being soon missed by his nurse, was speedily and happily recovered. This event served Robert for a subject of perpetual gratitude to God in future life. On the vigil of St. Luke, on 17 October, 1578, æt. 18, this pious youth enrolled himself at Rome, amongst the children of St. Ignatius. He went through the higher studies with admirable success: was ordained Priest in the summer of 1584, and on 8 May, 1586, left the Eternal City for England, with F. Henry Garnet, and three months later reached his native Country. For a detailed account of his life we must refer the Reader to the 5th Book of F. More's Hist. and to Dr. Challoner's Memoirs.

Apprehended in the house of Mr. Bellamy, at Uxenden, on Sunday Morning, 5 July, 1592, he was barbarously tortured, and after a long imprisonment was executed at Tyburn, 21 February, 1593, æt. 34. We have from his classic pen some beautiful Poems: many of them have been frequently published.

"*A short Rule of Good Life*" 8vo. London.

"*A Letter of Consolation to the Catholic under restraint.*"

"*A supplication to the Queen Elizabeth.*"

"*An epistle to his Father to forsake the World.*"

I believe all these were originally printed at his Private press; for F. Gerard (who knew him well) says "*P. Southwellus, qui in modo juvandi et lucrandi animas excelluit, totus prudens et pius, mansuetus etiam et amabilis valde—in domo sub Londini Prælum habuit ad imprimendos libros suos, quos quidem edidit egregios.*" See my letter pp. 558-62. Cath Mag. of September, 1832.

In the An. Letters of 1635, written by F. Hen. More, the 2nd Provincial, and the Historian, I read "*In Collegio SS. Apostolorum cum Missione Suffolciensi.*"

Soror Roberti Southwelli morbos gravissimos sanat, adhibitis Fratris sui Reliquiis."

The following is a list of F. Robert Southwell's poems, from the M.S. Copy in the library of the Catholic Chapel Bury St. Edmunds.

1. Letter to his Father, Richard Southwell, dated 22 Oct. 1589.
2. Another Letter, dated Sept. 30, 1591.
3. "To the Reader." Stanzas 3, lines 18.
beginning
"Deare eye that dost."
4. "The Conception of our Ladie." Stanzas 3, lines 18.
"Our second Eve."
5. "Our Ladie's Nativitye." Stanzas 3, lines 18.
"Joye in the risinge."
6. "Our Ladie's Spousalls." Stanzas 3, lines 18.
"Wife did she live."
7. "Our Ladie's Salutation." Stanzas 3, lines 18.
"Eva barke and."
8. "The Visitation." Stanzas 3, lines 18.
"Proclaymed Queene."
9. "The Nativitie of Christe." Stanzas 4, lines 24.
"Behould the Father."
10. "The Circumcision." Stanzas 3, l. 18.
"The Head is leard."
11. "The Epiphanie." Stanzas 4, l. 24
"To blaze the risinge."
12. "The Presentation." Stanzas 3, l. 18.
"To be redeemd."
13. "The Flight into Egypt." Stanzas 3, l. 18.
"Alas, our day."

14. "Christe's retorne out of Egypt." Stanzas 3, l. 18.
"When death and Hell."
15. "Christe's childhoode." Stanzas 3, l. 18.
"Till twelve yere's age,"
16. "The Death of our Ladie." Stanzas 3, l. 18.
"Weep living thinges."
17. "The Assumption of our Ladie." Stanzas 3, l. 18,
"If Sinne be captive."
18. "A childe my choise." "Let folly praise."
19. "New Heaven, new Warre." Stanzas 8, l. 48
"Come to your heaven."
20. "The Burning Babe." "As I in boary's night."
21. "New Prince, new Pomp." "Behould a sely tender babe,"
22. "Sinne's heavy load." Stanzas 7, l. 42.
"O Lord, my sinne."
23. "Christe's bloody sweate." Stanzas 4, l. 24.
"Fat soyle, full springe"
24. "Christe's sleeping frendes." Stanzas 8, l. 48.
"When Christ with care"
25. "Joseph's amazement." Stanzas 14, l. 84,
"When Christ by growth."
26. "St. Thomas of Aquin's Hymn, Stanzas 12, l. 72.
"Praise, O Syon."
27. "Of the B. Sacrament of the Altar." Stanzas 15, l. 90.
"In Paschal feast."
28. "St. Peter's complaint." Stanzas 12, l. 72.
"How can I live."
29. "St. Peter's afflicted minde." Lines 24,
"If that the Sick may grone."
30. "Mary Magdalen's Blushe." Stanzas 6, l. 36.
"The signes of shame."
31. "Saint Peter's Remorse." "Remorse upbraids my faultes"
32. "David's Peccavi." Stanzas 5, l. 30.
33. "Dyer's Phancy turned to a sinner's complaint." "He that his mirth has lost,"
34. "A vale of Tears." Stanzas 19, l. 76.
"A vale there is."
35. "The Prodigall Chyl'd's soulewracke." Stanzas 15, l. 50.
36. "Mary Magdalen's complaint at Christ's death." 8. 7; l. 42.
"Sith my life from."
37. "Decease, Release." Stanzas 9, l. 36.
"The pounded spice."
38. "I die without desert." Stanzas 6, l. 36.
"If orphan child."
39. "Man's Civill Warre." "My hovering thoughts."
40. "Life is but Losse." Stanzas 6, l. 42.
"By force I live."
41. "Seek flowers of Heaven." "Soare up my soule."
42. "I die alive." Stanzas 4, l. 16.
"O Life, what letts thee"
43. "What joy to live." Stanzas 5, l. 80.
"I wage no warre"
44. "Life's death loves life." "Who lives in love."
45. "At Home in Heaven." Stanzas 7, l. 42.
"Faire Soule, how long."
46. "Looke home." Stanzas 4, l. 24.
"Retired thoughtes."
47. "Times go by Turnes." Stanzas 4, l. 24.
"The lopped tree."
48. "Losse in Delaye." Stanzas 7, l. 42.
"Shun delayes."
49. "Love's servile lott." "Love, mistress is."
50. "Lewd love is loss." Stanzas 7, l. 42
"Misdeeming Eye."
51. "Love's garden grieve." "Vaine loves avaunt."
52. "Fortune's Falschoode." Stanzas 10, l. 40.
"In worldly merymentes,"
53. "From Fortune's reach." Stanzas 4, l. 24.
"Let fickle Fortune."
54. "Contente and Riche." Stanzas 17, l. 68.
"I dwelle in grace's courte."
55. "Scorne not the leaste." Stanzas 4, l. 24.

SOUTHWELL, THOMAS, of Norfolk. In 1610, æt. 18, arrived at the English College at Rome to study Philosophy: at the end of his course, viz., 1613, joined the Society. To talents of the first order he added indefatigable industry, whilst his meek virtues and unaffected humility diffused around him the sweet odour of Jesus Christ. For twelve years he taught Theology with the highest reputation; but in the full maturity of age and genius, he was snatched away from his brethren at Watten. The date of his death is uncertain. The *Florus Anglo Bavaricus* fixes it to 11 October, 1637. The *Bibliotheca Scriptorum*, S. J. 11 December that year. Strange to say F. Henry More, in the *Annual Letters* of 1637, mentioning the deaths at Watten, reports but two, viz., Gerard Corbington and Edmund Cornelius. The *Obituary* at Stonyhurst dates his death 11 December, 1631. This must be incorrect, for I have seen a letter of this Father written from Liege 14 May, 1632. This Rev. Father often passed by the name of *Bacon*.

His learned work "*Regula Viva seu Analysis Fidei in Dei per Ecclesiam nos docentis Auctoritatem*" was printed in 1638. 4to. Antwerp. pp. 263.

He had prepared for the Press a Vol. on "*The first part of the Sum of St Thomas of Aquin.*"

* SPARY, GEORGE, of Worcestershire: was admitted at Louvain for a Temporal Coadjutor 7 July, 1607, æt. 27,

Spencer, Edward, see *Petrie, Edward*.

SPENCER, JOHN,—(The account of this great Polemical writer is any thing but circumstantial in p. 52, *Florus Anglo Bavaricus*;) sometimes called *Vincent Hatcliffe*,

was born in Lincolnshire, in 1601; at the age of 25 joined the Society, and was admitted to the profession of the Four Vows, 5 August, 1641.

After teaching Theology and Scripture at Liege he was ordered to the English Mission, which he cultivated with indefatigable zeal for 20 years, and gained many souls to God by his forcible exhortations, and the attractions of his pious example. There he finished his course 17 January, 1671. F. Spencer ranks amongst the ablest polemical writers.—I have seen

1st. His "*Trial of the Protestant Private Spirit*," 4to. 1630, pp. 392.

2. *The Scripture Mistaken, the Ground of Protestant and Common Plea of all new Reformers.* 8vo. Antwerp, 1655, pp. 405.

3. "*Thirty six Queries proposed to the Heretical Ministers in England.*" 8vo. London, 1657.

F. N. Southwell, p. 504, of the Bibliotheca, &c. says, that he was the Author of an 8vo. work, published in London, intitled "*Aut Deus, aut nihil*," also *Schism detected*." See Florus Anglo Bavaricus.

Another F. John Spenser, (verè Charnock,) was born in Lancashire 21 June, 1744: admitted in 1763: and for 36 years was employed in teaching the Belles Lettres at Liege and Stonyhurst. He was an excellent Poet and very agreeable companion. After a short attack of Pleurisy he died at Stonyhurst most sincerely lamented, 1 March, 1805.

* SPENSER, JOSEPH, of Lancashire; admitted 8 September, 1817: made the Simple Vows at the expiration of his Noviceship. In 1821 he was sent to Rome to study Theology; but falling into a decline, he was ordered to Fano, a small town on the Adriatic, for the benefit of his health, where he died most piously 8 June, 1823.

STAFFORD, CHARLES, admitted in 1676. æt. 24, Prof. 1694. For many years was stationed in the Dorsetshire Mission, I think at Canford. Died at Ghent, 29 February, 1732, æt. 80. He was often called *Hill*.

STAFFORD, HENRY: of Staffordshire; admitted at the age of 19; Professed 20 August, 1640; was Rector of Watten, from 1648 to 1651; died in England, 24 August, 1657.

STAFFORD, JOHN, of Staffordshire; born in 1604; joined the Society in 1623. I find by the Provincial's Return of 1655, that this Rev. Father had then been a Missionary in England 24 years.

* A Coadjutor of this name died at Liege, in 1631.

STAFFORD, JOHN JOSEPH, (alias *Kelly*) born 2 December, 1743, admitted 7 December, 1762.

STAFFORD, IGNATIUS, (alias *Lee*.) of Staffordshire, joined the Society in Spain in 1618. At the English College of Lisbon, served the office of Prefect of Spirit,

and for eight years was Professor of Mathematics, in St. Anthony's College, also in that city. Confessor to the Marquess of Monte Albano, he accompanied him on that nobleman's appointment to the Vice-Royalty of the Brazils; but returning to Lisbon, he died there, 11 February, 1642, æt. 43. He was the author of the life of F. Francis Mastrilli, who was martyred for the faith, in Japan, 17 October, 1637. The work was written in Spanish and Printed at Lisbon, 1639, in 4to. An Italian translation was published in the same size, at Viterbo, in 1642.

I printed in the Catholic Miscellany, for June, 1823, an original letter of F. Ignatius Stafford, dated Lisbon, 26 April, 1625, giving an interesting account of the discovery of Sir Francis Tregian's body, interred 17 years before. It was found "incorrupt and entire."

Another STAFFORD IGNATIUS (alias *Thorpe*.) died in England, 17 June, 1720.

STAFFORD, NATHANIEL, died at St. Omer, 10 October, 1697.

STAFFORD, ROBERT, of Staffordshire; admitted at the age of 24; Professed 29 June, 1628; from 1633 to 1641 was Rector of the English Novitiate, at Watten, and then of the English College, at Rome. Ordered to the English Mission he died 18 November, 1659, æt. 67. I suspect he was the translator into English of F. Ceparius' Latin life of St. Aloysius, 8vo. Paris, 1627, pp. 518, with a fine portrait of the saint. The translation is dedicated to the Lady Mary Countess of Buckingham.

* STANFIELD, GERVASE.—This Scholastic whilst studying the third year of Divinity, died at Liege 7 May, 1705, æt. 31. Soc. 8.

STANFIELD, LUKE (alias *Pippard*.) born in London 29 Sept. 1716, made a Spiritual Coadjutor 1748, fifteen years after his admission into the Society; died in England 5 January, 1761.

STANFIELD, ROBERT, was admitted 20 January, 1697, Prof. 1704. This venerable Father, after a long Missionary Career, chiefly I believe in the College of St. Ignatius, retired to Watten, where he died in peace 17 Sept. 1751, æt. 83.

* STANFORD, WILLIAM.—This amiable and promising youth, whilst studying the 2nd year of Philosophy at Liege, was summoned to an early grave 5 March, 1675, æt. 23. Soc. 4. *Maximæ spei adolescens ob præclaram ingenii indolem cum virtute conjunctam.*"—Ann Lit.

STANLEY, EDWARD.—I meet with two members of this name. The first was a native of Lancashire, who joined the Society in 1634. He died at Watten 9 January, 1639.

* The 2nd was also of Lancashire and a lay-brother. He died of apoplexy at Ghent 23 January, 1678 æt. 66, Soc. 45 "*post multa in variis locis coadjutorum officia laudabiliter peracta*" Ann Lit.

STANLEY, HENRY.—There were two Fathers of this name. The elder was born in Lancashire, 11 September, 1688, was admitted in 1706: professed 18 years later.

For many years served the Oxfordshire Mission, where he died 27 November, 1753.

The Junior, born 12 March, 1713, joined the Society in 1732: was professed 2 February, 1750; died at Moor Hall, Lancashire, 30 November, 1786.

STANLEY, THOMAS, born at Hooton, Cheshire, 17 January, 1715, O. S. became a Novice at Watten in 1732, and was enrolled amongst the professed Fathers in 1750. Of his subsequent life I can glean but little, except that he served Southworth several years, and left for Moor Hall in July, 1763; but in a letter of F. John Thorpe, I read thus,—“The Religious virtues of F. Thomas Stanley have been remembered in the Roman and Lyons Province of the Society. I saw him Master of Rhetorick at St. Omer, and again on his return from Italy.” On 21 December, 1769, he was declared Rector of the New College at Bruges, and continued in office for three years. Soon after the Marriage of his Niece to the late Thomas Weld, Esq., he went to reside with that pious couple, at Lullworth Castle, and there at length, full of years and rich in merits, this Venerable Father surrendered his meek and innocent soul to God, 2 June, 1805. He was buried in the Vault of the Weld Family, with this Inscription from the pen of his Friend, the Rev. Charles Plowden.

†
Sepulchrum

Thomæ Stanley, Sacerdotis castissimi, piissimi
Qui vixit annos LXXX, menses V. In Soc
Jesu, quamdiu ea stetit annos XXXXI
Collegii Brugensis olim Moderator. Decessit
IV Non. Junii An. MDCCCV.

***STANDISH, ROBERT**, of Essex. His true name was Wiseman. Died at St. Andrew's, at Rome, about the year 1591.

STANNEY, THOMAS, of the Diocese of Salisbury. Dr. Allen, in recommending him by letter of 12 August, 1581, to F. Agazzari, the Rector of the English College at Rome, describes him as “*juvenis nobilis et moribus modestissimus*.” Before he had finished his studies, he joined the Society. Sent in due time to the Mission, he was cherished by F. Henry Garnett, for his zeal and religious spirit. After fitting for Martyrdom the three laymen, Swithin Wells, Ralph Miller, and Laurence Humphries, he himself was apprehended, and during his severe confinement in the Gatehouse contracted much bodily infirmity. With 46 other Priests he was removed in 1606 for perpetual banishment; and retiring to St. Omer, died there of Apoplexy, 29 May, 1617, æt. 62, Rel. 28. See More's Hist. p. 286—Tanner's Lives—Bartoli.

STAPLETON, THOMAS, of Lincolnshire, admitted at the age of 19: was Rector of

St. Omer's College from 1679 to 1683, an eventful crisis for his community, as a letter of his describes; then was stationed at Rome, where he died 21 November, 1685, aged 53.

***STARKIE, WILLIAM**, (*Wiseman*) brother of Robert Standish before mentioned: died at St. Omer, about the year 1593.

***STEVENS, ADRIAN**.—This good lay-brother died at St. Omer, 5 February, 1764, æt. 61, Rel. 39.

STEVENS, HENRY ROBERT, admitted 1683. In 1696 he was appointed Socius to F. Sabran, and Professor of Theology in the Episcopal Seminary of Liege. He died in that City, 15 June, 1723, æt. 58.

STEVENS, JOHN.—I meet with two Members of this name. The first was a Reverend Father and an able Scholar, born in Gloucestershire, A.D. 1603: was admitted into the Society at the age of 21: was professed 4 May, 1640: was Rector of the English College at Rome from 1659 to 1663: at the expiration of his office was called to Liege to govern his Brethren there for the space of three years. I think he died there 10 February, 1667.

*The second was a good lay-brother, born 15 August, 1693: admitted 14 August, 1717: died at St. Omer, 9 August, 1747.

***STEVENS, JOSEPH**.—Born 15 March, 1689: admitted 9 October, 1711. He chiefly resided at Rome, where he died 27 January, 1756.

STEPHENS, THOMAS, of the Diocese of Salisbury: admitted 11 October, 1578, when F. Persons in a letter to F. William Good, describes him as “a young man of great fervor and reasonable talent.” The next year witnessed his employment in the West India Mission. In his letter to his brother, Richard Stephens, dated from Goa, 4 November, 1579, he says, that he sailed from Lisbon 4 April that year, and after a dangerous voyage reached Goa, 24 October. In the M. S. life of F. Edmund Campian, begun by F. Persons, 5 July, 1594, he says “Mr. Thomas Stephens, of Oxford University, had lived and labored divers years most fruitfully in the East Indies. F. More, p. 30, antedates his death by ten years, for he certainly died at Goa in 1619, æt. 70. We may also remark that F. Nathaniel Southwell, p. 178, Bibliotheca, antedates his admission into the Society by three years. He was admitted the same year as his Patron Mr. T. Pond.

I believe F. S. was the first to compose a Grammar in the Indian language. He also wrote for the natives, “The Christian Doctrine” and a Metrical Explanation of the Mysteries of Faith.

Another F. of this name, born 3 February, 1698, was admitted 10 August, 1720; died at Paris, 24 May, 1740.

STEVENSON, JOHN.—All that I can learn of him is, that he had been Prefect of the

Sodality at St. Omer, and left for England in the Spring of 1676, and died in England, 13 January, 1692.

STEVENSON, or STEPHENSON, THOMAS, born at Windleston, in the County of Durham. After studying at Rheims and receiving Priesthood, was sent on the English Mission, where he was betrayed by a false brother into the hands of the Pursuivants, and lodged in the Tower of London. Here his sufferings were most revolting to every feeling of humanity; but this prisoner of Christ improved them to his sanctification, and most earnestly desired to suffer still more for his blessed Master. Banished from the Realm, 21 June, 1585, he opened to F. Persons his ardent wish of being aggregated to the Society. He was admitted by this Father, as I find by his letter to the General Acquaviva, and sent to Brinn in Moravia. His subsequent services and merits obtained his enrollment amongst the Professed Fathers, at Prague, 3 June, 1597. Coming to Rome in the Spring of 1599, he was occasionally employed by F. Persons as Secretary. Subsequently returning to England, he laboured as a Missionary for 30 years with exemplary zeal and charity. Retiring to Watten he died there, says F. N. Southwell (p. 768 Biblioth.) 23 March, 1624, æt. 72. Compare F. More p. 19 with F. N. Southwell. See also his life in Tanner. F. S. translated some of F. Person's works into Latin, as he tells the General in the above mentioned letter "*Verti in Latinum sermonem libros aliquot R. P. Personii.*" He published also an English Catechism at St. Omer, 1622, and is said to have left several MSS.

STILLINGTON, THOMAS.—After studying Philosophy at Rheims, he was recommended to F. Agazzari, the Rector of the English College at Rome, by Dr. Allen, in these words "3 "*Augusti 1580 Mitto Thomam Stillingtonum, qui pulcre callet Philosophiam et solus militatur propter studium Theologiæ Scholasticæ, juvenem nobilem, castissimisque moribus præditum.*" He was of a Yorkshire Family and his real name was Oglethorpe. This most pious Youth, at his most earnest supplication, was admitted into the Society, and was sent to Messina to make his Noviceship. In a letter written thence to F. Owen 15 September, 1616, he dwells with rapture on the happiness of the Religious State, the saintly example of his Brethren, and the spirit of the dear Society, "*utpote qui charitatem immensam alumnis suis communicat.*" How admirably does St. Ignatius exhibit this spirit in those golden Words, "I prefer the health of the least member in the House, above all the Treasures of the World"!—This angelical Novice but Veteran in solid virtue, died 15 September, 1617. The Reader will be abundantly repaid by reading the account of him from p. 429 to 435 of More's Hist.

STILLINGTON, WILLIAM, died at Rome, 21 November, 1685.

STONE, ANDREW, of Yorkshire: after serving the Mission eleven years, and at the age of 40, he joined the Society. He was living in his native County in 1655.

STONE, FRANCIS, died at St. Omer, 18 December, 1751, æt. 60, Rel. 38.

STONE, MARMADUKE, born at Dracot, in the County of Stafford, 28 November, 1748, entered St. Omer's College 4 September, 1761. At the age of 19 piety led him to the Novitiate. What is said of St. Vincent Ferrier may be applied to him: "*ab ineunte ætate cor gessit sentire,*" for from early life he discovered much steadiness of character, such unaffected virtue and sauvity of disposition, as marked his fitness for future government. After serving as Prefect in the Academy of Liege, he was chosen its President, in January, 1790. His, indeed, was painful pre-eminence during the rapid progress of the French Arms, and in the midst of warlike preparations and revolutionary movements. Obligated at last to emigrate, he reached 27 August, 1794 Stonyhurst, an Asylum which Mr. Weld offered him for his community: and there, by his evenness of temper, and his engaging spirit of conciliation "*nil nisi lenè decet,*" and of humility, he succeeded in keeping and binding together discordant materials, and firmly establishing the present College.* His great merits and valuable services induced F. Gabriel Gruber, the General of the Society in Russia, to nominate him as the first Provincial of the restored English Province: and he was declared such 27 May, 1803. He continued in possession of this dignity until 8 September, 1817. He was afterwards Minister for several years; but weakness of sight rendering him unfit for Collegiate offices, this Venerable Father retired to Lowe House in 1829, and there expired without a struggle, at half-past eight of the Thursday morning, 21 August,

* The following note from Vol. V. to the History of Spain and Portugal, (written by Samuel Astley Dunham, of Shincliffe Grange, near Durham, Esq. L. L. B.) of Dr. Lardner's Cabinet Cyclopædia, will interest our Readers. The learned Historian, after exposing the intrigues resorted to for the destruction of the Jesuits, and stating, that Faction thus triumphed over Innocence, and Avarice over the interests of the Church, subjoins what follows. "The above account, one demanded by the sacred interests of Justice to vindicate a persecuted body of men, will not perhaps be read with much satisfaction by the (certain) Roman Catholics, the bitterest enemies of the Order. A Protestant Historian need not surely be biased by the wretched squabbles of men, who, however they may differ among themselves, are not the less his Religious opponents. Whether the Order has not been calumniated; whether its members are always ambitious, or intolerant, or avaricious, or hypocritical, may soon be learned in the neighbourhood of Stonyhurst. If charity without ostentation, if piety without fanaticism, if virtues, which shrink from the public gaze, are estimable among men, then have the excellent members of that Establishment deserved some better reward at the hands of a late Ministry, than that extinction which was absurdly made a condition of the Emancipation Bill.

1834. His venerable countenance in death exhibited the marks of perfect calmness. On 25 he was buried at Windleslaw, with the respect due to the Patriarch of his brethren. May we not apply to him the words of St. Maximus:—*Sanctam perfectamque vitam mors Deo devota conclusit?*

Inscription on F. Marmaduke Stone's Monument or Cenotaph, at Stonyhurst

Memoriae
Marmaduci Stone, S. J. Sacerd.
Viri pietate, virtute, modestia singulari
Qui Hoc Collegium
Tumultus Gallici impetu Leodii pulsum
In novam Sedem deductum
Servavit,
Ann. XVIII. rexit sancte,
In Societatem Jesu
Quam Junior prostratum luxerat
Restitutum nomen reddidit lubens.
Sociis in Anglia praeiit Ann. XIV
Vixit Ann. LXXXV.
Placide decessit XII Kal Sept. An
M. DCCC. XXX. IV.
Collegae
Magna Viri optima merita
Posteris Lapide testata
Volvere,
R. I. P.

This Venerable Patriarch of his Brethren, on the eve of death, reminds one of the Speech of the dying Indian Chief "Like a decayed tree I stand alone—the Friends of my youth, the companions of my toils and dangers rest their heads on the bosom of our mother earth—my sun is fast descending. I feel it will soon be night with me—and that I am going to join them in the land of spirits. With uplifted hands I thank the Great Father for having spared me so long, to shew the young men the true path to honor and glory."

His Spiritual Exercises were published by James Duffy at Dublin, in 1843, 12mo. pp. 181.

Two of his brothers were worthy Members and Priests of Douay College, Benjamin and Thomas; the latter died at Mosely, 7 March, 1797; Benjamin died at Little Malvern, 19 June, 1819. He published a very brief Treatise in 1802, of the principal Articles of Christian Doctrine, pp. 15.

STORY, RICHARD, according to Dodd, p. 137, Vol. 2, Church Hist., was a native of Gloucestershire; leaving England in the beginning of Elizabeth's Reign, he repaired to Louvain. After assisting Dr. Allen in establishing the English College at Douay, in the year 1569, he embraced the pious Institute of the Society of Jesus.

*STRALEN, VAN GISLER; born at Liege in 1611; admitted at the age of 27; died at Watten 7 June, 1685, after valuable services as a Temporal Coadjutor.

STRANGE, RICHARD, of Northumberland; entered the Novitiate at Watten at the age of 20, and professed 15 years later, viz. 21 November, 1646. After teaching Humanities at St. Omer for some time, he was sent to the English Mission, where he labored many years, "*multorum bono et solatio.*" Recalled from England to be

Rector of Ghent, in 1671, at the end of his triennial government, he was declared Provincial, and the Annual Letters which he subscribed in that capacity, for the years 1674-5-6 must always be read with interest. On discharging the burthen of office, he enjoyed tranquillity for the remainder of his days, dying at St. Omer, 7 April, 1682, æt. 71. He has left us the valuable life of St. Thomas, Bishop of Hereford," 8vo, Ghent, 1674, pp. 333, dedicated to the Duke of Tuscany. I think he had published at Antwerp, in 1673, an English Translation of F. J. Eusebius Nieremburgh's Treatise, "*De adoratione in Spiritu et Veritate.*" The Translation fills 481 pages, besides an address of 14 pages, to the courteous reader. He had prepared some other works, says F. N. Southwell, p. 720, Bibl.; but I believe they never went to press. Was he the translator from the Letter of F. Ceparus of "The Life of Blessed Aloysius Gonraga." 12mo, Paris 1627, dedicated to Mary, Countess of Buckingham?

STRANGE, THOMAS. The only son and heir to a considerable Patrimony. Becoming acquainted with F. John Gerard, a prisoner then in the Clink, he was moved to renounce every thing for the love of Christ. For nearly two years he had the happiness of living with F. Henry Garnett, before he went to St. Andrews' at Rome, to make his vows of Religion. Returning a Missionary, he was apprehended in Warwickshire, conveyed to the Tower of London, and most inhumanly tortured. After a long solitary confinement, he was banished, broken in health and constitution, and died at Ghent *sexagenario major*, 13 November, 1639. See p. 383 More; also Tanner.

STRICKLAND, WILLIAM; son of Thomas Strickland, Esq. by his wife, Mary Scoop. Born at Sizerg, near Kendal, 28 October, 1731, and renounced the Family Estate, in favour of his brother Charles.

On 7 September, 1748, William entered the Novitiate at Watten; 13 June, 1756, was ordained Priest, at Liege. After teaching Philosophy, he was sent to the Alnwick Mission, where his moderation, urbanity and talents secured the esteem and respect of all. This good Father, was admitted to the profession of the Four Vows, 2 February, 1766. At the suppression of the Society, he was highly instrumental by his advice and influence in keeping up the Academy at Liege, and after the death of F. John Howard, 16 October, 1783, he consented at last to become its 2nd President. He was the ablest, as well as the fittest man in the province, to fill that situation; and well might F. John Thorpe say, in a letter to a friend which I have seen, "Mr. Strickland will merit a statue on earth, besides the reward he may expect in Heaven, if he can raise up the ruins and disjointed fragments into a solid structure. Liege is happy in having him to succeed Mr. Howard." The

truth is, that hitherto there had not existed an effectual concurrence and coalition of his brethren; some were indisposed to the necessary co-operation, and regular discipline and subordination. By degrees he succeeded in making the crooked ways straight, and the rough ways plain; and so successful was his system, that 15 July, 1787, the Academy numbered 113 scholars. Having achieved this important work, he installed that meekest of men, the Rev. Marmaduke Stone, for his successor, in January, 1790, and fixed his own residence in London, as the Procurator of his Brethren. In the flourishing establishment of this community, at Stonyhurst, he had the consolation of witnessing with his own eyes, that it was one of the first houses of education in Europe. This opinion of the College was also entertained and pronounced by his friend, the late Duke of Northumberland, in two of his Grace's letters now before me, dated Northumberland House, 2 May, 1803—24 May, 1804. After a long life of usefulness, this eminent and patriarchal Gentleman died at No. 11, Poland Street, London, 23 April, 1819, and was buried at St. Pancras, where his assistant and friend, Rev. Edward Scott, thus inscribed a stone to his memory.

*Hic jacet
Gulielmus Strickland
de Sizergh, S. J.
Sacerdos; Familiæ nobilis
Doctrinâ præstans, morum Sanctitate
Ac Vitæ Simplicitate admirabilis.
Vixit annos 88 et placidâ morte
Obdormivit in Domino die 23
Aprilis, 1819.
R. I. P.*

For this benevolent Father, the French Clergy, as a testimony of their gratitude to his memory, had a solemn Dirge performed at their own expence in their public Chapel, London.

It is very little known that the Pitt Administration was desirous of employing English Jesuits at Buenos Ayres, and that Sir John Borlase Warren made application to the General of the Society, at St. Petersburg, for that purpose. The General F. Gabriel Gruber dying, 6 April, 1805, the business was taken up by his Vicar General Anthony Lustyg, who by letter dated Petersburg, 15 May, 1805, desired F. W. Strickland to wait on the said Sir J. B. Warren. He did so on the month following. From the interview it transpired that the Government had concerted a plan to attack Buenos Ayres—that the co-operation of the Indians was essential—that having ascertained that the respect and esteem in which the Indians held the Jesuits continued unabated, this circumstance might consequently be turned to advantage; that English Jesuits in the opinion of the Government would be of more utility, than those of any other nation. The plan however was postponed, on account

of the precarious situation of Public affairs. Mr. Pitt's death 23 January, 1806, occasioned a change of ministry. Beresford took Buenos Ayres in the May following; and Whitelock's disastrous failure ensued in July the ensuing year.

SUDDLE, or SIDDLE, CHARLES.—This good Father was born in Lancashire in June, 1790: admitted at Watten, when in Priest's Orders, 27 October, (according to the Provincial's Book) 1729: was Professed 2 February, 1740. For many years was Chaplain at Yarum, where he died 23 April, 1770 of Consumption. I have been told, that his real name was *Hodgkinson*, and that he was entered an alumnus of the English College at Rome in 1722.

SADDLE, RICHARD, Of Lancashire, was certainly admitted in 1634.

SUDDLE, WILLIAM, born in Lancashire: died of a decline at St. Omer 7 April, 1648, æt. 4, Rel. 9. "*Vir innocentæ singularis, et omnibus, quas in Religioso quisquam requirat, virtutibus excultus ad exemplum.*"

SUTTON, ANDREW, of Suffolk: admitted at the age of 52, Professed 5 August, 1641, died in England, 7 March, 1673.

SUTTON, WILLIAM, born at Burton-upon-Trent. F. John Gerard, in his autobiography mentions him thus "*pro Græcis habuimus Præceptorem bonum ac pium Suttonum, qui sub eo titulo publice vixit in domo nostra incognitus, qui postea mortuus est in Soc. Jesu, mari Hispanico submersus, dum eo obedientia amandaretur.*" He was drowned near Alicante in 1590. He was brother to that noble Martyr, Rev. Robert Sutton, a Secular Priest, who was butchered alive at Clerkenwell, 5 Oct. 1588, formerly Rector of Lutterworth. His thumb and finger were entire as F. Gerard mentions. Mentioning certain Relicks that had been presented to him, he thus expresses himself in his Autobiography "*Index P. Roberti Suttoni Martyris simul cum pollice servatus est incorruptus, mira Dei providentiâ, cum brachium avibus calî expositum per annum fuisset, quod postea à Catholicis furtim sublatum totum quidem nudatum est inventum, et nihil prorsus, in toto brachis et pectore, pelle et carne cooperum præter pollicem et indicem manûs qui sacro oleo inuncti fuerant, et adhuc magis sacrati redditæ ex contactu venerabilis Sacramenti. Ergo frater illius, pius etiam Sacerdos pollicem sibi servavit Indicem mihi dedit.*" The thumb was in the possession of F. W. Strickland, as I find by his letter 7 April, 1806, to F. M. Stone.

Another brother, John, was Socius to F. Gerard for some time, and to F. Garnett, for several years.

SWEET, JOHN, born in Devonshire: entered the English College at Rome in 1603 to finish his higher studies. After his pro-

motion to the Friesthood, viz. 1608, he appears to have joined the Society at Naples. After supplying for some time as Penitentiary in the Vatican Church, he was ordered to the English Mission, where says F. N. Southwell, (p. 507, Biblioth.) "*utilis evasit operarius et multorum in Christo filiorum parens.*" But at length he was arrested at Exeter, in the House of Mr. Alexander Snelgrove,* on his way to Mr. Risdon's of Bableigh, in the North of Devon, 14 November, 1621. On the Priest's person were found several articles, viz.

1. "One masse book entitled *Ex Missali Romano ordo missae.*"
 2. One letter from John Risdon; mentioning the sending of his *bag* unto him, wherein the superstitious and massing trinkets were.
 3. One note of some contributions from certayne persons.
 4. Six other smale papers.
 5. One redd boxe with certayne wafer-cakes therein of diverse impressions and figures, some round, some square."
- In the leather bag before-mentioned found in his chamber, were,*
1. "One little Manuscript of questions and answers concernyng the Protestant Religion.
 2. One book of the author and substance of the Protestant Church.
 3. One Lattyn bible.
 4. One other book with a blacke forrell intituled *Breviarium Romanum ex decreto sacrosancti Consilii Tridentini restitutum*: two pictures in the same booke, the one of the cyrcumcysion of Criste, the other of Criste crucyfied.
 5. One other little book intituled the love of the Soule.
 6. One challys of silver parcell guilt, and a crucefixe on the foote thereof, with a little round plate of silver parcell guilt, to carry the wafer cake.
 7. One white boxe of bone to keep a picture in.
 8. One red purse of cloth of gould and herein a casket with three little boxes of oyle therein."

The Mayor at that time, Walter Boroughs, on acquainting the Privy Council with his Prize, was commanded by Writ of the 29th November, 1621, to deliver the said John Sweet, with the many superstitious things found about him and in his lodging," unto two King's Messengers, John Poulter, and Leonard Joyner, purposely sent down. The Receipt of the said Messengers is dated 11 December that year. That this Rev. Father remained in prison until the accession of Charles 1st. (March 1625) I think is more than probable; for in 1624, he and F. Fisher held a Conference with certain Protestant Divines, as I collect from p. 38, vol.

* I find from the Register of St. Lawrence's Parish, Exon, that in May, 1606, this Snelgrove married Alice Risdon.

II. 1st Edition of Wood's *Athenæ Oxon*; but especially from F. Clare's Appendix to his 2nd dialogue of his able work, entitled "*The Converted Jew.*"

In a weak state of health F. Sweet reached the College of St. Omer, and was there called to a life exempt from labour and suffering, 26 February, 1632.

F. Southwell is manifestly wrong as to his age; he was probably between 50 and 60 years of age at the time of his death.

We have from the pen of F. S. a 4to. vol. printed at St. Omer, in 1617, "*The Discovery of the Dalmatian Apostate, M. Anthony de Dominis, and his Books.*" This unfortunate man was recommended by Padre Paolo to K. James I. and had reached England in 1616.

SWEETNAM, JOHN, (alias *Nicholson*) of Northamptonshire, joined the Society in Portugal in 1606, and was esteemed for his learning and talents for the Pulpit. For some time he laboured in the English Mission; but was finally apprehended and sent into banishment. He died at Loretto, in the office of Penitentiary, 4 November, 1622, æt. 42. He published under the initials I. S.

"*The Progress of St. Mary Magdalene into Paradise.*" 8vo. St. Omer, 1618.

"*The Paradise of Pleasure in the Lillies of Loretto.*" St. Omer, 1620.

From the Spanish he translated the treatise of Anthony Molina, the Carthusian "*On Mental Prayer*" St. Omer, 1617, and in the same year "*The Exhortation to Spiritual Perfection, with a dialogue on Contrition, by Francis Arias, S. J.*" I suspect that he was the translator of F. Turselinus' History of Loretto, a 12mo vol. of 540 pp. printed in 1608. It is said that the holy House was removed to Dalmatia on 9 May, 1291, and thence to Loretto.

SWINBURN, or SWINBORN, JOHN, (verè *Savage*) admitted in 1680, after finishing Rhetorick at St. Omer's College, I find him serving the Lancashire Mission early in the last century, and where, I believe, he finished his mortal course, 11 September, 1716, æt. 56.

SWINBURN, SIMEON, was entered an Alumnus of the English College at Rome, in 1580. The date of his admission into the Society I have not been able to discover, but from the Annual Letters of 1638, I learn that he had died 11 Nov. that year "*Octogenario major,*" in the College of the Holy Apostles. He had long been engaged in the English Mission, and in very troublesome times—"Placidissime concessit naturæ, magna apud omnes ob pietatem virtutumque aliarum exempla, sui relicta veneratione."

SWINBURN, WILLIAM, of the Family at Capheaton, Northumberland, admitted at the age of 29: professed 15 February, 1654, was Rector at Watten from 1662 to 1666: died in England 18 August, 1699.

SYLVESTER, THOMAS.—F. John Gerard, in his Auto-Biography, whilst in England, in mentioning some persons whom he sent abroad for their studies, says "*alii sunt Patres ex Societate, et nunc ut opinor, Vallisoletii manent in Seminario, viz. P. Sylvester et P. Clarus.*" F. More p. 100, Hist. Prov. Angl. mentions his death in Spain as being "*optato citius.*" That he was in Valladolid 12 April, 1615, is certain, as I find by a letter of F. Ant. Hoskins, to F. Owen.

Talbot, Gilbert, see *Grey Gilbert*.

TALBOT, ADRIAN, born in Oxfordshire in 1601; entered the Society at the age of 23, and was admitted to the profession of the Four Vows, 4 May, 1640. He had been Professor of Scripture and Hebrew before he was sent to the Mission, in 1638. He certainly exercised his functions for some years in Lincolnshire. His death occurred 13 December, 1653.

His real name was *Fortescue*, and was son of Sir Francis Fortescue of Salden, Bucks, by his wife Grace Manners, niece to the Earl of Rutland, and brother to Mary, who married John Talbot, 10th Earl of Shrewsbury. It seems, that he died at *Hodington*, County of Worcester, the residence of his kinsmen, the Wintours, and was buried in Hodington Parish Church, where a brass plate bears this Inscription.

STA

Viator, et in
Demortui vestigiis
Viam Immortalitatis

Lege;

Hic jacet D. Adrianus Fortescutus ex illustri Fortescutore de Salden familia oriundus, cui satis non erat nobilitate sanguinis insigniri, nisi partum à majoribus splendorem majore virtutis suæ luce decoraret. Adollescens igitur, parentibus, amicis, patriæ valedixit; & maximam Europæ partem, studio discendi peragrans, Belagè, Gallicè, Italicè, Latinè Græcè, Hebraicè sic loqui didicit, ut et doceret. Neque modo linguam excoluit, sed mentem etiam liberalibus Artibus, et sublimi Philosophiæ et Theologiæ scientiâ, necnon Sacrarum Litterarum mysteriis expolivit. Eò demum perfectionis evasit ut rerum caducarum illecebras procul abjiciens, Mundo, Carni Sibi que ipse bellum indixerit, quo (Christo duce ac auspice) feliciter defunctus, meruit esse in prælio Victor, in pace Martyr, utrobique Cœlis Arisque dignus. Tandem annos emensus quinquaginta duos, Virtute magis quam Ætate plenus, postquam vitam labore, mortem patientiâ vicerat, Obiit XIII Decembris, anno salutis MDCLIII terris corpus, Superis animam, Posteris omnibus Avitæ Fidei, et ardentissimi Deum erga Proximumque Amoris, Christianæ denique militiæ relinquens monumentum

Nunc abi Lector

Et quo poteris gressus ad Æternitatis

bravium
Præcunte sequere.

The brass plate, detached from its original situation in Hodington Church, was for many years to be seen at the Talbot Public House in the Village. Of late years it was restored; but it is still in a loose unfastened state in the Chancel.

TALBOT, JOHN, born 22 August, 1737: admitted at the age of 20: was sent early to the Lancashire Mission: died at Rixton 19 May, 1801.

TALBOT, THOMAS, of Lancashire; was entered an alumnus of the English College at Rome in 1591; seven years later became a Novice, though in Priests' orders. After acting as Penitentiary at Loretto for some time, he was appointed first Rector and Master of Novices, at St. John's Louvain, and removed with them to Liege, in 1614.

Sent to the English Mission, this Master of a Spiritual Life, by his authority and example conducted many souls in the Science of the Saints. At the age of 80, and in the year 1652, the venerable man rested from all his earthly labors.

Another F. THOMAS TALBOT, was born in Lancashire 21 July, 1717; admitted at Watten, 7 September, 1735, professed 2 February, 1753. From being Prefect of Studies, at St. Omer, he became Chaplain at Odstock, near Salisbury, then at Canford, in Dorsetshire, but for many years before his death was fixed in London, where he died 12 October, 1799.

TALBOT, WILLIAM, of Lancashire; joined the Society at the age of 22; was professed 30 January, 1633. I suspect this must be the person described in a letter of intelligence from Spa, 17 August, 1654, p. 528, vol. 2, State Papers of John Thurloe, "There are Spyes sent into England; one of them is a Jesuite called *Talbot*, a well sett man of middling stature, full-faced, brownish hayre, a faire complexion." This worthy Father died in England, 12 May, 1660.

TANCRED, CHARLES, I think of the family at Borough Bridge, in Yorkshire, was admitted at Naples, in February, 1584. In a letter dated Madrid, 2 July, 1589, he announces to F. Martial his safe arrival in that city, and that his destination is Alcalá, where he is to complete his Theological Studies. On 25 November, 1592, he was appointed Minister to F. Francis Peralta, the first Rector of the Seminary at Seville. Don Martine de Padilla, the Governor of Castille, selected him some time after for his Confessor. To the regret of all who knew him this Rev. Father, in the flower of his age, for he was but 35, was hurried to an untimely grave at Valladolid 5 July, 1599: See p. 290 F. More's Hist.

TANCRED, RICHARD, F. More, p. 24, Hist. informs us, that he was admitted at the age of 22, and having finished his studies at Olmutz and Prague, and been Professor of

the Greek Language for two years at Vienna, died at Padua, 13 September, 1596.

*TARTAR, DOMINIC, born 12 May, 1728 : admitted in 1750. After the suppression of the Society, he lived with the Rev. F. John Panting, who left him at his death, in 1783, an annuity of £20. Dying at Wardour, 16 August, 1800, he was buried at Tisbury.

TARTAR, WILLIAM, born 2 April, 1732 : admitted 1760 ; died at Blandecque, 12 September, 1792.

TASBURGH, HENRY, son of John Tasburgh, of Bodney, Esq., by his 2nd wife Elizabeth (Darrell) was Superior of his Brethren in Lancashire, A. D. 1701 ; he died an old man 6 February, 1718, at New House, in Ince. This house he erected in conjunction with F. Albert Babthorpe, about the year 1701, with a view of keeping a School there ; but this design was never carried into effect.

N. B. A large Stone Chapel was erected during the reign of James II. at Formby, but the setting in of the Revolution prevented its being opened for Divine Worship.

TASBURGH, RICHARD, 2nd son of Richard Tasburgh, of Flixton, Esq., by his wife, Mary Heneage ; admitted in 1710. I meet with him at Flixton, in 1728. F. Tasburgh was professed 2 Feb. 1730. Previous to his solemn Profession, he made a renunciation of property, that must rank him amongst the most efficient benefactors to the English Province. He died 22 January, 1735, æt. 42.

TASBURGH, THOMAS, joined the Society 7 September, 1691 ; made a spiritual Coadjutor 21 March, 1704 ; was stationed in London during the early part of the last century ; but for some before his death, resided in Dublin, in great repute for Sanctity.—He died in that city, 5 July, N. S. 1797, æt. 54, and I think was buried at St. Michan's. In a letter of the Rev. Mr. Meyler, dated 8 June, 1832, from 79, Marlborough-street, Dublin, that worthy gentleman says, "Many miracles were performed at the tomb of this Father ; and its remains were in consequence almost carried away by the people. There is at present, in the possession of one of the Priests in Dublin, a finger belonging to this very holy man, the application of which has been followed by many extraordinary and rapid cures ; some of them to *my own knowledge*."

TATE, JOHN, brother of FF. Thomas and Joseph Tate. He was born in Yorkshire, in July, 1777, and is connected with Stonyhurst, by having received his education there. On 26 October, 1805, he became assistant to F. Kemper, in the Wigan Mission. In 1821 he was transferred to Lydiate ; but at the end of ten years, weakness of mind and body rendered his removal indispensable, and he quitted the Mission in the middle of September, 1841, in order to retire amongst his friends at Low Hall, near Ickley, in Yorkshire. There he died 21

April, 1842, and was buried in the Churchyard at Ickley.

TATE, THOMAS, younger brother to FF. Joseph and John Tate ; born at Appleton in Yorkshire. After finishing Humanities and Philosophy with credit, at Stonyhurst, he entered the Society in 1810. Full of its holy spirit, he was sent to the laborious Mission of Wigan, at Michaelmas, 1811, where, by his obliging and frank disposition, he made himself generally esteemed and respected. To the sick and needy he was a kind, attentive, and unpretending friend : his time, his means, and influence were devoted to their succour and consolation. On Monday, 29 March, 1819, æt. . . , Soc. he died of a typhus Fever, contracted in attending a poor woman of his congregation. In the *Preston Chronicle* his death was thus announced :—"On Monday last, of a typhus fever, which he contracted whilst visiting the poor and necessitous sick, in the discharge of his pastoral duties, the Rev. Thomas Tate, one of the Clergymen of the old Catholic Chapel, Wigan. His zeal in the discharge of his pastoral duties, was so ardent as to induce him to expose his life to danger, and to sacrifice it also, for the good of the flock committed to his care ; he was likewise of such an amiable disposition as to be loved and respected by his friends and acquaintance, and sincerely regretted by all who knew him."

TATE, JOSEPH, a man of great merit. He was born at Appleton, County of York, (as his Father's Prayer Book testifies) 30 December, 1771 : was educated chiefly at Liege, but finished his Theologies at Stonyhurst, where he also taught the Belles Lettres. His Missionary career commenced at Preston, 15 August, 1803. After serving there during 5 years, he was transferred to Wigan for three years ; thence transplanted to the Missions of Ince, Pontefract and Stonyhurst. In November, 1812, he was appointed to Bristol. When he had labored there indefatigably for nine years, he was commissioned by Bp. Collingridge to arrange a very delicate and complicated business at Falmouth ; for the successful settlement of which, his Lordship, 20 March, 1822, offered him "the just tribute of my sincere thanks." Considering himself supplanted in his absence, Mr. T. quitted the W. district altogether. Proceeding to Rome, he entered the Novitiate of St. Andrew's, 12 February, 1823, where he edified all who saw him by his singular fervor and docility. Soon after his return to England in the autumn of 1824, he received directions to form a New Mission at Yarmouth, where he arrived 12 October that year. He found the town with as few disciples as St. Paul met at Ephesus, 19 *Acts*, but the number rapidly multiplied through his indefatigable zeal and charity. On 15 August, 1833, he was deservedly promoted to the rank of a Professed Father. Obedience removing him

to Bury St. Edmund's, he reached that Mission 5 May, 1835, where he opened the present commodious Chapel, 14 Dec. 1837. Thence he went to Norwich; but 14 September, 1841, [was removed to Tunbridge Wells. His Stay there was short; and his infirmities increasing upon him, he reached, 16 November following, the Seminary at Stonyhurst, where he was summoned 16 July, 1842, to receive the reward of his virtues.

I know of nothing that my Rev. Friend committed to the Press, but a well-timed Discourse delivered in St. Wilfrid's Chapel, Preston, Whit-Monday, 25 May, 1807, on the Religious and Political Principles of Catholics. The matter is good; but the style is too quaint and undignified to please the admirers of Pulpit Oratory.

TATLOCK, HENRY, of Lancashire, son of Thomas and Helen Tatlock: began his Noviceship at Watten in 1729; was professed 2 February, 1740; for about 24 years was Chaplain to Sir Francis Anderton; died at his brother's house, Tatlock, four miles from Liverpool, on the North Road, 17 August, 1771, æt. 62.

*TAYLOR, EDWARD.—This Temporal Coadjutor died at Liege, 21 March, 1712, æt. 47, Rel. 15.

TAYLOR, JOHN, (alias *Valentine Upsal*) born in Yorkshire A.D. 1598, and at the age of 21 joined the Society.—He died in the College of St. Thomas of Canterbury, 20 September, 1675, æt. 78: The Annual Letters of that year, make him an Octogenarian. For the cause of Christ he had endured 14 years imprisonment, and had received sentence of death. For nearly half a century he had been engaged in the English Mission. *Vir Magni Zeli ac pietatis et veteranus Christi Miles.*"

TAYLOR, THOMAS, at the age of 28, entered the Order 29 July, 1702 ob. A. D. 1726.

TEMPEST, CHARLES, son of Stephen Tempest, of Broughton, by his wife Elizabeth Fernor, was born in Yorkshire, 30 April, 1699; at the age of 25 entered the Novitiate; was Prefect at St. Omer for some time; after being made a Spiritual Coadjutor in 1730, became Chaplain at Clytha, in Monmouthshire; but died at Chiswick, 28 July, 1768.

TEMPEST, JOHN, third son, I am told, of Stephen Tempest, of Broughton, Esq. by his wife Anne, only daughter of Henry Scroope, of Danby, Esq.; born 16 June, 1694: entered the Novitiate S. J. at Watten, 7 September, 1712, and was Professed, according to the English Provincial's book, at Constantinople, 26 February, 1730. F. John Thorpe, in a letter from Rome, dated 17 December, 1757, says, "F. Tempest, during his travels through Greece, kept a regular correspondence with a Venetian Gentleman, to whom he gave a constant account of his journey, &c. The copies or rough drafts, all

written in Latin, came into the hands of F. Leslie, upon whose revision they would probably have been published, had the author lived longer to adjust certain particulars and make the collection complete.—I have one of them by me: the language is neat: the observations concise and entertaining. I have been told that he travelled to the Holy Land with Lady Gerard, a great benefactress to our English Province."

In p. 81 of Whitaker's Hist. of Craven, a letter to his Father from Salonica, 4 March, 1731, has been published.—See also 1 Vol. of Nichols' Illustrations of the Literary History of the 18th Century. On his return from his travels he lived as Chaplain to Robert James, 8th Lord Petre, a Nobleman of distinguished taste and elegance. F. Tempest died 22 February, O.S. 1737, and his illustrious Patron inscribed on his grave-stone in West-Horndon Church, the following Epitaph.

D. O. M.

Hic in pace Ec. Cath.

Deposuit est Johannes Tempest, Stephani Tempest Armigeri de Broughton, Provincie

Eboracensis: Doctrina et Suavitatis

Morum omnibus dilectus, Vix. Ann. XLIV

Thorndon obiit XXII, Feb. A. D. MDCCXXXVII

Rob, Jacobus Petre, Baro de Writtle, Amico,

Cariss, merens monumentum Pos.

TEMPEST, NICHOLAS. From the Provincial Returns of 1658, and 1679, it is certain, that he was a native of Lancashire. For about 16 years he had been cultivating the vineyard in his own Country, when the public mind was panic-struck and maddened by Oates' Conspiracy, with all its absurdities and atrocities. F. T. was apprehended and thrown into jail. His delicate constitution could not stand the shock, and death hastened, as a friend, to set him at liberty from further suffering, 26 February, 1679, æt. 48, Soc. 27, Prof. 9. See the "*Brevis Relatio.*"

TEMPEST, ROBERT. The Annual Letters of 1640, shew that this model of Religious Obedience and Humility, for nearly 30 years was the "*Vinculus Christi.*" He died in Hampshire, (I think at Tichburne) 18 July, 1640, "*prope octogenarius conditusque est in sepulchro nondum ab hæreticis profanato.*" St. James's, I suppose, near Winchester."

TERILL, ANTHONY, (alias *Bonvill*) born in Dorsetshire, in 1623; was entered an alumnus of the English College at Rome, in 1640; and after finishing the course of Philosophy and Theology, and receiving the order of Priesthood, he entered the Novitiate of St. Andrews, in that City, 20 June, 1647. For some years he served the office of Penitentiary at Loretto; was thence called to Florence, to fill the chair of Professor of Philosophy—was afterwards sent to Parma, where besides lecturing on the same Science, he taught Scholastic Divinity for four years: His valuable services were then obtained for Liege College, where he directed the studies, and taught Theology and Ma-

thematics. The Florus Anglo-Bravariensis, p. 50, says that he was consulted far and near, as an oracle of learning. From 1671, till July, 1674, he was Rector of Liege College. Returning from Rome, as we learn from the Annual Letters, he died at Liege 11 October, 1676. "*In cujus obitu hoc accidit singulare, quod cum continuo ferè a multis retro annis Scrupulorum anxietatibus agitalur, toto tamen morbi tempore, licet sibi præsentissimus esset, pacatissimè se haberet, et mortem intrepidus expectaret.*" He published

1. "*Conclusiones Philosophicæ.*" 12mo. Parma, 1657.

2. "*Problema Mathematico—Philosophicum tripartitum.*" 12mo. Parma, 1660.

3. "*Fundamentum totius Theologicæ Moralis, seu Tractatus de Conscientiâ Probabilî*" a most useful work, 4to. Liege, 1668, pp. 613, dedicated to Lord Castlemaine.

TERRET, THOMAS, of Yorkshire: born in 1615: admitted at the age of 21. Professed 8 December, 1652. I think he died at St. Omer, 4 October, 1655.

TERRETT, PETER, is said to have died in England, in the month of June, 1655. I suspect Peter and Thomas were brothers of the family of Bapthorpe, and assumed the name of *Tyrrhmit*.

TESIMOND, OSWALD, alias *Greenway*, alias *Philip Beaumont*, was born in Northumberland: was received as an Alumnus in the English College at Rome, in 1580: and 13 April, 1584, joined the Society. After teaching Philosophy at Messina and Palermo, he went to the Seminary at Madrid, which he quitted in November, 1597; was ordered to the English Mission—reached Gravesend 9 March, 1598, and was placed under F. Oldcorne nearly 8 years. Our readers must know how he came to be accused of being an Accessary in the Gunpowder Plot. Fortunately he escaped in a victualing boat to Calais—survived that event 30 years, dying, at Naples, in 1635, æt. 71. Rel. 51. Prof. 30. See F. More's Hist. p. 836. N.B. He was the friend of the celebrated F. Julius Mancinelli.

This Reverend Father translated into Italian, the greater part of F. John Gerard's English treatise on the Gunpowder Plot. and enriched it with additional information. However, he appears dissatisfied with the Defence attempted of him by F. Gerard, for consulting F. Henry Garnett on the subject: for he leaves out the Defence altogether in his translation.

We may here cursorily observe, that as F. Gerard had been so instrumental in discovering and denouncing the Bye Conspiracy to the Privy Council in the summer of 1603. (See Dr. Lingard's Eng. His. Vol. V; 4to. p. 12) it is highly improbable that he would have neglected his duty of denouncing the Gunpowder Conspiracy, had he been conscious of it.

* THELWALL; JOSEPH. This English

Youth entered the Novitiate at Watten, 26 November, 1750; but died before he could finish it, according to the Necrology, 3 August: but according to the Provincial's Book, 30 July, 1752, æt. 21.

*THELWALL, WALTER, born 15 August, 1723: admitted 21 August, 1747. As a carpenter this Temporal Coadjutor made himself very useful. He lived to the advanced age of 85; dying 1 April, 1808, at Wardour, where he was Sacristan, his remains were deposited at Tisbury.

*THIERRY, NICHOLAS, of Liege: joined the Society 22 October, 1707: died in his native city, 28 August, 1763, æt. 86.

THOMAS, RICHARD. Admitted into the Order in 1704: served the Maryland Mission for some time; but died in England, 16 January, 1735, æt. 50.

THOMPSON, CHARLES, born in London, A. 1607, admitted at the age of 19; Professed 19 September, 1641, and six years later began his Missionary Career. After the year 1655 I lose sight of him.

Another Charles Thompson, born in Maryland, 7 September, 1746, admitted at the age of 20. This Reverend Father was moved from Gifford's hall to replace F. S. Gage at Bury St. Edmunds,* in 1790. He died at Bristol, where he had retired from bad health, 6 April, 1795.

THOMPSON, FRANCIS, alias *Yates*, "made his vows at Louvain, 9 November, 1608" as I find in the letter of his master of Novices, F. Thomas Talbot.

THOMSON, JOHN, I find two of this name. The Obituary vaguely states that one died either 8 September, 1636, or 12 October, 1637. From the Annual Letters of those years I can glean no satisfactory information: but I believe the fact to be, that this is no other than F. John Gerard, who died 27 July, 1637.

The other is said to have died at St. Omer, 23 November, 1688.

THOMPSON, RICHARD. This Father was at Seville, in May, 1605.

THOMPSON, THOMAS, of Kent. Educated at St. Omer, thence, in 1632, proceeded to the Novitiate of Watten: was Professed in 1649. In the Annual Letters of 1672, he is described as "*notus in Angliâ Concinator qui in Sacello Oratoris Gallici magno populi concursu per Adventum patrio sermone dixit.*" At the explosion of Oates' conspiracy, he reached Dunkirk, where he died 21 October, 1690. The Annual Letters of that year report of him what follows "*Vir erat valde pius, humilis totus ex charitate, et erga egenos miserosque tenebritate factus; suavem cum proximo agendi modum habebat, et energiam secularem in formandis ad pietatem animabus. Con-*

*From the Annual Letters of 1690, it is evident that before the Revolution, the English Jesuits had here "*sacellum publicum valde celebre et scholam satis frequentem*" About 18 young Gentlemen were regular Pensioners in the house: and some of the Townspeople attended the School Classes.

cionatoris, in quo excellabat dicendi genere, partes sæpius, felici semper successu, sustinuit Londini in Templis ad usum Regiorum Gallie et Hispanie Orationum accomodatis. Mira illi Facundia, et vox erat suavissima, quam, Tubæ instar argenteæ, inflectens pro voto, magnos animorum motus in Auditoribus concitabat grnavus et felix operarius."

*THORNE, THOMAS, admitted 12 November 1682, æt. 37. This Lay-brother died at Watten, 26 December, 1691.

THORNTON, JOHN, born in 1675: joined the Society in 1693: was Professed 19 March, 1720. This venerable Missionary resided at Haggerston for many years, and I believe died there, 19 March, 1759, æt. 84. He was Rector of his Brethren in the Residence of St. John the Evangelist, from 1736, to 1749.

THORNTON, JAMES, admitted in 1700. Died at Ghent, 2 December, 1752, æt. 72.

THORNTON, ROBERT. All that I can glean of him is, that he was admitted 11 September, 1678, and that he died in the Staffordshire Mission, 14 February, 1704, æt. 47.

THOROLD, ALEXANDER. He was one of the 14 who died in the year 1681. This event took place 21 May; but he is not particularized in the Annual Letters of that year.

THOROLD, EDMUND, I meet with two Fathers of this name.

The Senior, after finishing Humanities at St. Omer, began his Noviceship at Watten, in September, 1677. At the breaking out of the Revolution he was living in St. Winifred's Residence, and whilst travelling with William Christopher, a lay-brother, both were arrested, and though it was the depth of Winter, were stript of their clothes, and subjected to the strictest search. Though nothing was found upon them that could substantiate any charge, they were still thrown into jail: at the end of nine months, as no one appeared against them, they were set at liberty. This good Father occurs superior of his Brethren in the said residence, in 1701-4. He died 7 November, 1716, æt. 58.

The Junior, sometimes called *Epiphanius*, sometimes *Turner*, was admitted 20 January, 1687. Professed 21 March, 1704. For many years served the Mission of Market Raisin, in Lincolnshire, where I believe he died, 16 December, 1732, æt. 63.

THOROLD, GEORGE, of a wealthy Family; admitted 1 February, 1691. Professed 19 June, 1709. Soon after his ordinations, he went to Maryland, and labored in that Mission upwards of 40 years. He was Superior of that Mission from March, 1725, to June, 1734: and died there 15 November, 1742, aged 69.

THORPE, ANDREW, born 7 March, 1741; admitted in 1758; was Confessor for a time to the Thersian Nuns, at Antwerp: Succeeded F. Robert Petre, at Dunkenhall, in

Lancashire, in 1766, and died there, 9 January, 1799.

Thorpe Ignatius, see *Stafford*.

THORPE, JOHN, born in the Parish of Halifax, in Yorkshire, 21 October, 1726. In early youth he was placed under a Mr. Occleshaigh, who had been a pupil of the Jesuits and actually kept a school near St. Helens. After distinguishing himself as a Student in St. Omer's College, he entered the Novitiate at Watten, 7 September, 1747, and at its termination, proceeded to Liege to apply to Philosophy; but I find in a letter written many years after, viz. 9 September, 1788, from Rome, to his friend Henry. 8th Lord Arundell, how his studies were then interrupted. The following extract will interest the reader.

"Your Lordship is truly kind in offering your service in regard of the little property (in Yorkshire) which threw me under the penal Laws many years ago. That affair, after giving me much trouble, and great expence, was brought to a composition for a valuable consideration; a release was given by my Protestant Relation to my Title, and accordingly, to avoid other difficulties, I sold it, with the advice of Mr. Carteret, who was then Provincial, and of my other friends. During the debate my Counsel often tried to induce me to make any, even the least appearance of conforming, and they would make it suffice to secure my property. If there had been any such thing, as the Doctrine of Dispensations, Mental Reservations, &c. as was believed by many in England, it is surprising how easy any Oath would have been made for me by those Lawyers, who were indeed my friends, and wished me to keep what was my right. Even before the Court, where I appeared in person, the Justices seemed willing to be satisfied with any, even an equivocal sign of conformity. I was not there known to be a Jesuit: but was ejected and indicted for being a Papist, and having been educated in a Popish College. Every one was very civil, and shewed concern for me: but at the same time declared, that it was not in their power to mitigate the rigor of the law; but if I would have recourse to the Chancellor, he could do it, as there were then no troubles in the Kingdom. I was then a Student of Philosophy, and was unwilling to be detained from it: had neither money, leisure, or courage to enter upon a suit in Chancery. I wished to be at Liege again, and would not do as the Lawyers would have me; withdrew from them, and got proposals made to my Protestant Relation, who agreed, as I mentioned above: and I sold all that I got to a Parson*, not

*The Articles of Agreement for the sale of the property to the Reverend Robert Harrison, of Hipperholme, in the parish of Halifax, bear date 8 April, 1752: and the conveyance was to be completed by Whitsuntide of the year following. The property is described as "all that messuages, dwelling house or Tenement situate and being at Stead-Syke in the parish of Halifax; also those parcels of

without some regret for a little Chapel. Had I foreseen what has since happened to me, I might in the disposal of the profits have made some better provision for myself than I then could think to be any ways necessary. Not to trouble your Lordship at any other time with this tale, I will conclude it with what may make you laugh. The Attorney who drew up the Deeds of sale, was pleased in them to stile me a *Gentleman*, against which denomination I objected; my forefathers, being no where called otherwise than *Yeomen*: though they had lived upon the spot during 15 generations, had more possessions, and upon other accounts were more reputable than I was. All that is very good, replied the Attorney; but do you not see what sort of deeds they have left you—what old writings, and some in strange Latin, and on such very small scraps of Parchment, in comparison of what is now in use? besides, Sir, you are no tradesman, and have no profession; I must therefore in the deeds, as they are now made, call you a *Gentleman*. And so he would, notwithstanding all that I could say to the contrary. I have since often laughed at the Attorney's reasons for the denomination which he gave me in parchment. When this vexatious business was concluded, the young Confessor of the faith returned to Liege, and at the end of the Philosophical course, was directed to teach Humanities at St. Omer. This he continued to do with the highest reputation, until his Superiors ordered him to Rome to finish his Theological studies. He reached the Eternal City, 20 November, 1756. After some time he was appointed Minister of the English College there; and before his nomination to the office of a Penitentiary in St. Peter's, he lectured on Philosophy and moral Divinity. When the Order was dissolved by Pope Clement XIV. F. Thorpe retired to an Establishment for Ecclesiastics in Rome, called St. Carlo al Corso. A personal Residence in the Capital of the Christian world, and the Seat of the Arts, had special charms for this good Father and highly accomplished Scholar. As a man of taste, judgment, and information, he had few superiors. Of the choicest specimens of sculpture and painting, he was a diligent Collector, as Wardour*, Ince, Lullworth,

*In a letter to Henry, 8th Lord Arundell, dated 28 August, 1771, this disinterested Commissioner confidently asserts "Your Lordship does not actually, in the whole, pay one quarter of the prices for pictures which any Nobleman in England must have otherwise given for them." In many subsequent letters he expresses his conviction, that but a part of his Purchases, sent to Wardour, would indemnify his Lordship for all expences if he was ever disposed to part with them—that many of the articles, even here (Rome) will yet procure double the sum, besides plentifully defraying all charges of sending them back again.

land called the Jug, the Two Jackson Crofts, the Little Close, the rough Close, the Tenter Croft, the Brow, the Hanson Close, and Stubbins and the Stead: also two dwelling houses or Cottages situate at Hove Edge: also another Tenement called Rutton Row:

3 D.

Stonyhurst, &c, can abundantly testify: and his industry in rescuing evidences, and providing materials for illustrating the History of his Times, and more particularly the History of the English Province of the Society, must entitle his memory to grateful recollection. From reading his numerous Letters, I always rise charmed and delighted with his solid and practical wisdom: his discrimination, his high sense of honor, his candour, and tender piety. No Jesuit could be fuller of the spirit of the Institute of St. Ignatius, or love the Society of Jesus with more filial affection. To the Academy of Liege he professed the warmest attachment. In writing to a Reverend Confrere, he says "This House ought to be, in my opinion, the favourite object of us all." By his will, dated 10 October, 1791, he left it his Heir at Law: previously he had proved himself to be its munificent Benefactor. For some time before his death, F. Thorpe suffered severely from Strangury, and Thursday, 12 April, 1792, at 68, and in the 27th year after his Solemn Profession in Religion, he surrendered his pious soul to God. In a letter of F. Thomas More (the Ex-Provincial) to Henry, 8th Lord Arundell, I read "The death of our good friend at Rome, was, I hear, the death of the Saints. It was a happy release to him; but will he felt by many to whom he was so useful on many occasions."—Oh may his mantle of piety and good taste, remain as a heir-loom in the English Province.

F. James Connell thus announced to the above-mentioned Lord Arundell, the death of his friend.

Rome, 14 April, 1792.

My Lord,

You will now receive a letter from Mr. Thorpe: he ordered me to send it to your Lordship by the first post after his death. That happened Thursday night, the 12th inst. at half after eight. I have lost in him the best and most tender friend I had in this world. I believe your Lordship's loss is not much less. He died, as he had lived, a Saint—as a man penetrated with the truths of Religion—animated and consoled by his consciousness of having strictly adhered to, and faithfully practised what it commanded. I never quitted his room, and was almost perpetually by his bed side. I was never able to observe to his very last breath, the least sign of perturbation or anxiety in his countenance. He has, as a last proof of his friendship for me, appointed me his Executor. His heir general, is his dear Academy at Liege, whither, after paying his legacies, funeral expences, &c. I am to transmit what

also a Cottage and Smithy at Sleade Syke. The consideration to be paid was £707. The Articles were sealed and delivered in the presence of John Harrison and James Waterhouse. Before the Execution of the Conveyance, John Thorpe was not to be at Liberty to cut down any timber or underwood or to dig for or take away any Stone or mineral whatsoever.

he possessed. He has been this morning interred, as he ordered, in the Church of the Casa Professa, or the Gesù." The inclosed note to his Lordship, we copy from the original:

My Dear Lord,

Whenever the annexed Paper shall be returned to your Lordship, my intent and desire is, that it may repeat and ratify every sentiment of respect and gratitude, that I have ever professed, and what I have always affectionately retained and cherished for your Lordship. Until death, ever mindful of your Lordship's great kindness for me, I hope, through the infinite mercy of Almighty God, to carry these sentiments to a state of happiness, where what is good can never cease. I am, my dear Lord,

Your Lordship's

Most obliged and most unworthy servant,
J. Thorpe."

It is certain that F. Thorpe was concerned in publishing some of the Posthumous works of his bosom friend Abbe F. D. Azais*, to whom he was Executor, and who breathed his last in the Jesuits' College, of Naples, 30 January, 1766.

*THROGMORTON, EDWARD,—This Angelical youth, was recommended to F. Alphonsus Agazari, the Rector of the English College at Rome, by the Rev. Ralph Sherwin (the Martyr,) by letter 1 August, 1580, and by Dr. Allen, by letter 25 September, the same year. He was admitted as Convictor into the College 5 November, ensuing. By nature and grace he seemed formed for the greatest things: but after a short time Almighty God saw fit to call him to his recompence and his Repose, viz. 18 November, 1582, after making the Simple Vows of the Society.

His life was written in Latin by F. Robert Southwell, according to some; but more probably by F. Agazari. A part of this pious youth's Diary may be seen in "*Practical method of performing the Ordinary actions of a Religious Life, with fervour of spirit.*" London, 1718.

THROGMORTON, JOHN, born in Wales in 1612, admitted into the Order at the age of 21, and Professed 30 September, 1650. The Provincial return of 1655, proves that he was then employed in the Welsh Mission,

*He was a native of Laderne, a small town near Carcassonne, and son of a Magistrate of the place. For some time the Abbe was a member of the Society of Jesus. This excellent scholar, from a love of truth and equity, wrote in defence of that much-injured Body. His first work was "*Le Redacteur, Veridique*" privately printed at Avignon, whilst living at Rome he confuted and exposed the falsehood and malignity of its adversaries in "*Compte rendu au Public. Episode d'a grande Piece. Lettres d'un Gascon Nouveaux Principes. Cosmopolite. Reflexions impartiales. Tout se dira. Il est tems de parler. Lettres Ultra montaines.*" the seventh of which was written at Naples. The Reverend William Aston published at Liege the *Cosmopolite*, "*Compte Rendu, et Lettres Ultramontaines.*"

but from the absence of documents I cannot trace him onwards.

*THUILLER, JEAN JOSEPH.—This French Lay-brother was born 26 September, 1717: admitted at Watten 24 April, 1748, died at Liege 25 March, 1768.

THUNDER, HENRY, of Kent, was admitted an Alumnus of the English College at Rome in 1596: three years later joined the Society. For 37 years he filled the painful but important office of Prefect at St. Omer, "*cum eximiis virtutum exemplis*:" and there he closed a meritorious life by the death of a Saint 12 September, 1638, æt. 66. Under his initials he published at Paris, 1634, a Treatise intitled "*The enriching of the Soul, or how to offer one's self daily to God by acts of Virtue.*"

THURSLEY, CHARLES. This magnanimous Father, after suffering imprisonment for the Faith, both at York and London, died of a fever in the College of St. Ignatius, on the last day of the year 1639, aged 67, Rel. 33. "*Utilem in Angliæ præstiterat operarium, omnibusque apud quos vixerat, ob singularem animi candorem eximie gratum. Erat enim laboris patiens: pietatemque mirabili morum suavitate condiebat.*"—An. Lit. 1640.

TICHBOURNE, HENRY, of Salisbury: enrolled himself among the children of St. Ignatius 11 October, 1587. To the rising seminary at Seville, he rendered essential service as Minister, Confessor and Professor of Moral Divinity. F. More, p. 290, fixes his death in 1606, and adds "*magnæ cum opinione Sanctitatis et Doctrinæ.*"

TICHBOURNE, (Hermengild) JOHN, entered the Society 21 October, 1700, æt. 21; Professed 2 February, 1717. He was at Ghent in 1728. "*sine officio*" and died there 5 May, 1748.

Another F. John Tichbourne, stiled the Junior, was born 26 March, 1694: admitted in 1712; Professed 18 years later: was rector of Watten from 1741 to 1745: thence went to the Southend Mission; died in London 20 April, 1772.

TICHBORNE, MICHAEL, (for so he spells his name in a letter 20 October, 1726) born 26 January, 1692, at the age of 20 entered the Novitiate; Professed 2 February, 1729. This worthy Father served Hooton for a time: then was stationed at Brinn, where he died most piously 4 July, 1751, N. S. æt. 59. "Mr. Tichborne was buried at Brinn, on the Gospel side," as I read in the Account Book, Col. S. Aloysii.

*TICKLE, WILLIAM, born 25 July, 1717: admitted in 1748: died at Liege in 1787.

TIDDER, or TUDDER, EDWARD, born in Suffolk in 1630: joined the Society in 1652; was Procurator of the Province in 1687, and as such with the Provincial, took up his quarters in the Savoy College* 24 May,

*For an account of the Savoy Hospital, so called from its original founder Peter, Earl of Savoy see p. 445, of Wever's Fun. Mon.

that year. I believe that F. Lewis Sabran was chosen his successor as Procurator of the Province in 1693: but the date of F. T's death I have failed to discover.

TILNEY, ... This English Father is mentioned in Letters written in 1614.

TOCKETTS, ALEXIUS, of Flanders, joined the Society 1 October, 1689: Professed 2 February, 1707. In the Provincial's Report of the year, 1710, I read "*In Residentiâ S. Johannis Evangelistæ P. Alexius Tocketts, qui nullibi fixam requiem habet in continuis semper laboribus.*" I believe he passed by the name of Young. Fifteen years later I meet with him in the city of Durham, where I suspect, he died. This event took place 31 January, 1731. æt. 66.

TODD, HENRY, admitted in 1667: for many years served the Welsh Mission. In the Annual Letters of 1710, I find him thus honourably particularized "*Residentæ S. Winefridæ Superior P. Tod, impiger prorsus in Munere et Missione obundis; et in curâ atque intelligentiâ Temporalium videtur omnium in Missione Primus.*" He died on Christmas day, 1712, æt. 46.

*TOENS, JAMES, joined the Society 20 April, 1672. This Flemish lay-brother lived but three years after his entrance into Religion, dying at Watten, 2 December, 1675, æt. 37, but meriting the character of "*Vir prudens, industrius, obediens ac pius.*"

*TONA, ARNOLD. I meet with three members of this name.

The 1st died at Watten, 3 August, 1638, "*qui etsi primum Probationis annum nondum explevisset, ita se tamen in varii Marthæ muneribus, optimâ suâ indole et eximîâ docilitate probaverat, ut plurima de ipso meritò sperarentur.*"

The 2nd was admitted 31 May, 1671: and died at St. Omer, 21 November, 1699, æt. 68.

A third is said to have died at Ghent, 7 September, 1734; but I cannot find the date of his admission; and his death is not inserted in the Necrology.

TOULOTT, MATTHEW. This Belgian Father joined the Society at Watten, 20 September, 1660; was formed into a Spiritual Coadjutor 2 February, 1670: for some time was Prefect at St. Omer: then filled the office of Minister successively at Watten, Ghent and St. Omer. The last eight months of his life were employed in the London Mission, where he died 27 July 1677. The Annual Letters signed by the Venerable Provincial, F. Thomas Harcourt, describes him as "*Vir omnino pius, sedulus, industrius, ac nulli parcens labori, vel Obedientiæ vel Salutis proximorum causâ.*"

TOWNS, ANDREW.—The Necrology places his death, which happened in England, in the year 1664. Perhaps there is an error in the date—certainly no such member is specified in the Provincial return of 1655.

I find in the Provincial list of 1642, a F. JOHN TOWN.—He was of Warwickshire, was then 63 years old, had been Missionary 26 years, and 13 in the Society, and was then Confessor to the students in St. Omer's College.

TRESHAM, THOMAS.—All that I can learn of him, is the date of his death 18 October, 1671.

TREVANION, CHARLES, of Cornwall; often passed by the name of *Drummond*: joined the Novices at Watten 7 September, 1685: was Professed in 1703, whilst employed in the College of St Ignatius. Several years later I find him at Marshgate, near Richmond, Surry, where I suspect he ended his mortal course, 28 March, N. S. 1737, æt. 70.

TRISTRAM, JOSEPH, born at Ince, Blundell, 2 June, 1766: arrived at Liege 27 July, 1781: ordained Priest there 9 April, 1791, and in September following, proceeded to the Spinkhill Mission. On 10 October, 1803, this saintly Priest consecrated himself to God in the Society, and nine years later was named to the office of Procurator in London. At Christmas 1819, he became Rector of Stonyhurst. On 9 May, 1829, he quitted that College to take charge of the Worcester Mission, and here his experience in a spiritual life, his solid virtue and zealous exertions could not fail to produce abundant fruit and to endear him to all, on his departure he received the following addresses:—

TO THE

REV. JOSEPH TRISTRAM.

WE, the undersigned CATHOLICS OF WORCESTER and its Vicinity, in taking leave of you, beg permission to do so with the expression of our sincere regret, respect, and gratitude.

Your daily and unremitting attention to the performance of your laborious and important duties; the earnestness and anxiety; the total devotedness with which you have laboured to promote the good of all under your care, have been seen and felt by us all; for which we beg to offer this slight acknowledgment of our grateful feelings.

We have observed, and not without just pride, the edifying and Christian conduct, which notwithstanding the prevailing prejudices, have gathered around you the respect of every one, however much opposed to our Holy Religion.

We wish to express to you our sense, not of the friendship only, but of the kindly and feeling manner which has characterized your intercourse with us, and which in losing, we appreciate more sensibly than ever.

We hope and pray that Almighty God will spare you long to cherish the recollection of the time you have lived among us, and ultimately to increase your future reward.

With full hearts we bid you farewell; but we trust that absence and distance will

not hinder our remaining in your daily remembrance.

Worcester, May 29th, 1837.

On 31 May, 1837, he retired from Missionary fatigue, to New Hall Convent, as successor to F. Angur. He had to endure much bodily suffering; but no one could approach him without departing edified with his sweet patience and cheerful resignation. On Good-Friday, April 14, 1843, he united his death with that of his Saviour, and we trust in the same day deserved to be translated to Paradise. On 19 he was honourably interred, in the Convent Burying Ground.

R. I. P.

*TRYSON, or TRYON, JAMES, of Dunkirk: admitted in September, 1728: died three years later at St. Omer, viz. 30 November, 1731. æt. 24.

*TUCKER, ROBERT, born 28 January, 1720: entered the Society in 1752: after much useful service, this good Lay-brother died at Liege in December, 1790.

*TUNSTALL, THOMAS.—This model of religious Scholastics died at Liege 4 October, 1640, æt. 28. Soc. 7. "*Studebat Theologiæ, eratque in Mathematicis ap-primè versatus, sed nulla re clarior apud suos quam egregiis virtutibus.*" The annual Letters of 1640, proceed in extolling his meekness of manners, his engaging charity—his exemplary spirit of self-denial and of obedience.

TUNSTALL, WILLIAM, of Yorkshire: born in 1611, entered the Society at the age of 20: Professed 25 November, 1646. This able and zealous Father, retiring from the Mission, died at Watten 25 March, 1681.

*TURBEVILLE, GREGORY, born in Wales: at the age of 22 joined the Order, and for many years rendered valuable service as a Lay-brother. He died in Maryland, 6 February, 1684, æt. 67.

N.B. Turbeville Francis, is said to have been rector of St. Omer's College from 1721 to 1722. But query? if not a mistake, for

TURBEVILLE, JOHN.—This eminent man passed by the name of *Fermor*, by which name he went from St. Omer's to Watten to commence his Noviceship 7 September, 1683: was Professed in 1704, I believe whilst serving the Lancashire Mission at Lady Anderton's at Lostock. The Annual Letters of 1710 shew, that he was then employed in the Yorkshire Mission. He was certainly Provincial from 20 May, 1725, until 23 November, 1731, when he was declared Rector of his brethren in the College of St. Ignatius, and died in that office 11 November, 1735, æt. 72.

*TURBEVILLE, THOMAS. This Temporal Coadjutor, enrolled himself under the Standard of St. Ignatius 24 December, 1702, and died at Ghent 7 September, 1734, æt. 57.

TURNER, ANTHONY, born I imagine at Dalby Parva, in Leicestershire, where his

Father was Minister. By the zeal of F. Michael Alford, he was reconciled to the Catholic Church with his mother and elder brother Edward. Both Brothers were admitted as Alumni into the English College at Rome, in the year 1650. At the age of 24 he (Anthony) entered the Novitiate of Watten, and advanced in the sequel so rapidly in Piety and Learning, as to become "*thesaurus absconditus literarum et virtutum.*" For 18 years he laboured with apostolic charity in the residence of St. George, until Oates' Plot burst forth, with all its absurdities and horrors, and F. Turner was marked out as a victim of Perjury. This most talented religious, and most innocent Father, as all the world now believes,* suffered martyrdom at Tyburn, 30 June, 1679, N. S. æt. 50. Soc. 26. Prof. 11 See F. M. Tanner's *Brevis Relatio—Florus Anglo-Bavaricus*—Challoner's *Memoirs*.

TURNER, EDWARD, elder brother of the above mentioned Anthony, but joined the Society a few years later, and was the faithful mirror of his zeal and virtues. Apprehended in Leicestershire also for Oates' conspiracy, he was conveyed to a London Prison. It is sometimes asserted that he died 19-29 March, 1681, in *Newgate*: but Mr Gerard Dowdal his fellow prisoner, testified that he had never been confined in *Newgate*; but that "on the aforesaid day he died in the *Gate-house*, in the Jailors' apartments, where he was sick, not able to digest his meat." This fact Mr G. Dowdal stated to one of the Fathers S. J. 16 April, 1691.

TURNER, FRANCIS, of Oxfordshire: admitted at the age of 21. After serving the English Mission for 15 years, he died 23 March, 1659, æt. 45.

TURNER, JOHN, of Oxfordshire, was admitted at the age of 19, and Professed 20 August, 1640: he died at Antwerp 10 October, 1681, æt. 78.

Another father of this name who was admitted an Alumnus of the English College at Rome, in 1659; died in the College of the Immaculate Conception of the B. V. M. 6 March, 1672. "*Vir magnæ virtutis et præclaris animi dotibus ornatus.*" He often passed by the name of *Thomas Weedon* alias *Turner*.

TURNER, JOSEPH, admitted 3 December, 1632; formed a Spiritual Coadjutor ten years later. This lover of the brotherhood died at Liege 25 February, 1650, of a long and painful disease, which he endured with the most edifying patience and resignation.

TURNER, PETER. In the Catholicicon of April, 1818, is given an interesting account of St. Chad's Relicks, written by this Father, 1 Oct. 1652. He had long been employed in the Staffordshire Mission, and died there 27 May, 1655.

*How true is the Remark of Cobbett. Time is sure to bring revenge: he is sure to vindicate and avenge insulted and calumniated truth!

TURNER, RICHARD. His true name was *Murphy*, was born in England 23 July, 1716; after studying Humanities at St. Omer, began his Noviceship at Watten in the 18th year of his age, and was Professed 2 February, 1752 whilst serving the Mission of Stella Hall, in Northumberland. For the last twenty years of his life this worthy Father resided at Salisbury. He was buried on the East side of the Cathedral Cloister of that city, with this inscription:—

+
To the Memory of
The Rev. Richard Turner,
Who died on the 14th of May, 1794,
Aged 77 years.
R. I. P.

TURNER, ROBERT, admitted 9 October, 1701; Professed 2 February, 1719. For a time he was stationed at Hooton, then at Calilay, near Alnwick; but died in Sussex 10 December, (N. S.) 1734, aged 56.

Turner, Thomas, see *John Turner*, (alias *Weedon*.)

***TURNER, WILLIAM.**—This pious Scholastic died at Paris 26 August, 1712, æt. 31, Soc. 9.

TURVILLE, CHARLES, I believe of the family of Husband's Bosworth, in Leicestershire, born 10 March, 1681; admitted in 1700; Professed 2 February, 1718. For many years he was employed in the College of St. Ignatius, but was recalled from the Mission to be Rector of Ghent. He began that office 30 September, 1739. At the expiration of his triennial government, he removed to Watten, where he died beloved and regretted, 11 January, 1757.

TURVILLE, HENRY, admitted 13 April, 1693. The Annual Letters of 1705, shew that he was then Professor of Philosophy at Liege, and was distinguished for his zeal for souls. He died prematurely at Ghent, 25 March, 1714, æt. 40.

***TURPETT, AUGUSTIN**, died in England, 12 December, 1637.

TYFFE, DE LAMBERT, of Liege. This Father, eminent for piety, charity and zeal, usually resided in the English College, in his native city. In his old age, the venerable man was paralyzed in his limbs. On 22 May, 1672, about two hours after receiving the holy Communion, his room caught fire, and he was stifled by the smoke, æt. 70. Soc. 40.

TYRER, JOSEPH, born 12 May, 1734; joined the Society at the age of 19; was Professed in 1771. After serving Holywell for about 30 years, he was found dead in his bed, 22 December, 1798.

TYRER, ROBERT, of Lancashire; admitted in 1816, made his scholastic vows 8 September, 1818; taught Mathematics and natural Philosophy at Stonyhurst. In 1824 was sent to Paris to study Theology; but died at Dole 23 November, 1826, æt. 28.

***TYR, JOHN JOSEPH.**—This Lay-brother was born at Liege in 1615, was admitted at

the age of 26; the last time I meet with him is in 1655.

TWISDEN, JOHN, (alias *Bonham*) died at Liege 4 June, 1651.

***VANDENDORP, EVERARD.** This Flemish Lay-brother died at Ghent 4 September, 1721, æt. 43. Rel. 17.

***VAST, ANDREW**, died at Liege 2 February, 1712, æt. 40. Rel. 12.

VAUGHAN, THOMAS, of a Family in Monmouthshire, that continued immovable in the Faith amidst perpetual persecution. In the 27th year of his age, F. Thomas embraced the Institute of St. Ignatius; and was admitted to the Profession of the Four solemn Vows, 3 December, 1643. For many years was employed in the English Mission. He died in the residence of St. John, 23 March, 1675, æt. 69, Rel. 42, Prof. 32.

VAUGHAN, RICHARD, admitted at Watten, after studying Humanities at St. Omer, 7 September, 1690; was Professed in the Order 2 February, 1708. For several years was Professor of Mathematics and of Hebrew at Liege, as also Procurator of the College. On 27 August, 1725, he was declared Rector of the House of Probation at Ghent, and died in that office 13 October, 1727, æt. 53.

VAUGHAN, WILLIAM, entered the Novitiate 20 January, 1672; died in England 9 January, 1687, æt. 41. He is said to have been born in Brecknockshire, and to have been admitted into the English College at Rome, 1668.

VAVASSOR,* WALTER, of Yorkshire; after finishing the study of Rhetoric at St. Omer, entered Watten 7 September, 1681; was formed a Spiritual Coadjutor 16 February, 1692. After many years of Missionary labor, he died, I think at Preston, according to the Provincial's book 10 April, (the Necrology says 14 May,) 1740, æt. 76.

VAVASSOR, WILLIAM.—In the Journal formerly kept at Watten, I read

“1665, March 20, came Sir John Warner, and Mr. Vavassor, to enter into the Society. March 24, Mr. Vavassor, now called *Thwinge*, admitted into the Society.”

This F. Vavassor is mentioned in Lord Stafford's trial. It appears that he quitted England, where innocence had ceased to be a protection during the triumph of Oates' and Dugdale's perjuries, and died in peace at Nieuport, 23 April, 1683.

***VERDEHEVAL, LEONARD.**—This good Lay-brother was admitted 30 July, 1706; died at Ghent 15 November, 1730, æt. 47.

***VEUSORE, JOHN.**—This Lay-brother died at Watten 11 July, 1692.

VILLERS, JOHN, of Lincolnshire: died in

*Several of the Vavassor Family distinguished themselves in the English College at Rome. *John* was thence sent to Rheims to teach Theology in 1586; but died there 6 July, 1591, æt. 31. *Thomas*, after six years, or thereabouts, spent at Rome, was directed to collect monies for the English community at Rheims, but was murdered by his guide near Bari in the Spring of 1587—*Henry* left Rome for England, 12 July, 1620, after which I lose sight of him.

Maryland in the year 1665, at the early age of 30.

VICK, or WICK, JOHN. We learn from p. 19 of F. More's Hist. that this eminent Scholar and Professor had studied at Oxford—that after spending 25 years, most usefully in the Order, he departed this life at Ingolstadt, in September, 1588, a month after his promotion to the rank of a Professed Father.

VISCONTI, HERMES MARY.—All that I can glean concerning this Member of the English Province, is contained in the following extracts from the Journal formerly kept at Watten :

"13th of October, 1680.—F. Visconti came hither to make his third year.

March 21, 1681.—F. Visconti exhorted.

May 30, 1692.—F. Visconti, Rector of Gant, hither a horseback."

And from a letter of F. John Warner, the Provincial, addressed from Ghent, to the General, F. Charles Noyelle, 2 April, 1683, "*Visum est plerisque, informationes ad Gradum de P. Hermæ Mariæ Visconti anno præterito missas, sufficere; cum dilatu fuerit ei Professio, quod illi atas deesset, quam explevit die 19 Martii præterito. Habet testimonium bonum ab omnibus: et Vir est dilectus Deo et hominibus.*"

I have seen a letter of this Father, bearing date 28 July, 1693, and signed "*Hermes Visconti.*"

The date of F. Visconti's decease I look for in vain.

VRANKEN, JOHN, born 8 May, 1718; admitted in 1740.

*WADSWORTH, THOMAS, of Lancashire. Admitted 7 September, 1712; died at Liege 16 July, 1719, ætatis 26.

WAITES, JAMES, of Yorkshire; after 26 years of indefatigable labor, chiefly I believe in the College of St. Aloysius, where he was Rector for three years, this good Father was summoned by the Great Master of the vineyard, to receive his recompence, 14 November, 1679, æt. 62, Rel. 40, Prof. 22. The Annual Letters characterise him as "*Vir apprime religiosus, futurorum providus, ab amore paupertatis et animarum zelo commendatissimus.*"

*WAKE, CHARLES. This highly gifted and most promising youth, finished his Humanities at Stonyhurst with singular eclat. His subsequent defension of the course of Philosophy, and the higher branches of Mathematics, added lustre to his fame. Whilst studying Theology, he was attacked with pulmonary disease, and to the regret of his Superiors and fellow Students, and of no one more than *myself* (who from Syntax to Theology, was his fellow Student, and could appreciate his superiority of genius and religious spirit) was obliged to leave the College for Worksop, his native place, 28 July, 1801, in the vain hope of benefiting his health. His death, 1 April, 1802,

aged 19 years and 8 months, was truly precious in the sight of God, R. I. P.*

WAKEMAN, JOSEPH, youngest son of Edward Wakeman, of Beckford, Esq., by his wife Mary, (Cotton) and brother of that truly injured character, Sir Geo. Wakeman, M. D. I find him Socius to the Provincial, F. James Blake, in the beginning of the last century. He died at Watten 8 December, 1720, and often passed by the name of *Edwards*.

WAKEMAN, THOMAS, (vere *Jeffery*) joined the Society 7 September, 1721; he died at Watten 8 October, 1730, I think at Liege.

WALDEGRAVE, FRANCIS, was long a Missionary in the College of St. Aloysius, where, I take it, he died, 28 November, 1701. In the Annual Letters of 1685, is an interesting account of his being restored to health, in little less than a miraculous manner. Another curious fact is there recorded "*Cum apparitores cubiculum ipsius invasissent, aufugit Pater, relicta Pyxide sacra et vasculo argenteo cum oleo infirmorum in loco cubiculi propulato: exploratores tamen proinde ac cæci, nihil horum attigerunt; eorum autem in fugâ memor, custodiæ animarum in Purgatorio enixe Pater commendaverat.*"

During the national delirium occasioned by Oates' Plot—a Plot built upon the fabrication of abandoned wretches, committing the most revolting perjury—this Father was rescued from imminent danger by the manifest interposition of Heaven in his favor. Three Bigots had conspired to waylay him. He had gone on a visit of charity to a sick person, and they had planted themselves, one in each of the three roads by which he was necessarily to return that night. One of the Assassins perceiving the

*A few days before he expired he wrote "*currente calamo*" this letter to his brother, William, then in the East Indies.

Præsumam ad te pervenerint hæc ultimæ meæ literæ, timeo, Charissime Gulielme, ne longum mihi iter faciendum sit, in longinquam illam regionem, cujus nova regna ingreditur nunquam reversurus viator. Tu quidem mare magnum trajecisti, et, relictis Europæ finibus, novas Orientalis mundi attigisti plagas Eheu! vero, quam parva, quam nullius planè momenti, hæc vitæ tuæ rationis mutatio videtur mihi morituro, dum magnam illam omnium rerum mutationem semel neque iterum subeundam fixis oculis contempler! Ego quoque Orientem peto: nova enim mihi oritur tellus, occidit vetus hæc, cujus nimium amatas delicias non sine dolore perituras video. Milite autem Deo, Optimo, Maximo, gratias debeo atque quotidie reddo, quod de his mihi minima sit cura, maxima vero de eternitate sollicitudo. Quam sordet, Gulielme, hujus mundi figura morienti Christiano; cui in extremis diebus illuxit innata spes immortalitatis, maturiore firmata fide, et ardentissima perfecta charitate.—De his satis, superque, garrulus enarravi, Tu solum obscuro has cogitationes alta mente reconde, has evolve, has meditare ut salvus fias; et moriturus ea experiaris quæ experientur electi Dei.—Vive memor mortis, neque mei immemor: hoc ultimum jure peto; cum nec in vita, nec in morte immemor fui tui. Commendato, Charissime, Deo ac Sanctis ejus; "sis inco-lumis, sis beatus." hæc mea quotidiana oratio: Tu vicissim ora pro me, et firma fide tene, me et vivere et mori piissima tibi vinctum amicitia.

Father approaching at a slow pace on horseback unsuspecting of danger, raised his bludgeon with the full intention of felling him to the ground; but his arm remained powerless, and the man without motion. The good Father proceeded quietly and safely on his journey, nor would he have been apprised of his narrow escape, if the heretic himself had not divulged the fact, and ascribed his preservation to Jesuitical witchcraft.

WALKEDON, JOHN, sometimes called *Walker*, admitted 7 September, 1682: died at St. Omer, I believe in the office of Prefect of the Sodality, 8 November, 1718, æt. 55.

*WALKER, GEORGE, of Lancashire. This Temporal Coadjutor, after rendering great services to his Brethren as Infirmarian and Apothecary, died of consumption at Liege, 16 October, 1680, æt. 40, Rel. 15.

WALKER, JOHN: his true name was *Lambert*: admitted into the English College at Rome, 6 October, 1625; he quitted for the English Mission, 17 April, 1631, and died therein within a twelvemonth: "*Magna in morbo edidit patientiæ argumenta, summo delibutus gaudio, quod Societatis Candidatus moreretur.*"

WALKER, JOSEPH, born in Staffordshire: admitted into the Order at the age of 20; ten years later was sent to the Mission, which he cultivated with zeal until his pious death, 3 March, 1673, æt. 53.

WALKER, PETER, perhaps elder brother of Joseph W. was born in Staffordshire in 1613; at the age of 22 joined the Society. In the return made by the Provincial in 1655, F. Peter is stated to have been then employed as a Missionary for the last eleven years. Probably he is the same as F. Peter Gifford.

Walker Peter, see Westby P.

WALLIS, FRANCIS, born in Suriy, in 1589; enrolled himself among the children of St. Ignatius at the age of 24; was professed in the Order 19 April, 1626. F. John Clark, Rector of the College at Liege, in his letter to the General, 2 March, 1656, states that F. Wallis had died in the College, on the 28th of the preceding month, after a short illness not exceeding three days—that he had formerly been Rector of Liege College—that on quitting office, he had proceeded to England, where he laboured for some years, and twice suffered incarceration for the faith—that he had returned to Liege about 8 or 10 years back with a broken constitution, and incapable of holding any Collegiate office. He was a very humble man, and remarkable for his filial devotion to the B. V. Mary.

WALLIS, JOHN, died in England, 14 February, 1725. Q. Was he born in 1685, and admitted 4 February, 1713?

WALMESLEY, CHRISTOPHER, admitted 21 July, 1708, æt. 24. He was of the respectable family of Westwood, in Lancashire,

which has furnished many valuable members to religion. On 15 August, 1718, his merits obtained his promotion to the rank of a Professed Father. For several years he taught Theology at Liege College, where he died 22 October, 1734.

WALMESLEY, THOMAS, born in Lancashire, 19 July, 1716, O.S. After finishing the study of Rhetoric at St. Omer, reached Watten, 7 September, 1737, as a candidate of the Society; was made a Spiritual Coadjutor in 1748. This venerable Missionary after serving Stockheld Park for some time, retired to, and eventually died at Rixton, in his native county, 5 January, 1792, æt. 76.

WALMESLEY, WILLIAM, born in Lancashire, 1 June, 1712, according to the Provincial's Book; admitted in 1732; was formed a Spiritual Coadjutor eleven years after; died at Worcester, 23 July, 1769, æt. 57.

WALPOLE, CHRISTOPHER, of Norfolk, and younger brother to F. Henry Walpole, the Martyr. This Alumnus of Cambridge University was converted by F. John Gerard. In 1592, the young Convert entered the English College at Rome; and in the course of the said year, viz., 27 September, joined the Society. Sent into Spain, he died at Valladolid College, where he was Prefect of Spirit in the year 1606, æt. 38, as F. Gerard says "*cum dolore omnium et detrimento patriæ.*" See also p. 220 of More's Hist. who gives him the character of "*spiritualium verum et sanctæ Solitudinis perquam studiosus.*"

WALPOLE, EDWARD, of Norfolk, converted by his relative F. Henry Walpole the Martyr; he entered the English College at Rome, in 1590, to qualify himself by habits of virtue and solid learning, to become a fit instrument for the conversion of his neighbours. For the love of Christ he sacrificed a patrimonial estate of at least £600, value per annum in those days: joined the Society in 1594; and for full 40 years most diligently cultivated the English Mission, where he died according to F. More, 3 March, 1637, æt. 78, Prof. 9. The Reader of this will be gratified by turning to pages 218-19 of F. More's Hist.

N.B. The brother of Edward, a pious layman and a special friend of F. John Gerard, was the Translator of the "*Life of St. Ignatius*"—"the *Dialogues of St. Gregory*"—"the *Jerome Platus on the happiness of the Religious State*" and some others.

WALPOLE, HENRY, of Norfolk; joined the Society at Rome, 4 February, 1584. Embarking at Dunkirk for the English Mission with his brother Thomas (who soon after conformed, and I believe was a military man) after a voyage of at least ten days, landed at Flamboro' Head, 4 December, 1593: was arrested that very night at Kilham, and conveyed to York. On 25 Febru-

ary following, was escorted to London, and thrown into the Tower. In his Cell he was put to the torture 14 different times, and lost the use of his fingers. F. Gerard within three years later was conducted a prisoner into the very same cell, and describes his sense of comfort and joy to occupy a chamber that was consecrated by the virtues and sufferings of this great and devout Martyr. To detail the instances of F. Walpole's glowing zeal, and seraphic love—to enumerate his hardships and privations—and to descant on the brutal barbarity of his tormentors, would require a volume.—We refer our readers to the 5th Book of More's Hist.—to his life by F. Matthias Tanner, and to the Memoirs of Missionary Priests by Dr. Challoner. Remanded to York, this Christian Hero suffered death on Monday 17 April, 1595, æt. 36, Soc. 11.

F. Gerard says of him " *In P. Campiani laudem egregia carmina Anglice tunc Laicus conscripsit, in quibus ostendit se et alios multos illius Martyris sanguine esse calefactos, et ad consilia Christi sequenda aminatos.*" This Poem consisted of 4 sonnets. The first began thus.

" *Why doe I use my Paper, Ink and Penne.*"

The 2nd—" *What Iron heart, &c.*"

The 3rd—" *Is righteous Lot*"?

The 4th—" *O God, from sacred, &c.*"

They are given in a small book of about 50 pp. intitled " *A true Report of the Martyrdome of Mr. Campian, written by a Catholic Priest.*" No place or year mentioned in the title. The Epistle to the Reader seems to be from the pen of F. Persons.

WALPOLE, MICHAEL, brother of the martyred Henry W. for some time acted as a Temporal Coadjutor to F. John Gerard. Accompanying his relative Edward Walpole to Rome in 1590, he entered the English College there; but joined the Society in 1593. The prudent and learned Father was chosen to succeed his Brother F. Richard Walpole, as Prefect of Studies in the College of Valladolid; and subsequently to be Superior of the Mission in England, *vicé* F. Robert Jones. Retiring to Spain, he died at Seville in the year 1620, æt. 51. He had been admitted to the Profession of the Four Vows of the Society at London, eleven years before his death.

We have from his able pen.

1. " *A treatise on the Subjection of Princes to God and the Church.*" 4to St. Omer, 1608.

2. " *Five Books of Philosophical Comfort with marginal Notes.*" Translated from the Latin of Boetius. 8vo. London, 1609, pp. 144.

3. " *Admonitions to the English Catholics, concerning the edict of King James.*" 4to St. Omer, 1610.

4. " *Anti-Christ extant, against George Downham.*" 2 Vols. 4to. St. Omer, 1613-4.

He calls himself *Michael Christopherson*. In the Epistle Dedicatory to King James, he treats of the system of persecution practised against Catholics. "It is too notorious to the world, what Catholics suffer for their conscience in your Majesty's dominions—How many things lye hid, which would astonish and amaze the world, if they were layd open to the view thereof? What prying into men's secret actions? How many are beaten and often tormented even to death?—in private houses without any trial? I might add such other particulars, as the Rodds kept in store, by some of no small account for young persons under twenty years of age, whom they use like Schollers, thinking it not to be against their gravity, to whip them privately with their own hands."

This work "*Anti-Christ extant*," against Dr. Downham, who had written a work to prove the Pope to be the man of Sin, was reprinted in 1632.

F. Michael Walpole, also published a translation from the Latin of F. P. Ribadeneira the "*Life of St. Ignatius of Loyola*," in 1616, St. Omer, a 12mo. book. It has gone through several editions.

Several of this Father's MS. Letters are subscribed "*Martinus Becanus.*"

WALPOLE, RICHARD, brother to F. Henry, Christopher and Michael aforesaid, was admitted into the English College at Rome, in 1585. On the foundation of the seminary at Seville, in 1592, he was sent with others to commence that establishment, and 20 February, 1593, he and another Priest, Henry Floyd, publicly defended "*Conclusiones ex universâ Theologid deceptas cum maximâ omnium approbatione.*" F. Persons, in giving this account, subjoins that F. Richard Walpole entered the Society of Jesus three years later. F. R. Walpole was indeed an eminent divine, and displayed his powers in his "*Answer to Matthew Sulcliffe's challenge.*" 8vo. Antwerp, 1605, as he had done two years before in his confutation of Sallifi, a Protestant Minister, with the initials O. E.

Our readers must know, that this F. was accused by *Squires*, of devising the absurd Plot of poisoning Queen Elizabeth's saddle. When he heard of the accusation he treated it with contempt; but from a zealous love of truth against forgery, he was induced to publish a pamphlet intitled "*The Discoverie and Confutation of a Tragical Fiction devysed and played by Ed. Squyer, yeoman, soldiari, hanged at Tyburne 23 November, 1598.*"

Squires with his last breath proclaimed the Father's innocence. After filling the office of Rector at Seville and Valladolid, F. Walpole died in the last mentioned city prematurely in 1607, æt. 42. See p. 363, Vol. II, Bibliotheca Hispana.

WALSH, EDWARD, of Irish extraction, but born in France, 24 January, 1739: em-

braced the Institute 7 September, 1756—taught Humanities for a short time at St. Omer and Bruges. On 20 July, 1767, was admitted to the degree of Master of Arts, in the University of Pont à Mousson: was examined for his degree in the Order at Nanci, by the special permission of Ricci, the last General; and past his examination with entire satisfaction, as I collect from the letter of F. André Fijan, dated 21 June, 1769. For very many years F. Walsh was the incumbent at Durham: he was an amiable, polite, and clever gentleman, but of a roving and restless disposition, even in advanced life. At length, 22 October, 1822, æt. 83, he died at his house in Durham, very peaceably; and much regretted by a numerous acquaintance.

F. Walsh published a sermon delivered to his flock, on the occasion of King George the Third's recovery, in 1789, and dedicated by permission to the Right Honourable William Pitt, Chancellor of the Exchequer, (4to. London, 1789, pp. 17.) It is a well meant but meagre performance. He refers in p. 13, to his former discourse "*On the propriety and necessity of taking an Oath of Allegiance.*" Of this publication we have not seen a copy; but for the Author's credit, we trust it possessed more intrinsic merit than its successor.

WALSH, JOHN, born in 1700: admitted at the age of 20: Professed at Pontoise 2 February, 1738. This zealous Father was serving the Mission at Gateshead, when the Duke of Cumberland passed through the place in January, 1746. His Chapel was burnt to the ground on that occasion; and he narrowly effected his own escape. When tranquillity was restored, F. Walsh settled himself at Newcastle, where I am told, he died 26 May, 1773, and was interred in St. Nicholas Churchyard.

WALSINGHAM, FRANCIS, born in Northumberland. We must refer the reader to the 9th book of F. More's Hist. of the English Province, for the account of the wonderful Conversion of this Protestant Deacon. Convinced of the truth, his sole ambition was to become an instrument in the hands of God for the conversion of others. With this view he took the earliest opportunity of proceeding to Rome, to visit F. Persons, who admitted him into the English College there in 1606, by the name of *John Fennell*. Three years later Mr. Walsh joined the Society. He was then, according to F. More, (p. 404. Hist.) 37 years of age; but more probably according to F. Southwell, (p. 264, Bibliotheca,) but 33. In due time he was sent to the English Mission, which he cultivated with indefatigable zeal and abundant success. He was truly the Father of the Poor. On 1 July, 1647, æt. 71, this Model of Priests tried to receive his crown from the Prince of Shepherds.

Probably in the immortal work which passes under his name, "*A Search made*

into the matters of Religion" and thus dedicated to King James I. (4to. St. Omer, 1609, pp. 512,) he was assisted by F. Persons, then Rector of the English College at Rome, where Walsingham was then studying, and whence he went that very year to enter the Society:—

"It is now almost ten years, dread Sovereign, since making recourse unto your Majesty for comfort of my conscience in certain doubts and perplexities of mind, which, by reading a Catholic book, I had conceived; I was remitted by the clemency of your Majesty unto my Lord of Canterbury that then was, with order to give me satisfaction. And forso much as many things have passed in this affair since that time, wherewith I presuppose your princely Majesty hath not been acquainted, nor doth know of the small satisfaction which I have received, I thought it a point of my loyal duty, and not ungrateful to your royal benignity, to yield some particular account what hath been done in the business, and what success it hath had; hoping that your Highness will not be offended that, after due search and painful inquisition made on my behalf, and finding that which here in this book is set down, I took the resolution which I judged to be most secure for my soul's health and everlasting life in the world to come.

"Almighty God knoweth, in whose presence I speak, that if by any search I could have found out in all this time but any one sure ground on the Protestant's behalf, whereon to rest my salvation with any probable security, I should never have yielded to any change, all worldly reasons under heaven persuading me to the contrary, as friends, kindred, country, advancement, former education, and the rest; but I confess, that not finding this, the consideration of eternity struck deeply into me, hope and fear of endless future life did work effectually with me. For having descried so great unsincerity in so many your Majesty's chief and principal learned ministers, as in this search I have discovered, and hereupon considered with myself how undoubtedly true it is that God's most holy truth and sacred verity of Christian religion hath no necessity (but abhorreth rather) to be founded, defended, or supported by such sinister and concised means, I began to distrust and suspect that it was not God's truth which was thus maintained, nor the saving verity which with these men I had learned.

"Wherefore most humbly, on my knees, I beseech your Royal Majesty to pardon me this my resolution, whereunto I protest, upon my soul and conscience, that no earthly motive drew me, but only my love and obedience to him that is King of all kings, who saith and threateneth, that whosoever loveth father or mother more than him (wherein no doubt but kings and princes are also included as fathers of their subjects,) he is not worthy of him. And, therefore, my trust

and supplication is, that for obeying and following this my Heavenly King (in the truth of Catholic religion discovered unto me,) I may not incur the displeasure of you, my earthly king, for whose prosperous life and happy reign to eternal felicity I shall be a daily suitor unto his Divine Majesty.

"Your Majesty's most humble and devoted subject,

FRANCIS WALSHINGHAM."

F. Walsingham appears also to have been the Author of a pious Treatise consisting of 32 octavo pages. The MS. is in the Library of the Convent at Newhall, Essex; but whether it was ever sent to Press, I cannot discover. The title is

"*The Evangelique Pearle, or a Treatise of Mentall Prayer* whereby it is made easie to all ages, sexes and capacities. The dedication is as follows

"To the Venerable Lady Abbess of the English Benedictine Dames, established in Pontoise, Rt. Rev. Madame.

"It is usually a practice in case of presents to desire the person they are made unto not to looke upon the gift; but the *hart* of the giver; but I on the cleane contrary beseech you to judge of the hart of the giver by the price and usefulness of what he gives you, which I doubt not, when well examined, will prove he that sends it, is unquestionably one of your humblest and most entirely devoted Servants,

Walsingham S. J."

A 2nd Edition of the former admirable work appeared in 1615: 4to, pp. 504. We have certainly from his pen

"*Some reasons for embracing the Catholic Faith.*" 16mo. London, 1618.

A Biographical sketch of this truly good and learned Jesuit, appeared in the Cath. Miscellany for December, 1824, but with much disregard of Dates.

WALTERS, THOMAS, born in Warwickshire, in 1619: admitted at the age of 21: died 3 April, 1647.

WALTON, JOHN, of Lancashire; at the age of 20, gave himself to God, to serve him in the Society of Jesus; was sent to the Mission in 1652, where he proved himself to be "*gnavus et utilis operarius.*" He died in London, 30 December, 1677, æt. 55. He was the Author of

"*A Brief Answer to the many Calumnies of Dr. Henry More, in his pretended antidote against Idolatry; shewing that no prudent person can, with any rational ground, be deterred from returning to the Communion of St. Peter's Chair by any of the Doctor's best and strongest evidences to the contrary.*" The Book was printed in London, as F. Southwell affirms, in 1672. It is a small octavo of 103 pages. Q. Was he the Editor of the Treatise of "*The difference between the Temporal and Eternal*" from the Spanish of F. John Eusebius Nieremberg." S. J. and written shortly before that holy man's death at

Madrid, 7 April, 1658. æt. 68. The dedication of this 8vo. pp. 389, A. D. 1672, is to Catharine, Queen of England.

WALTON JAMES, was born 10 June, 1736, entered the Novitiate in 1757: after a long Missionary career in Maryland. He died there in 1803.

*WALTON, ROGER, of Lancashire, admitted 7 September, 1681. He had hardly finished his Noviceship and made his vows, when he died at Watten, 24 September, 1683, æt. 23.

WALTON, THOMAS, born 5 August, 1740, admitted with James W. above-mentioned in 1757. I find him employed in the Lincolnshire Mission, 14 years later. He died at Irnham, in 1797.

WALTON, WILLIAM, of Lancashire, admitted in 1671, æt. 20: succeeded F. Edward Petre as Rector of St. Omer's College in 1697. At the end of four years government, proceeded to the English Mission, where he died, 11 September, 1706.

WAMBECK, VAN, ADRIAN. I read in the Annual Letters of 1677, that this Father, after filling the office of Procurator at Watten for ten years, had just been sent to Liege "*ad studia Theologiæ perficienda.*" He died at Ghent, 20 January, 1687.

WAPPELER, WILLIAM. This worthy Uncle of F. Herman Kemper, was born in Westphalia, 22 January, 1711: joined the Society, 18 October, 1728; and according to the Provincial's Book, was admitted to the Profession of the Four Vows, 6 July, 1749, not 1746, as stated in one of the Catalogues. After many years of labor in the American Mission, and also, if I am informed correctly, at Liverpool, he retired to Ghent, and subsequently to Bruges, where he finished his course in September, 1781. In the life of St. Thomas of Hereford, (containing pp. 166) written by F. Constantine Suysken, the Bollandist, I. Vol. October, A. D. 1765, he inserts a letter of this F. Wappeler, on the Relick of St. Thomas, dated St. Omer's College, 24 June, 1755.

WARCOP, THOMAS. F. More, p. 24, Hist. gives the account of the conversion of this young man at Rheims. Proceeding to Rome, he was admitted into the English College there, in 1583. Soon after receiving Priest's Orders, he became a Novice S. J. at Messina, on Easter day, 1587. God rewarded the Sacrifice he made of himself: for on completing his Noviceship, he was ordered to Spain, but died at Alicant, 19 October, 1589, "the same day that he landed there" as I find by F. Persons's letter to F. Cresswell, bearing date from Toledo, 10 December, that year.

WARD, GEORGE: This able Divine (but who was too hasty and incautious in subscribing to the propositions of a mixed nature, respecting allegiance to the Common Wealth) lived for several years as Chaplain to the Countess of Newport. He was recalled to Liege in 1647: but returned to

England within two years, where he ended his days 21 June, 1654.

WARD, JOHN, born 10 February, 1709 : admitted at the age of 20 ; died in England, 4 April, 1756.

WARE, GEORGE, of the diocese of Rochester. F. Polancus, in the name of the second General of the Society, F. James Laynez, by letter dated Trent, 21 Sept. 1562, recommended this excellent youth for his admission into the Order, to the Commissary, St. Francis Borgia. Dr. Allen also took a great interest in the welfare of this deserving young man. That he was going to Olmutz in 1579, for his studies, is evident from F. Campian's letter of 26 January, that year. He died at Prague, in the course of the year 1582. Compare pp. 12 and 32 of F. More's Hist.

WARFORD, (alias *Warneford*.) WILIAM, of Bristol: quitting Rheims, he was admitted into the English College at Rome, in October, 1583: but in the year 1594 joined the Society. I find by his letter dated Amsterdam, 15 May, 1591, to F. Persons, that he had quitted Spain to proceed to the English Mission, on the 1st day of the preceding Month, and had escaped several dangers. About the year 1597, he wrote an account of several English Martyrs, with whom he had been more or less acquainted. For a short time was Penitentiary at Rome, which he quitted 18 August, 1599, to return to Spain. He died at Valladolid, 3 November, 1608, æt. 53, Rel. 14. Under the name of George Doulye, Priest, he published an English Treatise intitled "*A briefe instruction by way of Dialogues, concerning the principall poyntes of Christian Religion.*" 12mo Seville, 1600—Louvaine, 1604.

Two Posthumous works of his, under the name of George Douley, were printed at St. Omer, one "*A Treatise on Penance*" 1633, 16mo.

The other "*A method of examining the Conscience for a General Confession.*" 1637, 12mo.

WARING, WILLIAM, whose true name was *Barrow*, a native of Lancashire, entered the Society in 1632, and Professed 21 November, 1646. After 35 years diligent cultivation of the vineyard—after discharging the office of Procurator of the Province for seven years, and whilst the actual Rector of London, an attempt was made by Oates and his Myrmidons, to arrest him on Michaelmas night, at the same time that the Provincial F. Harcourt, (alias *Whitbread*) was taken: but timely admonished of the danger, he escaped at the moment, and by circular, advised the local Superiors to provide for their own and their subjects' safety, and to consider all letters addressed to them on the plot, as spurious and forgeries. He had an opportunity offered him of retiring abroad; but his anxiety to render temporal and spiritual assistance to his friends and brethren in distress, made him indifferent

to his own security. At length he was betrayed by a female servant and thrown into prison. A Jury influenced by party, prejudice, and passion, and the epidemic horror of imaginary danger, brought him in guilty of Oates' conspiracy, and he suffered death at Tyburn, 30 June, 1679, æt. 70. See the *Brevis Relatio*; also Dr. Challoner's faithful Memoirs.

* WARINGHAM, (alias *Warington*.) FRANCIS. This Lay-brother was born in Artois, in 1615: admitted in 1643: was living at Watten in 1655. He died there 10 September, 1668.

WARNER, CHRISTOPHER, of Norfolk: at the age of 27 enrolled himself among the Children of St. Ignatius, and was admitted to the Profession of the Four Vows 6 August, 1637. After a long Missionary career, he died in England 1 December, 1664, æt. 66.

* WARNER, CRESCENTIUS, of Warwickshire. The best account of this holy Temporal Coadjutor, is given in a letter dated Ghent, 25 January, 1692, by the Provincial F. John Warner, "*Die octavâ labentis, ante 8 vespertiâ, Leodii ad meliorem vitam, ut piè credimus, transiit Crescentius Warner, anno ætatis suæ 65, Societatis initâ 41, gradus suscepti Coadjutoris formati 30. Vir fuit semper pacificus, sorte Marthæ contentus, laborideditus, ad omnia Coadjutorum officia indifferens, ad minimum Superiorum suorum nudum promptus. Missionem Marilandicam petierat et impetraverat; sed cum aliquamdiu frustrâ in Angliâ naves illic transitaras expectasset, Moderatorum suorum jussu in Belgium reversus inchoatum religiosæ vitæ cursum absolvit. Toto extremi morbi tempore (qui et prolixus et molestus fuit) magnæ fuit astantibus ædificationi: numquam conqueri auditus est, quantumvis magnos dolores sentiret, in quibus paternam Dei manum agnoscebat. Ad extremum usque spiritum sibi præsens mortem se non timere, sed optare videbatur: in Dei bonitate et Christi Jesu meritis spem reponens beatæ Æternitatis mox secularæ, cupiebat dissolvi et esse cum Christo. Sanctis Ecclesiæ Sacramentis ritè munitus, ad extremam cum hoste luctam, animam Creatori placidissime reddidit.*"

I suspect that he was uncle to the Provincial, F. John Warner.

WARNER, JOHN, of Warwickshire: after teaching Philosophy and Divinity in the English College at Douay, and publishing under the name of Jonas Thamon, the refutation of the Errors of Thomas White, in a 4to Vol. intitled "*Vindiciæ Censuræ Duacenæ*" 1661, he embraced the pious Institute of St. Ignatius, towards the end of December, 1663. For four years he was Professor of Theology at Liege: was then sent to the English Mission, whence he was recalled to be Rector of Liege, in

1678. On 4 December, the year following, he was declared successor to the martyred Provincial F. Whitbread, (alias *Harcourt*.) He assisted in that capacity at the 12th General Congregation of the Society at Rome, which began its Sessions 21 June, 1682, and concluded 6 September, that year. On this occasion he supplied to F. Matthias Tanner copious materials for his "*Brevis Relatio*" a work so often referred to in these pages. This fact is distinctly stated by F. Henry Sheldon, to the General Charles de la Noyelle in the year 1700, where speaking of F. M. Tanner's literary labors, he says "*adjutus maximè a P. Joanne Warner Provinciale Angliæ, cum simul Congregationi XII Romæ interesset.*" At the expiration of his triennial Government the Ex Provincial was named Rector of St. Omer's College. Towards the end of December, 1684, a fire broke out in the night which consumed the greater part of the College; but as the Annual Letters state "*nemo adolescentium qui istic non exiguo numero supra 180 litteris operam dant, in summâ consternatione ac perturbatione, detrimentum quidpiam ab improvisâ flammâ passus est quod singulari Deiparæ, cui illi devotissimi sunt, Patrocinio adscribitur.*" The Rector exerted himself wonderfully in its Restoration: he had the comfort and delight of witnessing its rapid resurrection, like the Phoenix from its ashes—in every respect more commodious and splendid than before "*novum jam Collegium multo splendidius, multoque commodius est excitatum.*" Ann Litt.

In the course of the year 1686, King James II. selected F. Warner for his Confessor: and he could not have chosen a man of more integrity, moderation and prudence, and more averse to political intrigue. When the Revolution burst into a conflagration, F. Warner was exposed to imminent danger. He was twice a Prisoner, 1st at Gravesend, then at Maidstone; and would have been consigned to the Tower, if a nobleman had not managed under a forged Pass, to convey him safely abroad. Rejoining the King in France, he afterwards accompanied his Majesty to Ireland, and finally to St. Germain, where he died 2 November, 1692, æt. 64. "*maximumque sui desiderium et Serenissimo Regi et toti Aulæ reliquit.*"

Whilst a Jesuit, this learned Divine published a Treatise entitled "*Stillingsfleet tied against Stillingsfleet, or the examination of Dr. Stillingsfleet against Dr. S. examined.*" By I. W. 8vo, 1675, pp. 279.

2. "*A Revision of Dr. George Morley's Judgment in matters of Religion, or an answer to several Treatises written by him upon several occasions, concerning the Church of Rome, and most of the Doctrines controverted betwixt her and the Church of England. To which is annexed*

a Treatise on Pagan Idolatry." 4to. 1683, pp. 286.

From p. 129, to the end of the work is in Latin.

3. "*Ecclesiæ Primitivæ Clericus.*" 4to, 1686, pp. 233.

A luminous and valuable work. Whilst it inspires in Priests a love of their holy vocation, it encourages peace, kindness and concord amongst all ranks of the Clergy, Secular and Regular. "*Reddat nobis Dominus omnibus labium electum, ut invocemus omnes in nomine Dni et serviamus in Humero Uno.*"—Sophoniæ, iii. 9.

His last work "*A Defence of the Doctrine and Holy Rites of the Roman Catholic Church, from the Calumnies and Cavils of Dr. Burnett's Mystery of Iniquity unveiled.*" The 2nd Edition, with a Postscript to Dr. R. Cudworth, appeared in 1688, London, 8vo. pp. 325.

WARREN, WILLIAM, was admitted an Alumnus of the English College at Rome, in 1651: occurs as Chaplain and Confessor to the poor Claves of Gravelines, in p. 278–334. of Lady Warner's Life. In a paper containing some memorandums made by a Nun of that Convent more than a century ago, I read "1682—Father William Warren, a Roman Priest (of whom R. F. Barton said, "he was a man who never sinned in Adam") was 26 when he came. He had buried the community that was living when he came to be Confessarius, excepting one Religious. Of 82 Religious, who had been clothed, there remained living 58 when he died. He was 70 years old."

WARRILOW, WILLIAM, born 13 July, 1738: at the age of 22, after finishing his Philosophical studies in the English College at Douay, he was a Candidate for admission into the Society, and entered the Novitiate at Watten 7 September, 1760. When he had taught Philosophy at Liege for three years, he was sent to Ellingham Mission, and on the death of F. John Walsh, became his successor at Newcastle upon Tyne, where he remained the incumbent until his death, 13 November, 1807. He was interred in St. John's Cemetery. His talents in the Pulpit were much admired. Mrs. Siddons, after hearing him, said, if Mr. W. had taken to the stage, instead of the Priesthood, he would have realised a splendid fortune.

*WATERS, IGNATIUS. This Lay-brother was admitted 20 November, 1680: died at Liege 13 January, 1721, æt. 62.

WATERS, JOHN, admitted 11 March, 1690 died at St. Omer 8 December, 1694, æt. 26.

WATERTON, CHARLES, of Walton Hall, Yorkshire: born 11 November, 1744: admitted at the age of 18; was teaching the little school at Bruges in 1771; died 5 August, 1773, being drowned in bathing at Blackenburgh, near Bruges.

WATERTON, FRANCIS, born in July, 1726; admitted in 1744. I have been told that he quitted and took to the Medical line. —Query?

WATERTON, THOMAS, eldest son of Charles W. of Walton Hall, by his wife Anne Gerard, and uncle to F. Charles Waterton, was born 4 June, 1701: admitted in 1721: Professed in England 2 February, 1739. For many years was Missionary in the Bishoprick of Durham. He died 13 or 16 August, 1766.

WEBB, EDWARD, of Suffolk, was admitted into the English College at Rome in 1602: joined the Society at Louvain 11 January, 1609. He was much esteemed for sanctity of life. Three years before his death he was appointed Procurator of the Mission, and died in that office at Rome, 28 February, 1622, æt. 47. He was buried in the Church of the English College there in the same vault with F. Thos. Owen.

WEBB, GEORGE, admitted 9 October, 1672, æt. 19. In 1695, I meet with him as Rector, at Ghent. For several years later he was employed in the College of St. Ignatius. I think that he died its Rector, in the course of the year 1709; for in the Annual Letters of the year following I read "*P. Thomas Parker, Rector Col. S. Ignatii egregiè fungitur omni muneris sui parte, uti et fecerat ejus prædecessor P. Georgius Webb.*"

WEBB, MICHAEL, of London: admitted in 1642, died in England 2 September, 1665, æt. 42.

WEBB, THOMAS, of Gloucestershire. In the Provincial return of 1655, he is stated to be then 83 years of age, of which period he had spent 39 in the Mission, and 35 in the Society. He died in England 9 March, 1658.

Another *F. Thomas Webb*, had been admitted in 1658, an Alumnus of the English College at Rome, before he joined the Society.

***WELD, EDWARD**, second son of Thomas Weld, of Lullworth, Esq., the Founder of Stonyhurst College. Whilst studying Divinity at the said College, this innocent and promising youth was carried off by a putrid fever 17 January, 1796, and was interred at Mitton, in the Shireburn Vault. His Father placed a Tablet to his memory in the College Church, with the following appropriate inscription from the pen of the deceased's Friend and Tutor, Rev. C. Plowden:—

†
Memoriæ et quieti
Edwardi Weld
Juvénis optimi et singularis exempli
Qui sub hujus Collegii initiiis
Magno Amoris ardore
Sacrae Religioni se totum addidit.
Vita innocens, Moribus ingenuus, Proposito sanctus,
Vixit annos XX, mensem I.
Decessit XVI Kal. Feb. An. M. DCC. LXXX. VI.
Thomas Pater.

Filio bene merenti contra votum feci
Ave, puer pietissime, et vale in pace.
Quid querar? immitem Pietati haud parcere Mortem?
En tantæ merces Mors Pietatis erat.

WELD, JOHN, younger brother of Edward, and born at Lullworth Castle 15 June, 1780. On the death of his elder brother, he stepped into his place as a candidate for the Ecclesiastical state in 1796. After edifying the College of Stonyhurst as a Junior, and as a Novice, and giving general satisfaction as a Prefect, to which office he was first appointed 28 April, 1801, he was declared Minister, and then President or Rector of Stonyhurst College. He died holding this dignity 7 April, 1816. Our mutual friend, the Rev. Chs. Brooke, has honoured his memory with the following Epitaph in the College Church:—

†
I. H. S.
Quieti et Memoriae
Joannis, Thom. F. Weld, S. J.
Domo Lulworth in Agro Dorsettensi
Hujus Collegii Rectoris
Qui
Pietate, Innocentiâ, Modestiâ
Spectandus
Carus domi Forisque
Quum vixisset Ann. XXXVI tantum,
Magistratu ac Vita defunctus est lubens
VII Eid. Apr. An. MDCCCXVI.
Maria Stanley Weld
Filio Pientissimo fac. cur.
Cum lacrimis
In Pace

P
X

We may say of him "In the midst of life, he consumed like Incense upon the Altar, burning bright, and diffusing fragrance, till not a remnant could be seen."

WELD, WM. HUMPHRY, second son of Humphry Weld, of Chidoock, Esq. by his wife, the Hon. Christina (Clifford) born in Bridport 9 July, 1814. From infancy he was a child of benediction, and as he advanced in years, the desire of his heart was to manifest in his life the virtues of his Patron St. Aloysius. On the feast of this saintly model he made his first confession and communion, and again on the Saint's Festival he pronounced his Religious Vows in the Society of Jesus. Burning with zeal for Foreign Missions, he sailed with some of his Brethren in the Plantagenet bound for Calcutta, on 15 June, 1839, and reached his destination on 27 September following. In that city he laboured incessantly in teaching in the College, in visiting the Hospitals and instructing the poor. By his urbanity of manners and disinterested virtues, and literary attainments, he succeeded in acquiring the esteem and respect of all parties. His death was the reward of Charity; for he died in consequence of sickness, contracted in attending the Hospital of Calcutta, 29 March, 1844.

WEETMAN, CLEMENT, born at Pipe Hall, Staffordshire, in 1781. After studying at Sedgley Park, he was sent to Stonyhurst in the Autumn of 1796. He went through all

his Classes with a fair share of credit. For some years he filled the office of Prefect, and by his firmness, tempered with mildness, gave general satisfaction. In August, 1806, he was directed to take upon himself the Grafton Mission, void by the retirement of the Rev. James Leslie. Having regularly corresponded with this my fellow student, and bosom friend, I am well acquainted with the many difficulties he had to encounter, from the perverse temper and unprincipled conduct of a Steward, and from the incision of his Patron, the late Earl of Shrewsbury; but he succeeded in conquering them all and had every prospect of enjoying the fruit of his meritorious labors, when he caught a violent cold in the spring of 1812, which by neglect in the beginning, from over confidence in his hardy constitution, terminated in consumption. He died at Worcester, in the mid career of usefulness, 19 March, 1813, æt. 32, and his remains were deposited in St. Oswald's Cemetery.

WELLS, CHARLES, of Bramridge, of Co. of Hants, born 14 March, 1702; admitted at the age of 18, and eighteen years later, whilst in England, was promoted to the rank of a Professed Father. On 16 August, 1763, was declared Rector of Ghent, and died in office 1 April, 1757. When F. Thorpe, then at Rome, heard of his death, he wrote thus to his friend the Rev. John Jenison, "the loss of so worthy a member as F. Wells, is very afflictive to all us exiles here: for we are very sensible of how great an advantage such gentlemen are to the Province."

WELLS, GILBERT, born 22 November, 1714; admitted 18 October, 1731; died according to the Necrology, in Wilts (where he had long been a Missionary,) October 17, A. D. 1777.

WELDON, JOHN.—He was the Author of "*The Divine Pedagogue*" (Svo. London, 1692, pp. 412) dedicated to Henry, 3rd Lord Arundell, Baron of Wardour; but I can learn no particulars of the writer.

There was a Priest of this name at Raffin in Ireland, who published a work entitled "*The Second Nativity of Jesus the accomplishment of the First.*" Svo. Antwerp, 1686, pp. 432.

WELDON, or WELTON, JAMES, born in Northumberland 14 June, 1716: began his Noviceship as I find by the Provincial's book) 13 June, 1739. I cannot follow him through subsequent life; but the list in the Directory fixes his death in London, to 10 December, 1802, æt. 86.

WELDON, THOMAS.—There were two of this name. The first was truly called *Fenwick Weldon*; but took the name of Thomas Weldon: was born 17 July, 1705: entered the Society in 1723: was Professed in 1741; died 3 December, 1762. He is sometimes called *William Hunter*.

The other *Thomas Weldon*, who succeeded the Right Hon. and Rev. F. Molyneux, at Scholes, near Prescot, died there 26 April, 1786, æt. 75, and was buried at Windleshaw.

WEST, FRANCIS, born in Herts: at the age of 20, was received into the Order; and admitted to the Religious Profession 29 September, 1641. After being Penitentiary at Loretto, he was sent to the English Mission, and died there eleven years later, viz., 14 October, 1658, æt. 52.

*WEST, PETER, of Devonshire.—This Temporal Coadjutor, was admitted in 1637: rendered himself very useful by his skill in medicine: died in England 29 January, 1656, æt. 73.

WESTBY, PETER, (alias *Walker*) born 20 May, 1727: admitted at the age of 22: Professed 2 February, 1767: succeeded the Rev. F. T. Weldon at Scholes; but died there two years later, viz., 14 November, 1788, as his gravestone at Windleshaw testifies.

WESTBY, THOMAS, died in England 18 February, 1735-6, æt. 32. Soc. 11.

WESTON, JOHN, (alias *Wright*,) a native of Suffolk, The Annual Letters of 1650 state, that he had died about the month of July, 1640, in the residence of St. George—that he was admitted at Liege into the Society, and after the two years Noviceship, proceeded to the Worcestershire Mission, which he continued to serve for 26 years, until his death, æt. 60. He had been admitted to the rank of a Professed Father, 5 July, 1632, "*Ferunt omnes virum fuisse religiosæ integritatis optimique exempli.*"

WESTON, JOHN, born at Chudleigh, 4 August, 1753: educated at Stonyhurst and Clongowes: ordained in the Church of the latter College by Archbishop Murray, Subdean 21 Sept. 1820; Deacon 22 Sept. 1820, and Priest on the day following: said his first Mass 1 October that year. A twelvemonth later, his Superiors appointed him to the Mission of South Hill, near Chorley, where for seven years he labored with indefatigable zeal. He was then transferred to Stockheld Park; but on 9 Nov. 1833, was intrusted with the charge of the Congregation at Lowe House, near St. Helens. Here he consummated his course, in the way he had long and fervently prayed to do, by dying a victim of charity in attending the sick, 3 January, 1837, and was buried at Windleshaw.

The accompanying letter to his Rev. Brother Thomas, from the pen of a friend who has since followed him to a premature grave, will edify and comfort the pious reader:

Lowe House, Jan. 3d.

Rev. Fr. in Xt.

Your excellent Brother expired this afternoon at 2½. He retained his senses to the last, dying the death of the just. May my end be like unto his. People of

every religious denomination sincerely regret his loss. No man was ever more respected in this town, and no one deserves to be more regretted—I never left his bedside, except when unavoidable duties called me away, and I can say, that never a syllable escaped his lips which betrayed the least sign of impatience; indeed he never asked for any drink to cool his parched mouth, but always took whatever was offered him. Almost his last words were, "I am going to enjoy God for ever, for ever, for ever."—During the last hour of his life, though his power of speech was gone, I could see that his lips were moving in prayer—may my soul die the death of the Just.—Yours, &c.

CHS. IRVINE.

WESTON, WILLIAM.—For a full Biographical account of this extraordinary man we must refer our readers to the 4th Book of F. More's Hist. and to Tanner's Vol. of the Confessors of the S. J.; but especially to F. Weston's Auto-biography compiled by order of his Superiors.

He was born at Maidstone; was admitted into the Order at Rome, 5 November, 1575; consummate in wisdom and piety, he was ordered, in 1584*, to repair to England. Sailing from Dieppe, he reached the coast of Norfolk in September that year, in the company of his socius Ralph Emerson, and a lay Gentleman, Mr. Henry Hubert, and was appointed successor to F. Jasper Heywood, (as superior of his Brethren in England) who had been committed a Prisoner to the Tower of London. Great were the fruits of his zeal, seconded by the holiness of his life, and engaging manners. Amongst his Conquests to God and the Church, was Philip Earl of Arundell. But it pleased the Almighty to exercise the virtue of his servant in the ordeal of tribulation and suffering. For seventeen long years he was a prisoner for Christ;† he had also much to endure from the ingratitude and malevolence of false Brethren, especially in Wisbick Castle. Discharged at the accession of King James the 1st, this man of God, and illustrious Confessor of the Faith, (beloved and admired of his enemies, says F. Garnett,) who had nearly lost his sight through the rigour of his confinement, left London for Rome 13 May, 1603: after some stay in the holy city, he proceeded to Spain to take charge of St. Alban's College at Valladolid—and there he ended his days, in the highest opinion for eminent Sanctity, 9 April, 1615, æt. 65. His venerable skull has recently been brought to Stonyhurst, 15 March, 1843.

* More, p. 141 incorrectly states 1583, as the date of his arrival in England.

† Whilst in the Clink Prison he was in daily expectation of Martyrdom: and indeed this was the general belief of himself and his friends, and he says "hic litteras ad martyrium exhortatorias ab Patre Roberto Southwello et Johanne Cornelio (utroque jam è Societate Martyre) accepi.

* WHARTON, FRANCIS.—This Scholastic, born 9 November, 1729: admitted in 1749: died at Liege 31 March, 1753.

WHEBLE, JAMES, born in the Parish of Tisbury, Wilts, 4 December, 1725: admitted by the name of *Gifford*, at Watten, 7 September, 1743; was Professed 2 February, 1761. Mr. C. Butler, (p. 308, Vol. II. Hist. Memoirs London, 1819) styles this Rev. Father "a distinguished Preacher." Henry, the 8th Lord Arundell, selected him for his private Chaplain; his Lordship was wise and fortunate in his choice, for F. W. was solidly virtuous, an excellent scholar—possessed a powerful and extensive intellect, and was eminently prudent. Dying at Wardour, after a long illness, he was interred near the entrance door of the Chapel, and the grave-stone is thus inscribed.

†

D. O. M.

Have pity on me, have pity on me, at least you my friends; for the hand of the Lord hath touched me. *Job xix.*

To the Memory of the Rev. Mr.

James Wheble, Chaplain for

Twenty-four years to the Right

Honorable Lord Arundell, who

After a long and painful illness,

which he bore with the greatest

patience and resignation to the

Will of God, departed this life

The 29th of January, 1788, Æt. 63.

Requiescat in Pace.

Blessed are the Dead who die in the Lord, they shall rest from their labors: for their works follow them.—*Apoc. xiv. 13.*

The Lord is my light and my salvation Whom shall I fear? I hope to see the good things of the Lord in the land of the living—*Ps. xxvi.*

F. Wheble translated a Pastoral charge of Massillon into English, and addressed it to the Catholic Clergy of Great Britain and Ireland, 8vo. pp. 43: printed by J. Marmaduke, London, 1784.

WHITENHALL, HENRY, born, I think in Kent, 31 August, 1694; admitted 7 September, 1713: was Professed 15 August, 1732, in Maryland, where he was a Missionary for several years. For some time was Chaplain at Lullworth. He died in London 27 May, 1745.

WHITE, ANDREW, born in London. At the age of 28, and on 1 Feb. 1607, was admitted into the Novitiate of St. John's at Louvain, and made his simple Vows there 2 February, 1609. His Profession in the Society took place 15 June, 1619. Possessed of transcendent talents, he was appointed to the office of Prefect of Studies, and to the Professorship of Scripture, Scholastic Theology and Hebrew. King Charles the first having granted, in June, 1632, the Province of Maryland to Sir George Calvert, the 1st Lord Baltimore, this pious Nobleman, as well as his son Cecil, (who had married Ann Arundell) applied to the En-

x *alias Edmundo.*

glish Provincial, F. Richard Blount, and to Mutius Vitelleschi, the 6th General, S. J., for some of his English subjects, to attend the Catholic Planters and settlers, and to instruct and convert the native Indians. The design was approved : and F. Andrew White was directed to prepare for that Mission. Like a giant, he exulted to run his course : he arrived safe, in March 1634, and his successful zeal intitled him to the glorious title of the "Apostle of Maryland." On 5 July, 1640, he baptized Chilomacan, King of Pescatoway, his wife and son, with great solemnity. In FF. John Altam, John Brock, Philip Fisher, John Gravener, Roger Rigby, and some others, whose names are written in the book of life, he met with efficient Coadjutors. Eternal Gratitude can never repay the obligations which the Mission of Maryland owes to the disinterested zeal and charity of the English Province of the Society.

After ten years of accumulated labors and services to the Colony, F. White was seized by some of the English Invaders from Virginia, the avowed enemies of Civil and Religious liberty, and carried off a prisoner to London. At length he was sentenced to banishment. Thirsting for the salvation of his dear Marylandians, he sought every opportunity of returning secretly to that Mission ; but every attempt proving ineffectual, he was content to devote his remaining energies to the advantage of his native County. In his old age, even till the end, he continued his custom of fasting on bread and water twice a week. Whilst a prisoner, he was reminded by his keeper, to moderate his austerities, and to reserve his strength for his appearance at Tyburn. "*Cui P. Andreas, mihi vero ipsum Jejunium abundè virum subministrat ad quidlibet Christi Domini mei causâ perferendum.*" This truly great and good man died peaceably in London, not 27 September, 1655. (as Southwell relates, p. 60, Biblioth.) but 27 December, 1656, O. S. or 6 January, 1657, N. S. The Provincial Lists of 1642, and of 1655, vary as to his age. The Annual Letters of 1656, make him an Octogenarian. Southwell describes him as "*Prope Octogenarius*:" from the comparison of various documents, I believe he was in his 78th year, at the time of his death. He was the author of a Grammar, Dictionary and Catechism, in the Indian Language, and of his Voyage, with a History of Maryland."

Mr. Thos. Kennedy, a Presbyterian Gentleman, and a Member of the House of Assembly in Maryland, has published a Speech in which he asserts that a Jesuit was the author of the First Bill for Liberty of Conscience in Maryland.

Q. Was this Jesuit F. Andrew White ? He may have suggested such wise policy to Lord Baltimore.

WHITE, EDWARD, left Rome for France

in the Company of F. Edward Knott, 6 April, 1622 : died in England in the course of the year 1640.

WHITE, HENRY.—His name was *Brunchard* ; was admitted in 1679 : died at Liege 13 November, 1693, æt. 33.

WHITE, JOHN, born in February, 1744 : admitted 20 January, 1763 : died at Hammersmith, 27 September, 1771, at the early age of 27. Had he not been a pupil of Dame Alice, of Fernyhalgh, in Lancashire ? See p. 483, Cath. Mag. 1832.

WHITE, ROBERT, of Northumberland : he was admitted at Watten in 1641, and Professed of the Four Vows 9 February, 1659. Sent to the English Mission "*24 circitû annos ad multorum salutem simul et solatium laboravit.*"—An. Lit. He died in the College of St. Ignatius, 25 September, 1677, æt. 56.

WHITE, WILLIAM, is said to have died in England 26 February, 1688.

Whitbread, Thomas, see *Harcourt, Thomas*.

WHITFIELD, CUTHBERT.—His real name was *Henry Lawson*. Towards the end of December, 1678, after fourteen years of bad health, he died at York, of Consumption, in the 50th year of his age, and 22nd of Religion. He was a convert ; and is described as "*Vir magnæ prudentiæ et integritatis, animarum salutis perquam studiosus.*"

WHITFIELD, HUGH, of the County of Durham. I read in the Annual Letters of 1654, that 22 April, that year, he was betrayed by a false brother whom he had reconciled to the Church. The Father had just finished Mass, and taken off the Vestments, when he was seized at Newcastle-upon-Tyne, with about two Dozen of his flock. All were set at liberty except the Father, who with great difficulty was suffered to be on bail. Two Securities for his appearance, were found for him, in £200. each. On this occasion Mr. Ralph Clavering displayed the highest magnanimity and generosity. I report the exact words in the Annual Letters, "*Rodolphus Clavering non genere magis, quam pietate, constanti et magno rerum usu ac prudentiâ nobilis, qui inter alia, "Indignos enim vero nos Catholico, inquit, nomine, si dum impensis parcimus, Dei Sacerdotem capite oppugnari permittimus." Eodem animata spiritu, pari civitiarum contentione, et in Dni vineæ cultores incensa alia ejusdem viri vox : namque in familiari aliquando congressione cum Calvinianæ perfidiæ Buccinatore Scoto, capitali sanctæ Pidei hoste, cum in sermonem de impendente tum maximè Orthodoxorum capitibus procellâ dilapsi essent, nescio quid injiciente Scoto, atqui pecuniis, nos, inquit, arbitratu vestro emungere poteritis, census et annuos redditus in fscum avertere, etiam avitis fundis et possessionibus precipites agere, id verè nullâ unquam arte consequemini, ut Pas-*

torum nos commercio prohibeatis: iterum Sacerdotum subsidio privari nec possumus nec vero volumus."

After the Father's escape I lose sight of him.

WHITFIELD, THOMAS, born in the County of Durham, according to the Provincial Return of 1655, in the year, 1615, but according to F. Southwell (p. 770, Biblioth) three years earlier: admitted at Watten in 1630. This learned and pious Missionary commenced his ministry in Northamptonshire; but for very many years was stationed in the residence of St. Stanislaus; and I suspect finished his course in Devonshire 10 May, 1686. F. Southwell commends his entitled "*Meditations on the Marks of the true Church of Christ.*" 8vo. London, 1655.

WHITGREAVE, JAMES, (grandson of the heroic and loyal Thomas Whitgreave, Esq., who died 14 July, 1702, æt. 84.) born 14 March, 1698; admitted in 1715. This Spiritual Coadjutor, after serving the Maryland Mission, returned to Mosely, in Staffordshire, where he died Superior of his Brethren, in the College of St. Chad, 26 July, 1750, N. S. and was buried at Bushbury.

WHITGREAVE, THOMAS, elder brother of James W. born 8 February, 1696, joined the Society in 1718: made a Spiritual Coadjutor at Oxford, 2 February, 1734: died 30 November, 1757.

WHITLEY, RICHARD. He is described in the Annual Letters as "*vir grandæus et emerita Senectutis: verus Israelita, in quo non erat dolus.*" After many years of indefatigable labor in Wales, the venerable man was moved to London, where he breathed out his innocent soul, 13 February, 1651.

WHITMORE, RICHARD. I suspect is the same as Richard Wigmore, admitted an Alumnus of the English College at Rome in 1641;—joined the Society—died in England, 28 April, 1649.

WHITTINGHAM, EDWARD, was a Prisoner for the Faith with F. J. Fisher, p. 382, More's Hist.

*WHITTINGHAM, PAUL, was entered an Alumnus of the English College at Rome, in 1606, died there 11 July, 1611, æt. 22, after being aggregated to the Society.

WHITTINGHAM, WILLIAM. This most amiable Father was one of the unfortunate persons that perished by the falling in of the floor at Hunsdon Hall, Black Friars, London, 26 October, 1623. (See *Drury, Robert.*) For many years he had suffered imprisonment in Newgate for the Catholic Faith. During the last year of his life, he had the happiness of reconciling 150 persons to the Church. He was the meekest of men: and was usually stiled "The Father of the Poor." See p. 451, More.

WIDDINGTON, ANTHONY, was placed in the Summer of 1674, at Loretto, as Peni-

tentiary: died at Ghent, in April or May, 1682.

What relation was he to Sir Edward Widdrington, Bart. whose Portrait, (as laid out in a Franciscan Habit,) after Death, is still at Lullworth with this Inscription?

"*Vera effigies illustrissimi Dni Dni Edwardi Widdrington, Equitis et Baronetti, ætatis suæ 57. Obiit anno 1671, 13 Junii.*"

Was he not made a Baronet 8 August, 1642?

WIDDINGTON, HENRY, (of the highly respectable family long settled at Stella Hall, Northumberland) joined the Society in 1687: was Professed 9 May, 1705. The Annual Letters of 1710, proclaim him to be "*singulari prorsus laude dignus.*" His native County was the theatre of his Missionary exertions; and he was Superior of his Brethren in the Residence of St. John the Evangelist. He died, I believe at Calilay, near Alnwick, 16 Nov. (O. S.) 1729, æt. 61.

WIDDINGTON, ROBERT. I cannot discover the date of his admission. He was Professed however 2 February, 1697. For some time was Missionary at Biddlestone. This venerable man died at Durham, 26 January, 1742. I have been told that Robert and Henry W. were the purchasers of the Premises in Old Elvet, Durham, which were occupied by their Religious Brethren, until their late sale in 1827. This F. Robert, I think, is the F. Widdington, a Jesuit eminent for his piety, who assisted James Drummond, Duke of Perth, in the business of his conversion. See his Grace's letter, p. 204: Part 27 of London and Dublin Orthodox Journal.

WIGNAL, FRANCIS: after studying Humanities at St. Omer, he entered the Novitiate 7 September, 1697: was Professed 4 May, 1715. He died in the Lincolnshire Mission, 19 December, (O. S.) 1728, æt. 48.

WILKINS, JOHN, died in England 30 December, 1651.

*WILKINS, JAMES, This Temporal Coadjutor was admitted in 1704; and died at Antwerp, 19 January, 1714, æt. 29.

WILKINSON, CHARLES, was certainly Minister at St. Omer's College in 1655: was then 33 years old, and had spent 12 in the Order.

WILKINSON, HENRY, born in Yorkshire. At the age of 22, joined the Society, and was Professed 20 January, 1633. He was serving the Mission in Col. Im. Concep. when for refusing the Oath of Allegiance, he was committed to prison in 1640. This Venerable Father died in England, 23 February, 1673, æt. 76.

*WILKINSON, JOHN. This fortunate finder of the ear of corn, on which F. Henry Garnet's Portrait was so exquisitely depicted, died at St. Omer's in 1606. See the interesting account of him in the 7th

Book of F. More's Hist of the English Province.

WILKINSON, THOMAS, of Lancashire: admitted 20 September, 1667: was thrown into Morpeth jail at the explosion of Oates' Plot: died 12 January, 1681, æt. 48.

* **WILLART, NICHOLAS**. Admitted 20 June, 1676. This useful Lay-brother died in Maryland, 22 years later, æt. 50.

WILLIAMS, EDWARD, is said to have died in England, during the course of the year 1640.

WILLIAMS, FRANCIS; was certainly Rector of Watten from 1672, to 1681. The Reader may see an Epitaph which he composed for Lady Warner in p. 265 of her Life. He died at Liege, 13 February, 1681.

The following Elogium, of the Life of Rev. Father Francis Williams, of the Soc. of Jesus, is abridged from a M.S. at New-hall Essex.

Our English Prov. (at the present much afflicted, and in a manner languishing under a severe persecution, much impaired by the late loss of many worthy subjects, considerable both for virtue and learning,) received on 13 Feb. 1681, a very sensible damage by the death of Rev. F. Francis Williams, a person most plentifully endowed with all the gifts of grace and nature—his understanding and will were in an admirable manner refined by all natural and supernatural ornaments. It would be a hard matter to nominate the several particulars which he comprehended, but far more difficult to imagine any thing of which he was ignorant—hence it is that, whoever conversed with him, usually broke out in their exclamations, O! Stupendous wit, and happy memory! there is no art nor science in which F. W. is not eminent, he did not only speak knowingly of Divinity, Philosophy, Mathematics, sacred and prophane History, Canon and Civil Law, Physic, Music &c. but was even able to teach the most profound matters of these arts—Whilst he was Master of Novices at Watten, the best Doctor being sent for thither from St. Omers, answered, "my going is not necessary—your Rector being more skilful in my art than I myself—I have also heard divers excellent musicians owned to have learned many things from him. Besides he had a singular prudence in governing souls and directing them to God, and in despatching any business—neither were the ornaments of his will less admirable: he possessed in a perfect degree all his virtues becoming a religious man, a most fervent zeal of God's honour, an ardent Charity towards his neighbour, a paternal or rather a maternal tenderness and care of his subjects, a great contempt of all human things, but chiefly of himself, an amiable fortitude, relying wholly upon God—wherefore several grave understanding persons, very knowing in divers Provinces, do not without reason affirm,

they do not believe the Society can shew a man more absolutely complete in all kinds.

F. Francis Williams, alias William Crimmes, was born in Cheshire, and bred an Heretic. How he spent his youth we are ignorant. Being come to riper years he studied in the University of Cambridge, after which about the age of 30 years, on account of business, he sailed for Holland, but the vessel was forced into Dunkirk—arriving at 10 in the morning, he repaired to the Church, where he found several women, some devoutly knocking their breasts, others saying their beads before the Image of the B. V., others attentive to the holy Mass; the sincerity of these godly women much moved him and inclined him to a better opinion of our Religion. He departed hence for Holland, where he meets with F. George Keynes, by whose pious discourses and good example, he was moved to a change of his religious Faith and manner of life. This work was perfected by F. Henry Silisdon, a most holy and prudent man, having been long master of Novices—To him he made a general Confession and after the Spiritual Exercises for 8 or 10 days, wherein he made resolutions of highest perfection; and changed into another man or rather angel; he was no sooner converted that he conceived a vehement desire of serving God in all perfection, and earnestly sought admission into the Society, of J.—F. Prov. (F. Richard Barton,) judged a longer trial necessary—he is therefore sent to Liege to study his Philosophy at our College, where for 3 years he gives himself wholly to piety and to his studies—In the year 1659, 26 March, he publicly defended his Philosophy with the greatest applause—hence he goes to Watten, and was admitted a Novice 9 April, following, being 37 years old—he performed the parts of a good Novice in perfection.—After 2 years' Novitiate, he is sent to Liege to study his Divinity, which he publicly defended with general applause in the 3rd year of his Probation, from the 3rd year he was sent to Liege, where he taught 3 years of Philosophy and 2 of Divinity. He was also some years Confessor in our College, and Director to the Nuns, in which capacity he was esteemed a Saint by all, and as one particularly illuminated by God for the direction of souls. That great light of Divinity Rev. Father Terill, revered him as his Master and his Authority to overcome his scruples—hence it is not to be wondered that he was judged fit by superiors to govern the Novices,—here he had occasion of communicating to others those flames of divine love, with which he himself sweetly burned &c. spending a great part of the night before the B. Sacrament.—During the siege of St. Omer's, Watten being full of Soldiers, he was almost continually in prayer, so that the very soldiers revered him and obeyed him exactly, leaving off whatever they had begun for the least word from him; he meri-

ted that commendation which is general to all good superiors in the Society, that he never dismissed any one in trouble, or without giving them comfort,—most kind and moderate to strangers. Having for 8 years supported this heavy burden of spiritual and temporal cares, he was sent to Liege, where he arrived 4 December, and was made Prefect of Studies, and Master of Scripture and Controversy—but alas! the distemper he had contracted by the cold inconveniences of so long a journey, in the sharpest time of a very severe winter, still increased—he was obliged to go to the Infirmary 8 February,—the day following, though very ill, yet out of zeal would needs say a Mass, which he having finished, not without much difficulty, took his bed, out of which he was never after able to rise. On 13 February, he made a general Confession, after which, with great reverence, received his Viaticum and Extr. Unct. in the presence of many bewailing the loss of so good a parent. He spent the remainder of his time in acts of love, and though the enemy of mankind was not wanting to suggest to him divers imaginations, yet he easily rejected them; at length on 13 Feb. 1681, at 2½ in the night, he quietly departed this life.

Another of this name, admitted in 1702, was admitted a Professed Father, 15 August, 1720: eight years later occurs as Chaplain at Ince Blundell, where he died 13 May, 1738, æt. 57, and was buried at Harkirke.

WILLIAMS, HENRY, born in Yorkshire, in 1597: admitted at the age of 22; Professed 20 January, 1633; died in England, 3 October, 1687, at the advanced age of 90.

WILLIAMS, JOHN. I meet with two of this name. The Senior was born 18 September, 1691: admitted in 1712: Professed 2 February, 1730: was Superior for a time in the residence of St. Winifrid: died I think at Holywell, 23 September, 1701, æt. 70.

The Junior, born 27 November, 1730; joined the Society 1750: ordained Priest at Liege, 11 July, 1756, I think he died in Monmouthshire, 30 November, 1793.

Another account states, (which I have now reason to believe is more correct) that F. John Williams died 14 February, 1801, at Little Malvere, where he had been living at least for a quarter of a Century.

WILLIAMS, JOSEPH, whose true family name was *Gittings*, born 11 October, 1744: admitted in 1799. Replacing the unfortunate Charles Wharton, at Worcester, in 1783, he continued his zealous services in that City until his happy death on Lady-day, 1797, and was interred in St. Oswald's there.

WILLIAMS, PETER. I meet with two members so called. The Senior born 4 August, 1689: admitted in 1710: Professed in 1728, died at Ingatstone Hall, 22 March, 1755.

The Junior was born in Flintshire, 12

November, 1717: was admitted in 1736. I have collected nothing further than the date of his death, viz., 26 November, 1753, at Ince Blundell, and that his remains were the last of 131 persons that had been buried at Harkirke Cemetery, which is now planted over.

WILLIAMS, RICHARD, of Essex; was certainly admitted in 1654 æt. 20.

WILLIAMS, ROBERT. I think was elder brother of Richard W. was admitted I think at the same time, æt. 24: was Priest at Stafford, and there committed to jail, at the explosion of Oates' Plot.

WILLIAMS, THOMAS. This learned Father had studied at Oxford, as I find by a note of F. Persons. He died at Olmutz or Vienna, in 1611, about the age of 70, having passed 47 years in the Society. See p. 20, More's Hist. N.B. A brother Thomas W. who had recently made his Simple Vows (1614) is much commended by F. Gerard.

WILLIAMSON, EDWARD, born in Lancashire: joined the Order in 1617: was Professed 6 August, 1628: after serving the Mission 21 years, he retired to Liege: but ended his days at St. Omer's College, 19 March, 1649, æt. 72.

WILLIAMSON, GEORGE, born 31 July, 1685: entered the Novitiate in 1718: eleven years later was ranked among the Spiritual Coadjutors: died in England, 14 January, 1741.

WILLIAMSON, RICHARD, of Lincolnshire. The Catalogue of 1652, shews that he was then 36 years of age, of which he had spent 16 in the Society, and five in the English Mission—and that he had been admitted to his religious Profession, 19 September, 1641. The Necrology has omitted the date of his death.

*WILLOUGHBY, HENRY, of Yorkshire. This good Lay-brother died at Watten, 7 August, 1651, æt. 64, Soc. 29.

WILSON, CHARLES, was admitted a Spiritual Coadjutor 23 January, 1698. He lived chiefly at Watten, where he died, 20 August, 1730.

*WILSON, ANDREW. The pious Reader will be excited to fervor, by reading F. More's account of this devout Scholastic in the 11th book of his invaluable Hist. of the English Province, and will envy his edifying and most happy death, 15 January, 1634. N. S. æt. 24. See also pp. 38-9 of the *Florus-Anglo-Bavaricus*.

WILSON, JOHN, died at St. Omer, 11 November, 1666.

Q. Who was the pious Priest John Wilson, formerly F. Persons' Secretary, and the Superintendent of his Press at St. Omer? See p. 248, More. Did he publish the "English Martyrologe" in 8vo 1608?

*WILSON, JOSEPH, admitted 30 July, 1697: died in Maryland, in 1702, æt. 37.

WILSON, RALPH, born 10 Sept. 1743: admitted at the age of 20. This Scholastic

died within seven years later at Lincoln, viz, 3 February, 1770.

WILSON, SIMON. He was a Secular Priest and nephew to the immortal Benefactor, or Second Founder of St. Omer's College. At his earnest intreaty, the General Thyrsus Gonzales, consented to his admission into the Society. The ceremony was performed 13 July, 1692. Mr. Wilson was then 63 years old. He died at Watten, 7 March, 1695.

I much regret that I cannot throw light on the Biography of his worthy Uncle.

WILSON, THOMAS, of Wilts. Admitted at the age of 21; Professed 21 November, 1653: taught Greek, Hebrew, and Moral Divinity at Liege. After 20 years of Missionary labor, he died in the College of the Holy Apostles, 6 May, 1672, æt. 59.

Q. Was he not the translator into English of *Pere Maimbourg's peaceable Method of the reuniting Protestants and Catholics in matters of Faith* dedicated to the Honourable William Petre, of Stanford Rivers, Essex? 8vo. Paris, 1671, pp. 171.

WILSON, WILLIAM, of Norfolk. This worthy Father, after filling the office of Prefect at St. Omer, and Minister at Watten, was sent to the English Mission, where he laboured for 24 years successively until his death, viz, 14 January, 1679, æt. 64, Rel. 44, "*cum bono omnium satisfactione, et uberi animarum fructu.*" An. Litt.

WINTER, CHARLES, I believe was a Fleming: was admitted 20 June, 1723. This Reverend Father died at Ghent, 12 October, 1730, at the early age of 31.

WINTER, WILLIAM. I am told his real name was *Morgan*. I cannot ascertain the date of his admission; but he was certainly living in London, in 1701, and 1704, where he died, 11 February, 1710.

WISE, GEORGE, was admitted at Ghent, 2 July, 1670, æt. 27. The next time that I meet with him, is in the Annual Letters of 1674, where he occurs as Chaplain to the English Troops in the environs of Ghent. By his zealous industry, he had reconciled within a few months ten of the Soldiers to the Catholic Faith. I find him again in England, in the Autumn of 1694, when he was suddenly apprehended, but after a few days confinement, was discharged on his own recognizances to appear before the Court, when duly summoned. He died at Watten, æt. 16, 31 October, 1704.

*WISEMAN, JOHN, born in Yorkshire, 6 October, 1708: joined the Society 1 February, 1734. He persevered in his useful services to his Brethren, as a Lay-brother, until his pious death at Liege, 20 May, 1763.

WISEMAN, ———. Two brothers of this name, as I learn from F. Hen. Garnett's letter to the General C. Aquaviva, dated London, 15 July 1598, were members of the Society. Their incomparable Mother

Mrs. Jane Wiseman, had been sentenced to death for harbouring and relieving the Revd. John James O. S. F, who was executed 3 days before the date of this letter.

WITHIE, EDWARD, born 14 April, 1689. entered the Novitiate 7 September, 1707; was Professed 2 February, 1725. After teaching the Belles Lettres at St. Omer, he was sent to the English Mission. For a short time he was stationed at Wardour, until succeeded by the Rev. Joseph Wright, On 10 February, 1752, he was declared. Rector of his Brethren in the College of St. Ignatius, whom he governed until 1759, when he was appointed Rector of Liege College. He continued to preside until December, 1764. The venerable Father finished his course at Liege, 22 November, 1769, æt. 81.

*WOEDTS, PETER. One Catalogue fixes his birth 3 September, 1699: the Provincial's book, which I believe to be better authority, places it to 14 August, 1709: both agree as to the date of Admission into the Society, 7 September, 1732. He died at Liege, 12 March, 1773.

WOLFALL, JOHN. I can learn no particulars of him, but that he was admitted in 1702, to the Noviceship—18 years later to his Religious Profession; and that he died at Ghent, 9 July, 1742.

WOLFE, FRANCIS, was admitted 13 November, 1668. For many years served the English Mission; and died 2 March, 1720, at the good old age of 73.

*WOOD, JOHN, alias *Southcote Hill*. He is sometimes called "*De Sylva.*" This good Lay-brother was a native of Devonshire. He died at Liege, 27 April, 1663, æt. 77. Rel. 51.

WOOD, WILLIAM, was admitted at Watten, 7 September, 1689, æt. 18: after which I can pursue him no longer.

WOODFORD, GABRIEL, born in Bedfordshire, in 1608: at the age of 21 commenced his career as a Novice: was Professed in the Order 21 June, 1645: died at Liege, 12 July, 1663.

WOODFORD, HENRY, is said to have died at St. Omer.

WOODS, EDWARD, admitted 7 September, 1683, æt. 20; was Professed in England, 13 February, 1701. I think he passed occasionally by the name of *Smith*.

WOODWARD, HUMPHRY, born in England, admitted into the Society at Rome, in 1577. For several years was Professor of Scripture at Milan, where he died, 30 November, 1587, æt. 35 "*mira vir eruditione et scientiâ colendi Dei.*" His MS. Commentary on the Psalms, has been highly commended by Possevinus and Menochius. See p. 24 More's Hist. p. 354. Southwell's Bibliotheca, &c.

WORSLEY, EDWARD, born in Lancashire in 1604, admitted at the age of 22, and Professed 29 September, 1641. For many years taught Philosophy and Theology at Liege,

Thomas Wiseman a friend of Robert 1598
Robert

of which College he became Rector from 1658 to 1662. F. W. must ever rank among the ablest Controversists of this, or any other country, as the following works will prove.

1. "*Truth will out*," in answer to Dr. Jeremy Taylor's, *Dissuasive from Popery*." 4to. London, pp. 217, printed in 1665. "Tacito suo et Typographi nomine."

2. "*Protestancy without Principles, or Sectaries unhappy full from infallibility to Fancy*." 4to. Antwerp. 1668, pp. 527; with a few notes upon Mr. Poole's Appendix against Capt. Everard, pp. 44.

3. "*Reason and Religion, or the certain Rule of Faith, where the Infallibility of the Roman Catholic Church is asserted*." 4to Antwerp, 1671. pp. 681.

4. "*The Infallibility of the Roman Catholic Church, and her Miracles defended against Dr. Stillingfleet's Cavils*." 2 Vols, 8vo. printed at Antwerp in 1674, the first Vol. contains 260 pp.; the 2nd 88. The Author in this 2nd vol. maintains the fact of the miraculous translation of the house of Loretto.

F. W. died at Antwerp 2 September 1676. A posthumous work of his appeared intitled "*Anti-Goliath, or an Epistle to Mr. Bevin, containing some Reflections upon his Saul and Samuel at Endor*." 8vo. 1678, pp. 59.

WORSLEY, JOHN, admitted 9 October, 1677, æt. 19. This young Missionary was seized at Berwick at the explosion of the revolution, on no other account, but being a Priest and a Jesuit. For 19 months he was confined in a subterraneous and very damp dungeon: and during this lengthened imprisonment was never once permitted to enjoy the intercourse of a brother clergyman. Every sentiment of humanity appears to have been rooted out of the breast of his keepers, but like St. Ignatius the Martyr, under similar treatment, he rejoiced in his sufferings and privations, and regarded his chains as invaluable ornaments and jewels. Removed at length to the court of King's Bench, London, he was fully acquitted. In a letter of F. John Clare, (Provincial) to the General Thyrsus Gonzales, dated 15 January, 1690, I find that this removal to London was attended with considerable difficulty and expence. "*P. Joannes Worslaeus, qui jam à duobus annis, dum rediret ad Dominum Fitz-James, filium Regis nostri naturalem, captus et incarceratus est, jamque non sine magnâ difficultate et expensis ipsum Londinum duximus, ut ibi judicaretur*."

On recovering his liberty I think F. John Worsley repaired to St. Germaine but I cannot learn the date of his death.

WORSLEY, LAURENCE, of Somersetshire: born in 1613: at the age of 20 joined the Society: was sent to the English Mission in 1643: died in Yorkshire 29 May, 1675.

The Annual Letters describe him as "*Vir magnæ pietatis ac zeli, quique multorum annorum, quibus in Angliâ versatus est, indefesso labore et singulari industriâ in Sacramentorum administratione, concionibus, exhortationibus et Catechismis, quamplurimos Christo lucrificet, et magno solatio Catholicis fuit*."

WORSLEY, THOMAS, was actually born at Louvain: at the age of 18 embraced the Institute of St. Ignatius: and was admitted to the religious profession 8 December, 1629. On the death of F. William Baldwin, Rector of St. Omer's College, in 1632, F. Thomas Worsley was appointed his successor. When his triennial government expired, he was ordered to the English Mission, where he distinguished himself by his zeal and charity, especially to his fellow-prisoners, after his own apprehension; In their conversion he was very successful. That he was Confessor in the latter part of his life to the poor Clares at Gravelines, is evident from the Life of Lady Warner. He died at Liege 8 February, 1671, æ. 74.

WORTHINGTON, JOHN. I meet with two of this name.—The 1st was nephew to Dr. Worthington, the third President of Douay College, and was a relation to Cardinal Allen, its founder, and was born in Blensco in Lancashire. He began his higher studies at Seville, but came to the English College at Rome in 1597, to finish the course of Divinity. Ordained Priest, he joined the Society at Rome, 27 October, 1598, and went through his Noviceship at St. Andrews. In 1604 he came from Valladolid College, where he had been Minister to the English Mission. "*Primus fuit qui in Provinciâ Lancastrensi fixit sedem*." He was also the first Rector of the College of St. Aloysius. The reader will be charmed with his letter in the 6th Book of More's History. This noble champion and Confessor died "*in vinculis*," 25 January, 1652, æt. 70. See also Tanner Vol. I. p 149.

The 2nd born in Lancashire 24 April, 1713: admitted in 1735: died in the Lancashire Mission, soon after the Suppression of the Society.

WORTHINGTON, LAURENCE, brother of the 1st, or elder John, just mentioned, joined the Society in Spain, A.D. 1599. When he had taught Philosophy at Corduba and Seville for eight years he landed in England, in 1612. After 3 years' labor he was apprehended and committed to the Gate House, Westminster, whence he wrote that most interesting letter, 3 October, 1616, to his Superior F. Thomas Owens, at Rome, preserved in pages 282-3-4-5, of More's Hist.

He had been a prisoner for three years, viz., 1618, when he was sentenced to banishment; and proceeded to give the benefit of his talents to several Colleges abroad. At length, worn out with labour, he died in Lorraine 19 October, 1635, ac-

coording to Southwell, p. 456, but more probably, according to More, p. 285, in 1637. He left his translation into English of Francis Coster's "*Meditations on the Life and Passion of Christ*." Douay, 1616.

WORTHINGTON, THOMAS. I meet with two of this name. The Senior was uncle to FF. John and Lawrence already mentioned. Every lover of truth must regret that Dodd has very unfaithfully represented his history, p. 391-2., Vol. II. Church History. He was a man of irreproachable integrity, a solid Divine, and a considerable Benefactor to Douay College, of which he was the third President. Besides, he had been a glorious Confessor of the Catholic Faith. This most worthy man, retiring from the Government of Douay College solicited, after some time, for admission into the Society. The Provincial F. Richard Blount, granted his request, as F. More affirms, p. 285 Hist., but this venerable divine was called up by Jesus Christ, to his reward, about the sixth month of his Noviceship, and in the year 1626. He died at Biddles, or Bidulph, in Staffordshire. For an account of his numerous and learned works, see p. 770 of Southwell's *Bibliotheca*: also Dodd, p. 392, of 2 Vol. Hist.; but strange to say, both omit his work entitled "*Whyte dyed Black*," a 4to Vol. of 183 pp.; written against Dr. John White. See also p. 61, Vol. II. *Athenæ Oxon*.

The Junior of this name died in England 20 January, 1670.

Another **THOMAS** is stated to have died at Wigan in 1777.

***WORTHINGTON, WILLIAM**, is said to have died in Spain in 1604; but this cannot be, for I have seen a letter to F. Persons, dated Douay, 27 August, 1608, imploring him to obtain "his admittance into the companie of your most blessed Societie of Jesus."

WRIGHT, CHARLES, born 27 October, 1752: after studying Humanities at Bruges under the Rev. Charles Plowden, he expressed his determination to join the Society. With the consent of his Father, the respected banker in London, he entered the Novitiate at Ghent, 7 September, 1769. Whilst pursuing his higher Studies at Liege he was involved in the hurricane that prostrated and scattered his beloved brethren in the Society. Possessing great talents, a very retentive memory, and innate tact for business, this pious Priest devoted himself to the management of the temporalities of the Academy at Liege, and of the College of Stonyhurst. He began his charge of the concerns in very difficult times: the emigration to Stonyhurst must have added to the embarrassment; but Almighty God blest the exertions of this faithful and prudent servant, and he had the comfort to witness the affairs of the Province and of the College brought into a good train, and even

into a state of prosperity. Feeling himself unequal to the fatigues of office, he had contemplated retiring to Portico, with his friend F. John Hughes, there to renew his vows in the Order, and to prepare himself for Eternity. Man proposes, and God disposes: for this Rev. Father, to the regret of his friends and the public, died suddenly in the Inn at Whalley, near Stonyhurst, 13 October, 1827. The remains of the lamented deceased, were deposited near those of the Rev. John Weld, in the Stonyhurst Chapel, with the following Epitaph from the pen of the Rev. Charles Brooke:—

Quæti æternæ
Karoli Wright Sacerdotis
Qui rem familiarem hujus Collegii curavit
Annos XXXXIII
Solers. Frugi. Religiosus.
Exeunte An. ætatis LXXVI abreptus est subito,
III Id. Octob. An. MDCCCXXVII
Illum Socii, Famuli. Egeni, Lacrimis
Antonius Fratrîs F. Monumento
Decoraverunt.
R. I. P.

WRIGHT, CHRISTOPHER.—I can glean nothing more of him, than that he succeeded F. Joris as Confessor to the Theresian Nuns at Canford, in Dorsetshire, and that he died there 18 or 19 March, 1799.

WRIGHT, EDWARD, born 4 March, 1752: admitted in 1768: came to the Mission in the summer of 1777 at Winsley; after some time was settled at Holywell.* This polite scholar died there, after renewing his Vows in the Society, 9 April, 1826, æt. 74.

WRIGHT, GEORGE. We have seen his letter dated 16 September, 1630, detailing the Emperor Ferdinand's intention, to found a College at Osnaburgh, on the plan of the one at St. Omer's. On 27 August that year, his Majesty had directed the Prince Bishop of Osnaburgh, to give up possession of the Monastery of Sahir with its rents and property to the Provincial of the English Jesuits for that purpose, and 12 Sept. instructed his Ambassador at Rome, to obtain the papal Confirmation of the Grant.

WRIGHT, HENRY, of Essex, and son I believe of John Wright of Kelvedon, by his wife Anne Sulyard, died at Ghent 11 May, 1669, æt. 55, Rel. 31.

WRIGHT, HENRY, brother of the present Wm. Lawson of Brough, Esq., was born at Myddleton Tyars, in Yorkshire, 27 January, 1799: studied at Stonyhurst,† admitted into

*In the Annual Letters of 1690, mention is made of "*Antiquum et perpulchrum Sacellum in Pago qui dicitur Holywell*"—that the right of its Patronage after due examination of evidence by the Judges of the land, was awarded to the Queen of James II, and that her Majesty granted it to the English Jesuits, and that it had been used for Courts of Session, &c. "*Rex Jacobus cum ad Fontem illum, Devotionis causa adiret, cui hoc Sacellum imminet, dedit Patri qui illic habitabat 140 circiter scuta ad illum ornandum et sacris usibus aptandum, quod et factum est cum magno Pietatis incremento. Sed jam (1690) iterum prioribus usibus est restitutum.*"

† Perhaps we may attribute to the united prayers of these 2 Brothers the happy death of Dr. Lawson.

the Novitiate at Hodder 7 September, 1816: ordained Priest at Rome by the Patriarch of Constantinople, 11 July, 1828: for a short time served the Holywell Mission, but 3 November, 1824, was fixed at Bury St. Edmunds. Here his gentlemanly manners and diligence in his pastoral office, obtained for him the respect and esteem of the public: in this career of usefulness, he was attacked with a pulmonary complaint. For the preservation of his valuable health, the tender charity of his Superiors relieved him from all missionary labours, and in June, 1832, removed him to London, and thence to Worcester, where he experienced every soothing attention from his religious Brethren. During his severe and lingering illness, the good Father manifested the most solid virtue; and at length Almighty God, 15 April, 1835, crowned the merits of his servant by the death of the righteous.

WRIGHT, JOSEPH, was admitted 31 March, 1720; eleven years later was ranked amongst the Spiritual Coadjutors. I find that he was a Missionary at Wardour and Southend, for some time. He died in England 14 March, 1760, æt. 61.

WRIGHT, MATTHEW, admitted 18 February, 1668; was rector of Watten from 1694 to 1698: occurs Prefect of Studies at St. Omer's College in 1704; for the four last years of his life was Rector of Ghent, but actually died at Dunkirk, 22 August, 1711, æt. 64.

WRIGHT, PETER.—The life of this illustrious convert and Martyr, has been ably written by F. Edward Courtenay, (12mo. Antwerp, 1651, pp. 121, with a fine portrait (by C. Galle.) "brilliant even to dazzling" as Dr. Dibdin describes it. A copy of this interesting Book sold in Mr. Bindley's sale for £12. 12. We can also recommend to our readers his Biography in Tanner's Societas Patiens, p. 141, and in Bishop Chaloner's Memoirs. F. Wright had been

Chaplain in the Marquis of Winchester's family, and also in the Gage family, and was specially maligned, as Sir Henry Gage's Priest. He was condemned on the testimony of Thomas Gage, the Apostate Friar, author of the New Survey of the West Indies, Folio, 1648, brother to the Gallant Commander of Oxford, Sir Henry Gage, to Dr. George Gage, an eminent Divine, and as worthy as he was learned, and to Rev. John Gage, O. S. F.

Q. Who was Philip Gage, the unfortunate Informer in Oate's Forgery?

F. Wright suffered at Tyburn in the presence of above 20,000 persons, on Whit-Monday, 19 May, 1651, æt. 47, Soc. 22. For the details of the incorrupt state of his body at Liege College, in 1781, see p. 63 of Talbot's "*Faith and Doctrines of the Roman Catholic Church*," Dublin, 1813; but the learned writer had probably never seen the Annual Letters of the English Province of 1651, which expressly say that the Martyr's "*caput venerabile et membra dissecta UNGUENTIS DELIBUTA, apud nos sunt?*" The body was kept, it seems, at St. Omer, until 1762, when I believe it was conveyed to the College Sacristy, Liege. In the Library of Stonyhurst College is a MS. collection of F. Wright's Sermons for the course of a year, 62 in number, averaging about 13 pages each.

WRIGHT, PHILIP, certainly died at Watten, 5 November, 1737.

WRIGHT, STEPHEN, of Essex, entered the English College at Rome, in 1641; after three years he was sent to the Mission where he joined the Society in 1652: and was made a Spiritual Coadjutor in 1664. He died in England, say the Annual Letters, 30 August, 1680, æt. 60. "*Vir humilis, pius, quietus et charitate excellens*."

WRIGHT, THOMAS, (alias Edward Green) admitted at Watten 7 September, 1668, æt. 22. The Journal formerly kept at Watten announces his appointment to the Rectorship of that house, thus "1694, April 10, F. Wright declared Rector at night." After passing through this office, he was employed in the College of St. Ignatius. I cannot fix the date of his death.

WRIGHT, WILLIAM, of Yorkshire: admitted 8 December, 1581, Professed in 1602, and distinguished himself in the Chair of Philosophy and Divinity at Gratz and Vienna. Returning to England, late in the year 1606, he was appointed Chaplain to the Gage Family; but was soon apprehended and consigned to a Prison, which was shortly after nearly emptied of its tenants by the Jail Fever. By means of friends he was enabled to succeed in escaping from confinement at the end of three months: and procuring an Asylum in Leicestershire, he laboured for 30 years with indefatigable zeal and charity. Though suffering from much bodily infirmity, he was always cheerful and contented: and though

In a letter written from Brough Hall, 11 March, 1832, I read thus "Dr. Lawson expired yesterday morning. It is a source of the most heartfelt satisfaction to us that during his illness he became sincerely penitent, received all the Rites of the Church, and during the last 8 days of his existence seemed solely and unremittently wrapt up in preparing himself to appear before his Creator. A kind Providence allowed him the full enjoyment of his mental faculties to the last. He fully availed himself of this mercy, and his conduct has given the greatest edification. For 2 days after his last attack of paralytic seizure (and he had several attacks during the last 2 years) he positively and obstinately refused every spiritual aid—rejected the personal offers of assistance from clergymen, and seemed to defy every attempt to induce him to make his peace with God. When intreaties and solicitations were abandoned as useless, the grace of God effected that, which human means were totally unable to accomplish. The change was no less sudden than sincere—from that moment every thought was directed to Heaven, and scarcely a word was uttered by him, except to solicit the attendants to pray with him. He survived this change 8 days, and died in these pious sentiments without a groan or struggle."

regarded as an Oracle of Learning, his great delight was to teach children the first rudiments of Religion. He died 18 January, 1639, æt. 79. The following works of his were printed at St. Omer, with the Initials, W. W. or W. G.

1. *A Treatise against John White*, 4to. 1613.

2. *A Treatise against N. E. a Minister*, 4to. 1622.

3. *A Treatise against N. E. a Minister*, 4to. 1633.

4. *A letter to a person of Honor, or the Evil Spirit of Protestants*. 4to. 1622.

Bartoli, 14 ch. 6. Book, Inghilterra, mentions a Treatise written in a week, against the Arch-priest Blackwell, which caused an extraordinary sensation in the Public mind, on the question of the Oath of Allegiance.

His translations from the Latin, are some Treatises of Martin Becanus, on *Controversy*, 8vo. 1612. 1619.

F. James Gordon's Controversies, 8vo. 1614.

Lessius's Treatise on the Choice of Religion, 8vo. 1619.

His translations from the Spanish are "*Persecution against the Catholike Christians in Japonia*," begun in the year 1614, 8vo. 1619.

A Treatise on Penance, often reprinted.

We refer the reader to the account of this most learned, humble, and devout Father, p. 363, to p. 366, of F. More's Hist.

Wright, William, alias *Conway*, see *Conway*.

*YATES, FRANCIS, of Warwickshire : admitted in 1634: he died at Ghent, 18 July, 1679, æt. 73. "*Vir erat humilis, devotus, amans laboris et qui multa Coadjutorum ministeria variis in domibus laudabiliter exercuerat.*" An. Lit.

YATES, JOHN. This venerable Priest "*Septuagenario major*," whilst a Prisoner for the faith was admitted "*in articulo mortis*,"* A. D. 1624. I believe he had

*Was not this the Translator of the Introduction to a devout life in 1613, 12mo. pp. 695. It is dedicated to Miss Ann Roper, daughter to Sir William Roper, of Well hall in Eltham, and great grand daughter "to that excellent true Statesman, and

entered into the English College at Rome, to finish his Divinity, in 1590.

YATES, THOMAS. F. Persons, in notes for his own life, begun in the autumn of 1598, says "in 1574, I went to see Louvain, in the company of a godly man, Mr. Thomas Yates, afterwards of the Society, and now in Brazil," &c.

YELVERTON, CHARLES, of a good Family in Norfolk, was admitted at Louvain, 27 July, 1608, æt. 33.

YORK, WILLIAM. All that I can learn of him is from p. 378, More's History, viz., that he was one of the 12 Jesuits banished in 1618.

*YOUNG, FRANCIS, of Norfolk, occurs Temporal Coadjutor at Liege, in the Catalogue of 1655 : was then 50 years of age ; of which he had spent 15 in the Society.

YOUNG, FRANCIS, of Worcestershire ; quitting the University of Oxford, he entered an Alumnus of the English College at Rome, in 1598: at the age of 33, and 27 July, 1608, was admitted into the Society at Louvain. After some years of active service in the Mission, he was apprehended and committed to the Gatehouse, Westminster ; but he consoled himself in captivity, by the opportunities he enjoyed of contributing to the spiritual succor of his neighbour. He was discharged with his colleague in bonds F. Laurence Worthington, who so justly appreciated his merits (p. 284, More.) Returning to England, F. Young continued his Apostolical labors until his happy death, 30 March, 1633, æt. 58. He was the Translator into English of Cardinal Bellarmine's Treatise "*De ascensione mentis in Deum*," London, 8vo. 1614. His letter to the General Mutius Vitelleschi, 8 January, 1616, from his Prison at Westminster, is truly admirable.

YOUNG, NOTLEY, of Maryland: educated at Liege, and began a course of teaching Humanities there, which he continued for a short time at Stonyhurst. Returning to America, he died in the District of Columbia, in 1819.

learned Counsellor, England's Honour, Faith's zealous Champlon, and Christ's constant Martyr, Sir Thomas Moore."

Collections, Illustrating the Biography, &c.

—00—

IRISH MEMBERS, S. J.

“Grata Deo Pietas, hominum meminisse bonorum.”

ARCHBOLD, RICHARD, born in Ireland 17 August, 1713, entered the Society, 15 October, 1731: was employed for a considerable time in the Maryland Mission, where he made the Profession of the 4 Vows 22 July, 1740. Three years later I meet him in the Midland District of England. This unfortunate man, to secure the possession of an estate, publicly apostatised in St. Andrew's Church, Dublin, on Sunday 16 March, 1755. But he does not appear to have exercised any ecclesiastical function for the remainder of his life.

ARCHDEACON, RICHARD, was born in Kilkenny in 1619. He was admitted into the Society of Jesus at Mechlin, at the age of 23, and in due time was enrolled among the professed Fathers of the Order. After teaching Humanities for six years, and Philosophy, Moral Divinity, and Scripture for a very long period, chiefly at Louvain and Antwerp, he died in the last mentioned city, about the year 1690, according to Harris (p. 263, *Writers of Ireland*.) We have from the pen of this Rev. Father:—

4. “*A Treatise on Miracles*,” written in English and Irish, 8vo. Louvain, 1667. In the Annual Letters of Ireland of 1673, mention is made of a book, *quem de S. Xaverii miraculis edidit Anglice P. Richardus Archdekin*.

2. “*Theologia Tripartita Universa*,” 8vo. Louvain, 1671. During the Author's life this useful work was frequently reprinted.

3. “*Vitæ et Miraculorum S. Patricii Epitome*,” 8vo. Louvain, 1671. I am unable to describe the book: but a copy at the sale of Mr. Bradish's Library, in the summer of 1829, was disposed of by Jones, Trinity street, Dublin, for eight Guineas.

ARCHER, EDWARD.—I find by his letter, dated London, 27 November, 1640, that by favor of the Venetian Ambassador, he had safely arrived in England. In the report of Pere Verdier, (the Visitor of the Irish Mission, S. J.) dated 24 June, 1649, I find F. Edward Archer was then Superior of his brethren at Ros, County of Wexford, and commendable for his religious merits. When or where he died I have searched for in vain.

ARCHER, JAMES.—In page 301, History of British Costume (Library of Entertaining Knowledge,) is a delineation of O'More, an Irish Chieftain, and Archer, a Jesuit retained by him, both copied from a map of the taking of the Earl of Ormond in 1600. the Rev. Father is dressed in a black mantle, and wears the high crowned hat of the time.

I read in a Report or Memorial of Irish Affairs, addressed by Captain Hugh Mosstian to Lewis Mansoni, the Papal Nuncio for Ireland, towards the latter end of Q. Elizabeth's reign, “*Unus Pater Archerus major fuit illis (Hibernis) consolatio, quam potuit esse magna militum copia. Testis sum illius præsentiam tantum profuisse, ut vix aliud tantum: ad*

ipsius enim Nutum uniuntur et tenentur, corda hominum, non solum in territorio Beerhaven et Provincia Australis; sed et in majori parte totius Regni." "Father Archer alone was a greater comfort to his Irish countrymen than even a considerable reinforcement of troops. I am a witness, that his presence was almost more serviceable to the cause than any thing else; for at his nod the hearts of men were united and bound together, not only in the district of Beerhaven and Munster, but in the greater part of the whole kingdom."

A few of F. Archer's letters have been fortunately preserved. The first is dated from the Camp, 10 Aug., 1598. He states the difficulty of all Epistolary communication—the intense anxiety and diligence of the Government to apprehend him; inso-much, that he was obliged to live generally in the woods and secret places "*ita ut in sylvis et latebris ut plurimum degam.*" Still he never ceased from exercising the functions of his ministry—he had received *two thousand* general Confessions—he had instructed and confirmed many in the Faith, and reconciled several to the Catholic Church—that there was every prospect of an abundant harvest of souls, if he had some fellow-labourers; and that the gentry in the North and South parts of the island were most desirous of a supply. It seems that he had been ordered to Ireland to procure assistance for the Irish Seminary at Salamanca, "*in subsidium Seminarii Hybernorum,*" and that he had succeeded in sending over several youths with funds for their education. In conclusion he says that he was intending to proceed by the first opportunity to Spain from the North of Ireland. *Iter in Hispaniam cogito prima occasione ex Septentrionali parte.*

N.B. I find by a letter of F. Richard Field, dated Dublin, 20 July, 1600, that he as Superior of the Irish Mission, had made F. J. Archer the actual bearer of that very letter to Rome. He recommends to him Mr. Robert Lalour, *qui se sectum itineris adjunxit Patri Jacobo* (Archer.)

The second letter is dated, Compostella, 26 February, 1606. It proves his active industry in procuring donations for the purpose of educating his countrymen, as also his zeal for the conversion of souls. He had just reconciled to God and his Church three English merchants.

The third letter to F. George Duras, the Assistant for Germany, is dated Madrid, 4 August, 1607. He was then living at Court, "*Ego in aula versor,*" and had been successful in collecting Subscriptions.

The fourth letter is to F. Duras, from Madrid, 29 September, 1607, and is only subscribed by F. Archer, who, from illness, "*præ dolore pectoris,*" was obliged to employ a Secretary. He recommends the erection of an Irish Novitiate in Belgium. After treating of the business of the Irish

Mission, he mentions "the conversion of three Scotchmen at Madrid: one was so desperate a Puritan, as often to declare that not all the Doctors of the World should ever withdraw him from his sect and opinion. Truth, however, had conquered; from a lion he became a lamb, and has chosen the life of a Capuchin Friar. I have others in hand in the suit of the English Ambassador, whom I will endeavour to reform."

Further particulars of this Rev. Father I have not been able to collect.

ASHTON, JOHN, was born in Ireland 3 May, 1742; was admitted in 1759: was chiefly employed in the Maryland Mission, where death terminated his zealous labors 4 February, 1815, æt. 73.

AUSTIN, JOHN, was born in Dublin 12 April, 1717, and joined the Order in Champagne, 27 November, 1735. After completing the higher Studies, he was employed in teaching Humanities for several years. In 1750, he reached his native city, and obtained a reputation for talents in the pulpit. On 2 February, 1754, he was admitted to his religious Profession.

This good Father, dying on Michaelmas day, 1784, was buried in St. Kevin's Church-yard, Dublin. A plain stone monument, of pyramidal form, stands over his grave; and the following inscription is read on the West and South Panels of the Pedestal. On the opposite sides there is the English Translation.

*Viro Reverendo
Johanni Austin
Dubliniensi*

*Societatis Jesu, dum fuit, Sacerdoti
In Vineâ Domini per annos 36,
Pio, Docto, Indefesso Operario.*

*Qui
III Calendas Octobris, A. D. 1784
Ætatis anno sexto et sexagesimo
Vitam*

*Apostolicis confectam laboribus
Cum morte
In conspectu Domini pretiosâ
Communavit*

*Cippum Hunc
Ministri fidelis Religio non immemor
VI Idus Decembris, A. D. 1786*

*Flens Posuit.
Divites admonuit
Pauperes sublevavit
Juventutem erudit
Orphanis loco Parentis fuit
De omni Hominum genere
Præclarè meruit
Omniibus omnia factus
Ut*

Omnes Christo lucrificeret.

BAKER, BERNARD, (vere Bramhall Ball,) was born in Ireland 16 August, 1698, was admitted into the Society at the age of 23, and was raised to the rank of a Professed

Father, 2 February, 1739. After teaching Humanities and Philosophy, he was sent to London, and was appointed Rector of his Brethren in the College of St. Ignatius, an office which he filled till December, 1762. He died in London 27 July, 1772; another account says, incorrectly, February, 1773, as this death-bill proves:—

MISEREMINI.

In Missionibus PP. Anglorum Societatis JESU in Angliā diem obiit extremum Dilectus nobis in Christo, P. Bernardus Baker, Mensis Julii, die 27, Anno ætatis 74, Religionis 51, reparatæ salutis 1772. Pro cuius animæ refrigerio, Preces vestras ex charitate postulamus.

Requiescat in pace.

BARNEWALL, EDWARD. This Father was Penitentiary at Loretto late in 1614. His Superior, F. Christopher Holiwood, recommended to the General, Claudius Aquaviva, to call him to Rome as Agent for the Irish Mission, as he had a good opinion of his zeal and distinction.

BARNEWALL, JOHN. I find by F. Richard Daton's letter from Bordeaux, 13 January, 1615, that F. Barnewall was then detained in that city by illness, and unfit to proceed to the Mission, where his services were much wanted. But seven years later I find him called to Ireland.

BARNWALL, PATRICK, was born at Bre-more, in the County of Dublin, 10 October, 1709, and embraced the Institute of St. Ignatius, at Coimbra, 9 November, 1726. He began to serve the Irish Mission in 1741, and was raised to the rank of a Professed Father in 1750. For several years he was stationed at Preston in Lancashire, where he opened St. Mary's Chapel, about the year 1760, and died there shortly after; viz., 1 February, 1762.

BARON, NICHOLAS, was born at Fethard, Munster, 16 January, 1720, and entered the Society in the Province of Seville, 5 January, 1741. Nine years later he was sent to the Irish Mission, where Clonmel was the field of his labours for some time. He survived the suppression of the Society and died at Cork,* and was buried at Up Shandon.

BARRON, JOHN. In a letter of F. Thorpe, dated Rome, 22 February, 1774, I find mention of "a young Irish Jesuit of the name of *Barron*, of the Roman Province, who had just been placed in the Scotch College at Rome to teach Poetry and Rhetoric."

At the death of F. Paul Power, Parish Priest of St. Patrick's, Waterford, he succeeded him in that living in 1795, and con-

* A pardonable inattention to the keeping of Records and Registers arose in turbulent times, when the Discovery might prove fatal to the Possessor, or the parties therein mentioned; but the terror of Penal Statutes long survived their force and operation, and unfortunately the habit of neglect became generally inveterate. Hence the importance of preserving fragments and traditions, lest they perish.

tinued to administer that charge until his death three years later, viz, 13 September, 1798, æt. 49.

BATH, JAMES. He was in the Castille Province in 1686, as I find in a letter of 20 February, 1686, and was applied for to serve the Irish Mission.

BATH, JOHN.—This Father was living in Drogheda, when the Town was stormed by the Cromwellian Forces. His house was given up to plunder, and the good Jesuit, with his Brother, a worthy Secular Clergyman, was conducted into the Market place, and both were deliberately shot by the Soldiers, 16 August, 1649. See Mat. Tanner's Lives. pp. 138-9.

BATH, ROBERT. In 1624, he had been settled for about two years at Drogheda, where he instituted the Sodality of the B. Virgin Mary. He was thrice sent to Rome for the good of the Irish Mission. Worn out with age and infirmity, he died at Kilkenny, 15 June, 1649, æt. 68, Rel. 46.

BATH, WILLIAM, a native of Dublin. After studying at Oxford he grew weary of heresy, and retiring to the Continent entered the Novitiate at Tournay, in 1596. When he had finished his studies at Padua, he was ordered to Spain, and appointed Rector of the College of his Countrymen at Salamanca. To the regret of all who knew his merits, he was prematurely taken off by illness at Madrid, 17 June, 1614, æt. 48. He has left:—

1. "*An introduction to the Arte of Music.*" 4to. London, 1584.

2. "*Janua Linguarum.*" 4to. Salamanca, 1611.

3. "*A Spanish Treatise on the Sacrament of Penance.*" N.B. This was edited at Milan by F. Jos. Cresswell, in 1614.

4. "*Instructions on the Mysteries of Faith, in English and Spanish.*" F. More in p. 112 of his Hist. Prov. Angl. has inserted a letter of F. W. Bath in praise of F. Person's "*Christian Directory.*"

* **BENNETT, MICHAEL,** a Temporal Coadjutor who died 6 October, 1829.

BERRILL, PETER, was born at Leinster, 29 October, 1712, and entered the Society at Palermo, 23 December, 1732. Sixteen years later he returned to his native Country as a Missionary, and was admitted to the solemn profession of the Four Vows, 2 February, 1754. The year after I find him an assistant to a Parish Priest in Kildare.

BETAGH, THOMAS, born at Kells. This very Rev. Father and Vicar General of the Archdiocese of Dublin, entered into his rest in the Irish Metropolis, 16 Feb. 1811, æt. 73. The vast attendance of Citizens and Clergy at his Funeral Obsequies at St. Michan was a public testimony to his worth and charity. His monument was to be seen in the Old Chapel, Rosemary Lane, and now in the New Chapel of SS. Michael and John, Lower Exchange Street, Dublin, on the Epistle side of the Altar. The inscription is as follows;—

"Glory to God, most good, most great,

"THIS MARBLE,

CHRISTIAN BROTHER, PRESENTS TO YOUR VIEW, THE LIKENESS OF
THE VERY REV. THOMAS BETAGH, S.J.
(VICAR-GENERAL OF THE ARCHDIOCESS OF DUBLIN,)

AND DURING MORE THAN TWENTY YEARS

THE EXCELLENT AND MOST VIGILANT PASTOR OF THIS PARISH,
WHO GLOWING WITH CHARITY TOWARDS GOD AND HIS NEIGHBOUR,
WAS EVER INDEFATIGABLE IN HIS MINISTRY,

TEACHING, PREACHING, AND EXERTING ALL HIS POWERS
TO CONFIRM THE TRUE CHRISTIAN IN 'THE FAITH ONCE DELIVERED TO THE SAINTS,'
AND TO BRING BACK THE STRAYING INTO THE WAYS OF SALVATION.

HIS CHIEF DELIGHT AND HAPPINESS IT WAS
TO INSTRUCT THE YOUNG, ESPECIALLY THE NEEDY AND THE ORPHAN,
IN RELIGION, PIETY, AND LEARNING,

AND TO FORWARD AND CHERISH THEM WITH AFFECTION TRULY PATERNAL.
HIS ZEAL FOR THE SALVATION OF SOULS CONTINUED TO BURN WITH UNDIMINISHED ARDOUR,
UNTIL THE LAST MOMENT OF HIS LIFE,

WHEN WORN DOWN BY LINGERING ILLNESS, AND INCESSANT LABOURS,
THIS GOOD AND FAITHFUL SERVANT DELIVERED UP HIS SOUL TO GOD
IN THE YEAR OF HIS AGE, 73, AND OF OUR REDEMPTION, 1811.

MAY HE REST IN PEACE.

TO THIS MOST DESERVING MAN, THE ORNAMENT OF HIS PRIESTHOOD AND HIS
COUNTRY,

THE CLERGY AND PEOPLE OF DUBLIN WHO ATTENDED HIS FUNERAL,
WITH MOST MOURNFUL SOLEMNITY AND UNEXAMPLED CONCOURSE,
HAVE ERECTED THIS MONUMENT AS A LASTING MEMORIAL OF THEIR LOVE AND
GRATITUDE."

N.B. *Brocas* has engraved the Portrait of this Apostolical Father, whose name is still synonymous in Dublin, with Learning, Piety, Zeal, and Philanthropy.*

BIRMINGHAM, JOHN. In 1649, this Rev. Father was an Octogenarian, and in high repute for sanctity, "*vir plane Sanctus*." Incapable of active service, he was then living with his family in the Co. Galway.

BIRMINGHAM, NICHOLAS. Hesometimes passed by the name of *Darcy*. He was born 26 November, 1721, and entered the Order at Bordeaux, at the age of 19. After finishing his studies and teaching Humanities for six years, he was sent to the Mis-

sion, and in that capacity was employed in Galway. But his course was short: for eight years later—viz, 30 June, 1756, he was called to receive the reward of his labours.

BOURGOYNE, WILLIAM. All that I discover of this Father is that he was born in 1618; that in 1649, he was teaching Grammar at Waterford, and that he deserved the Character of "*vir prudentiæ vere Religiosa*."

BOYTON, WILLIAM. We know little more of this Father than that he was barbarously murdered by the Parliamentary troops, at the taking of Cashell, 13 Sept. 1647.

BRENNAN, THOMAS, of Dublin, was born 20 December, 1708, and entered the Roman Province of the Society, 1 January, 1725. Returning to Ireland after completing his studies, and being admitted to the Profession of the Four Vows, he was employed in one of the Parishes of Dublin, for nearly ten years, and gained distinction as a Preacher. He was called to Rome in 1754, to govern the Irish Seminary in that City. At the expiration of his Superiority, he became aggregated to the English Province, was appointed to a Mission in Derbyshire, and was declared Rector of his Brethren, in the College of the immaculate Conception of Our Lady, 6 June, 1769. He was certainly living at Bliborough in Lincolnshire in 1772; but died in Derbyshire, shortly after the Suppression of his Order; but the exact date I cannot procure.

BRENNAN, WILLIAM. He left Rome in the Summer of 1603, and was sent to the

* In the Freeman's Journal of 17 October, 1815, is the following description of the Monument.

"DR. BETAGH'S MONUMENT.

"The Monument erected to the Memory of the late Rev. Dr. Betagh, in the Chapel of St. Michael and St. John, was on Sunday opened for public inspection. It was executed by Turnerelli, of London, who is, we understand, a native of Ireland. The composition of this elegant piece of Sculpture, consists of two figures in beautiful statuary marble; the one a female, representing religion in a pensive attitude, with the usual symbol of redemption, the cross; the other, an orphan, whom religion seems to protect, and who is resting on an urn that stands between them. The Boy's countenance is expressive of that sorrow, natural to the impression on the mind, when a benevolent protector no longer exists. So far the group is connected; but the Medallion of the deceased, attached to the Pyramid of black marble, appears at the top, and this rests on a plinth, supported by fluted pilasters, with the inscription title in the centre. Much simplicity of character pervades the whole of this specimen of art, at the same time the recollection of departed worth, and its grateful tribute, are well sustained by the chaste power of the chisel. And every person of taste will rejoice, that the calm delights of science are not totally extinguished in this country.

Irish Mission in 1604. It is painful to be unable to follow out the biography of men of whom the world was not worthy; but if human records have perished, we are comforted with the thought, that their names are written in Heaven.

BRIAN, JASPER, was a Novice at Waterford, in 1648, "*bonæ voluntatis*." He died at Waterford of the plague, 23 August, 1650.

BRIEN, O' PETER, was born 28 March, 1735, and entered the Novitiate at Watten, 7 September, 1754, after defending Philosophy with great credit. On 2 Feb., 1770, he was admitted to the profession of the Four Vows. For ten years he laboured in the West Indies, chiefly in Antigua, where he won the esteem and affection of all classes; but declining health compelling him to visit England, he settled himself in 1800 at Newhall, Essex, where the venerable Father rendered his soul to God, in July 1807, or as another account informs me, 28 February, that year.

* BRIEN, O' TERENCE. In this lay-brother were united superior talents, as a carpenter and builder, with singular modesty and humility. He superintended in great part the erection of the beautiful Church of St. Francis Xavier in Dublin, and was thus employed till, seized with Cholera, he was called, 2 July, 1832, to the Tabernacles not made with hands, eternal in Heaven.

BROWN, IGNATIUS. There were two Fathers of this name. The senior was born at Waterford in 1630, and after studying a course of Philosophy at Compostella, there enrolled himself at the age of 21, amongst the children of St. Ignatius. In a letter of F. St. Leger, dated Compostella, 16 January, 1663, I read, "Towards the beginning of Spring, F. Andrew Sall* and F. Ignatus

* This unfortunate man was born at Cashell, in 1612, and at the age of 23 joined the Society in the English Province. In 1642 he was studying the fourth year of Theology at Liege College. Returning to Ireland, he so conducted himself as to be reported to the General of the Order, by Pere Verdier, who had met him in the course of his Visitation at Cashell, as "*valde bonus et candidi animi*." When the Parliamentary supplanted the Royal Authority, in Ireland, and many of the Regular and Secular Clergy fled from their savage persecutors, F. Sall remained behind, and did good service to Religion, chiefly at Waterford. But, at length, he was hunted out by the Priest Catchers. From his own letter I learn, that after saying Mass, he was apprehended 22 January, 1658, in the house of a respectable widow in Waterford. After thirteen months imprisonment, he was discharged from jail at the intercession of the Portuguese Ambassador; but condemned to perpetual exile. He reached Nantz in June, 1659, and was certainly there with F. Thomas Quin, 24 February, 1660. Subsequently he went to Spain, and returned to Ireland in 1663. A letter of F. Nicholas Netterville, a Jesuit of superior merit, to Fr. J. P. Oliva, dated Amiens, 8 February, 1667, satisfies me that F. Sall must have resisted many graces and warnings, before he publicly abjured the Catholic Faith in his native City, 17 May, 1674. F. Stephen Rice the Superior in Ireland, after stating to the said General the joy afforded to the Irish Mission by the erection of the

St. Brown are to leave this Province for the Irish Mission. Both are learned, zealous, and duly qualified." The Annual Letters shew that he, with FF. Maurice Connell and Robert Mead formed a glorious Triumvirate—that he excelled as a powerful and indefatigable preacher—a son of Thunder at Cork, at Drogheda, and other towns in Ireland. His zeal made him several enemies: he was threatened with imprisonment and exile; but he was superior to fear, and he steadily persevered in the exercise of his Apostolic functions, until the summer of 1673, when the state of his health obliged him to go to England for the benefit of the Hot Baths. In the early part of November, the same year, he proceeded to Paris, where by his active industry, and the influence of Pere Ferrier, Confessor to Louis XIV, and by the generosity of friends, especially Catharine, Queen of Charles II, he procured in the year following Letters patent for the erection of an Irish House of Studies at Poitiers: and he was appointed its first Rector. His death happened late in the year 1679, at Valladolid, on his way to Madrid, where he had been appointed Confessor to her Majesty the Queen of Spain. We have from the sprightly pen of this Father.—

1. "*The Unerring and Unerrable Church*," (in reply to a sermon of Andrew Sall, preached at Christ's Church, Dublin, 5 July, 1674,) 8vo. 1675, pp 310.

2. "*An Unerrable Church or None*," 8vo. 1678, pp 342.

3. *Pax Vobis*. It seems that the MS. had been left with the English Fathers. The General of the Society, Charles de Noyelle, had heard of it, and 13 March, 1683, gave directions to the English Provincial, F. John Keynes, to report to him an opinion of its merits. His answer is dated Ghent, 23 September, following. In sending the judgment of those who had examined "the posthumous work of F. Ignatius Brown, written in English, entitled *Pax Vobis*," he says "All united in admiring the vein of humour that pervades the work; but thought the publication inexpedient, ta-

new Seminary at Poitiers, observes, that their joy was clouded by the fall of this Brother, the first instance of apostasy of an Irish Jesuit. He adds that F. Sall had grown weary of the vows of poverty—had studied self-ease—had been addicted to vain glory, and much too fond of popular applause. Heresy showered on the miserable old man a profusion of titles and Church Preferments, of all which death deprived him, 6 April, 1683, "*Si Sal infatigatum fuerit, &c.* If the salt have lost its savour, it is good for nothing, but to be cast out, and trodden under the foot of men. Yet in *Peter Walsh* he found an Advocate, if not an Admirer.

We may remark, that Harris' account of this poor Renegade may, in many respects, be refuted by original documents, now extant.

A letter to me from the learned William Talbot, Esq. dated Rocklands, Wexford, 12 April, 1824, says "The Renegade Sall, in his last moments called for a Cath. clergyman, but none were allowed to see him."

king all circumstances into consideration. F. Keynes, after reading the work, coincided in their opinion. It has since been frequently printed. It was edited however by E. G. in 1679, the year of the Author's death: and a fifth edition appeared in 1742.

Another *Pax Vobis*, an epistle to the Three Churches, a small octavo of 144 pp. printed in London in 1721, is said by the Rev. Dr. Kirk, p. 80, Vol. V. Catholicon, to have had Dodd, the Historian, for its Author.

BROWN, IGNATIUS, the *junior*, entered the Society in 1677, and left Poitiers for the Castile Province 10 September, 1698. I read in a letter of F. Ant. Knowles, dated Ross, 6 April, 1714, "*Tempore bellorum et persecutionis, missi in exilium in eoque mortui sunt P. P. Bernardus Kiernan et Ignatius Brown, duo pii et inculpabiles viri.*"

BROWN, STEPHEN, was "Sexagenario Major" in 1648, and living with his Family in the County of Galway. His Brother was a Baronet. "The Rev. Father was highly respected for his Religious spirit."

BURKE, RICHARD, nephew to Dr John Burke, Archbishop of Tuam, joined the Order in Spain, where I meet him in January, 1659. On 20 January, 1670, he reached Dublin as Superior of his BB. in Ireland, then 35 in number. After 20 May, 1679, when he was out on bail and daily expecting banishment, I lose sight of him. He is described as a religious, prudent, affable Superior, and a general favorite.

BURKE, THOMAS, was of a good family, and entered the Society in 1606. F. Verdier reports of him that he was an excellent Classic Scholar—that he had been Professor of Polemic Divinity, and was famed at Limerick, where he was settled, as a Preacher—and that he had reconciled many to the Catholic Church. After the summer of 1649, I can trace him no longer.

BURKE, WILLIAM, was born 5 September, 1711, and entered the Novitiate at Watten 12 April, 1731. After teaching a course of Humanities at St. Omer, he was sent to the English Mission, where he died in the prime of life, 27 March, 1746.

BUTLER, JAMES, after studying Humanities at Stonyhurst, he proceeded with a band of choice youths (who were destined to replant the standard of St. Ignatius in Ireland) to *Palermo*, where he went through a course of Philosophy and Divinity. In 1814, this highly gifted young man returned to his native country, with the diploma of Dr. of Divinity, to take a prominent part in the organization of *Clongowes College*. Here his classical attainments, his varied learning, but, above all, the example of his religious virtues, insured universal esteem and admiration. But a pulmonary complaint was undermining his constitution: and to the grief of every friend of genius

and religion, the lamp of life was extinguished 22 August, 1821. Two days later, a train of sorrowing friends and admirers followed his remains to the grave in Mainham Church, adjoining the demesne of Clongowes College. The following extract of a letter which I received from his Colleague, F. Bartholomew Esmonde, will interest and edify the reader.

"The lamented F. Butler died, I may say, in my arms, in his *twenty-ninth* year, "*dilectus Deo et hominibus.*" What a rare association of learning, piety, and simplicity! the Octave of the Assumption of B. Virgin Mary was his last day upon earth. He had said Mass at Clongowes for the last time on the feast of the Assumption, and came up to Dublin the same day for change of air. In a day or two, it was evident that his dissolution was near at hand; and as his strength declined, his piety seemed to increase. I shall never forget his last night, which I spent at his bed-side: it was a practical lesson how to die. Having demanded and received the last sacraments with tranquil unaffected piety, answering to all the Prayers, he fell into a slumber. At length awakening he gave me his hand, saying, 'Farewell, I am dying,' and then giving me some commissions,' he added 'I shall see Clongowes no more. Salute the community in my name: assure them of my sincerest affection.' Of his impending death he then spoke very calmly, asking me from time to time to repeat a favourite Italian hymn by Blessed Ligouri in honour of the Virgin Mary.—
O bella mia Speranza, &c.

"This seemed to give him exquisite pleasure. To my enquiry if he was quite happy, if any thing gave him pain, he answered, 'thanks to God and to the Madonna, I am perfectly happy and resigned.' 'But tell me,' I resumed, 'Dr. Father Butler, you are younger than I am, and if restored to health, might do much good. Tell me then if the choice of life and death were left to you, which would you choose?' He paused a moment, as if I had proposed a difficult question, then turning to me with a smile he said, 'If the choice were left to me I would make *none*; but would leave it to God: for he knows what is best.' In a few moments his strength was gone, and lisping the names of Jesus and Mary he expired.

Who is there that does not envy such a death?

BUTLER, JOHN, son of Thomas, 8th Lord Cahir,* by Frances, daughter of Sir Theobald Butler, was born 8 August, 1727: embraced the pious Institute of St. Ignatius in 1745; and was ordained Priest at Liege in 1758. This Rev. Father lived to inherit the title of Lord Cahir, and died at Hereford 20 June, 1786.

* On 22 January, 1816, Richard Baron Cahir was promoted to the dignity and title of Viscount Cahir and Earl Glengal in the County of Tipperary.

It is little known that this humble Jesuit was postulated for *Episcopacy*. The facts are as follow :

His kinsman, Dr. James Butler, Archbishop of Cashell, by letter dated Thurles, 7 March, 1778, signified to him, that all the Prelates of Munster, except one, and many other Prelates of the kingdom had cast their eyes upon him, as the most worthy person to fill the See of Limerick, vacant by the death of Dr. (Daniel) Kearney—that he hoped his humility *would not* be alarmed : and that reading in their joint postulation the will of Almighty God, he would submit to the order of Providence, and resign himself to a burthen which the divine grace would render light to him and advantageous to the Diocese he was invited to govern. To this communication F. Butler returned the annexed answer :

Hereford, March 23, 1778.

Honoured Sir,

I received by the last Post your very friendly letter of the 7th inst. You will not easily conceive my confusion and uneasiness on reading its contents. How flattering soever the prospect of such an honourable elevation may be, I should act a very bad part indeed if I did not decline the proffer of such an important station, thoroughly conscious of my incapability, and want of every requisite quality to execute the duties of such an office. I therefore most earnestly beg, and by every sacred motive entreat you, and the other respectable Prelates, will entirely drop all application to his Holiness in behalf of my succeeding to the See of Limerick, as I am determined, by most cogent reasons, to oppose such a design by every respectful means in my power. I request the favor of you to convey in the most grateful and respectful manner, my sincerest thanks to all who have been pleased to entertain so favourable an opinion of me, and hope you will believe me to be, Hon'd. Sir,

Your most

John Butler.

The good Archbishop, in his reply, bearing the Cashell Post mark of April 4, 1778, informs him that the Postulation had been sent to Rome—that it was “backed by the signatures of 3 Archbps. and 12 Bps. of Ireland, by the Roman Catholic Peerage of Ireland, by the united letters of the Nuncios of Paris and Brussels, of the First President of the Parliament of Paris, and of Monsieur de Vergennes, Ministre des affaires étrangères, to Monsieur de Bernis ; and to crown all, by the letters of your most worthy Prelate, Dr. Walmesley, in your favor.” His Grace conjures him “not to hesitate to make a sacrifice of his own private ease and tranquillity to promote more advantageously in a more exalted state, the glory of God, and the welfare of this poor and afflicted Church, and expresses a belief that, when the necessity of acquiescence is so manifest,

the Rev. Father would never forgive himself for the fatal consequences that would ensue to Religion from his refusal. The whole of his Grace's letter, is most earnest and moving ; and to conquer the Father's repugnance, he engaged Dr. Wm Egan, Bishop of Waterford and Lismore, to expostulate with him. He did so in the following beautiful letter :—

Honoured Sir,

I have shared with my much esteemed friend, and respected Metropolitan, his Grace of Cashell, in the uneasiness which your letter gave him ; and I must beg leave, both from my own inclination, and at his earnest request, to expostulate with you upon the subject of it. By letters which I have just received from Rome, there is no doubt left me of your being appointed to succeed in the See of Limerick, and that in a manner very honourable to you, and to us, notwithstanding a violent opposition as well in behalf of other Candidates, as on account of your particular circumstances. The *Propaganda* rejected you as an Ex-Jesuit,—but his Holiness in attention to the earnest application, which the Prelates of this Province in particular, as well as others, thought it for the interest of Religion to make in your favor, over-ruled the determination of the *Propaganda*, and named *you*.—All this seems to bespeak, that what we so anxiously engaged in, was conformable to the Will of God ; He has been graciously pleased to bless with success our endeavours ; we were influenced to employ them, from no other motive, than our persuasion, that you being of our Prelacy, would promote his holy service amongst us : the measure had the ardent wishes of all the respectable Catholics of this kingdom for its success ; I know from my Lord Cahir, that this was particularly wished for by him, and that it was equally wished for by the rest of your family. I hope therefore, that you will not attempt to give the least opposition, to what appears, from all these concurrent circumstances, to have been the disposition of heaven ;—no timidity from your supposed personal disability, no private attachment to a less publick station, no friendly connexions formed elsewhere, but should give way to the call of the Almighty, so manifestly made known to you on this occasion. To judge otherwise would be only the illusion of self-love, and I am so convinced of this, that I pronounce without hesitation to you, that you cannot with a safe conscience decline, however reluctant you may feel yourself, to submit to the charge which you are called upon to undertake. Had the Society to which you once belonged still subsisted, though you could not have sought for an Ecclesiastical Dignity, yet you must have considered yourself conscientiously obliged to accept of one even at the extremities of the earth, if you had been duly commanded ; you would in

that case have justly considered the command, as the voice of God, which you ought not to resist;—The voice of God seems to be equally forcible upon you now; you have not sought after the dignity which you are invited to, and if you had sought after it, it might be reasonably suspected that your vocation to it was not from God,—but can you, Sir, doubt a moment, but that your vocation to the Episcopacy, which you never thought of aspiring to, is from God, when you are appointed to it by the Vicar of Christ; when you have been postulated for it, by the united unbiassed voices of so many Prelates? I think you cannot reasonably, and that you would judge with regard to another, as I do with regard to you, were you consulted in similar circumstances: I will own to you, that whilst I rejoice, and you I think ought to acquiesce, in our success, from the advantage, which at this most critical moment for religion amongst us, your nomination will be of to it, from your family and your connexions, to say nothing of your personal qualifications, which I with pleasure hear well spoken of, by those who know you; at the same time I say, that I rejoice in our success, from these motives, there is another motive, which ought to make it particularly acceptable to you: it is, that in *you*, the difficulty which it might be feared, would have continued to prevail against those who had been members of the Society, hath been happily, and for the first time, I believe, in an occasion of this sort, gotten over. Do not then, my dear Sir, disappoint my hopes: lend yourself resignedly and cheerfully to the designs of the Almighty upon you! With the same earnestness with which we have struggled for your promotion, we will give you all the assistance in our power, all the assistance that you can expect from our knowledge and experience of things here, to render your new dignity easy and comfortable to you. You may depend upon every Friendship from our good Archbishop, from Dr. Butler, of Cork, from me, from us all. In a word! we will have but one heart, but one view, to promote the glory of God and the peace, happiness, salvation of our poor people The Diocese to which you are appointed, is one of the most respectable in the kingdom, particularly from the consequence, opulence, and number of edifying Catholics in the City of Limerick, which may be reckoned among the foremost in the British Dominions, for its elegance, riches, trade, and situation; it is but a short, and most charming ride of five and twenty miles from Cahir: but these last are but secondary and human motives: I lay my main stress with you on the glory of God, on the salvation of souls, on the ends of your Ministry, on the good of Religion; and to these motives, surely, every advantage of birth, influence, and talents,

with which it hath pleased God to bless you, should be made subservient! You will excuse my writing thus freely to you;—besides that my station entitles me to interfere in a matter, wherein the cause of religion appears to me to be so essentially concerned—in a matter wherein I took so active a part, I claim a sort of a right with regard to you, to do it, as Bishop of your native Diocese, and from the sincere respect I have for my Lord Cahir, and all his noble family. His Lordship is shortly expected here, at farthest some time in the next month, and as he will make England, where I suppose him to be actually on his way home, I hope that you will accompany him hither. I flatter myself, that I shall have the pleasure of welcoming you amongst us, at the same time that I will pay my respects to his lordship, I pray in the mean time to be remembered to him, and to the Honorable Mr. Butler with the most respectful attention. I shall say no more to you, I need say no more to you: the Grace and inspiration of that good God, who gave you to our wishes will, I trust, do the rest with you.

I am with all affection and respect,

Honoured Sir,

Your most obedt. and Most humble Servt.

WM. EGAN.

My address, if you will honour me with a letter, is

To

Dr. Egan,

Clonmel, Ireland.

To these appeals the Rev. Father begged leave to express his surprise that such a transaction had been carried on without the least previous intimation to him, adding "As matters stand, I must sacrifice my tranquillity and happiness in a private station, or subject myself by an opposition to perhaps the severest reflections. Cruel dilemma! Let those then take the blame, who have any ways concurred in such a choice. All left me to do, is to submit to the will of others, I resign myself therefore into your friendly hands, on whom I depend for every assistance. But please to take particular notice, that my submission and resignation are on this condition, that whenever the Society of Jesus be restored, I shall be at full and perfect liberty to re-enter the same, and retire again to my College, the seat of virtue and real happiness."

On 25 April, the Archbishop informed him, that the Sac. Cong. had confirmed on the 29th ult. the choice of the Prelates "and all that is wanting to complete our happiness, is to see you safely arrived in this kingdom to take possession of the See you are named to. I hope you will not delay on the receipt of this. Let nothing alarm you '*A Domino factum est istud.*' Your submission to the Orders of Providence will assure to you every assistance from heaven."

In May the Rev. Father left England for Ireland, in company with his brother Lord Cahir. The Archbishop, 31 May, addressed him a note at Cahir Castle of congratulation, promised to wait upon him as soon as possible, and announced the receipt of a letter from Mr. Conway, Vicar Capitular of Limerick, assuring him that he would meet with the most pleasing reception there, both from the Clergy and Laity—and that all ranks of People were most impatient for his arrival amongst them.

On the 10th July, 1778, the Archbishop announced that the Bulls so long expected were arrived, and had been forwarded to him from Paris the preceding week; but that an indispensable journey on his part, had prevented him from attending to them before. "I need not tell you the pleasure it gave me to receive them, and how earnestly I wish and hope, that the use which is to be made of them may tend to advance the glory of God and the good of the Diocese of Limerick." But the arrival of the Bulls served only to distress the humble Priest, and to decide him on declining the proffered dignity. In a meek, most courteous and respectful letter, he cordially thanked the Archbishop for the distinguished zeal and interest he had taken for his promotion; but that he could not make up his mind to accept the heavy responsibility." I decline the proffered honor, because I really think myself incapable of fulfilling the duties of such a station in the Church." In the following month, F. Butler returned to Hereford, to the great exultation of his numerous and very attached acquaintance. We may apply to this good man the Text, "*Ante tempus finis vitæ suæ et sæculi testimonium præbuit inconspectu Domini, et non accusavit illum homo* (Eccli. 46 c. 22v." And how much happier than his Rt Revd. Kinsman Lord Dunboyne, Bp. of Cork, and afterwards Abp. of Cashel, who from worldly pride read his recantation in Clonmel Church, 19 August, 1787! Who knows but that the humble prayers of this saintly Jesuit, may have contributed to obtain for this unfortunate prelate the grace of repentance, and of a happy death in May, 1800.

BUTLER, THOMAS, was born 20 November, 1718, commenced his Noviceship at Watten, 7 September, 1739, and was Professed in the Order 2 February, 1757. I am informed that he had been Minister of Clermont College at Paris: afterwards he was in Spain, and was there involved in the expulsion of his Brethren, 4 April, 1767. F. Thomas Butler died at Eign, adjoining Hereford, (where the Chapel probably was, before the house in Bye-street was purchased) 4 May, 1779. For a short period he had resided at Home Lacy, a seat of the late Duke of Norfolk, about five miles distant from Hereford.

BYRNE, FELIX. He was serving in the

French Province in the Spring of 1712, and was recommended as a fit person to govern the College at Poitiers.

BYRNE, MILO. I find by F. Walt. Lavelin's letter of 1 January, 1713, that this Father was preparing to quit the College at Poitiers for the Irish Mission.

CALLAGHAN, RICHARD, was born in 1728. After studying for seven years in the English Seminary at Seville, he enlisted under the banner of St. Ignatius: and, I have been told, soon after his promotion to Holy Orders, was sent to the Mission in the Phillippine Islands, where he resided several years, and was wounded on one occasion by the Savage Islanders, for his zealous labours in the Gospel. In November, 1771, as I ascertain from one of his letters, he returned to his native country, and, within two years, had to weep over the dissolution of the Society of Jesus. Yet he never lost hopes of its revival: and, to use his own words, he "ever ardently wished for the renovation of his Profession, and without any change of mind in this point." At the first news of its restoration he hurried to rejoin his ancient colours. To him his country and religion must ever be deeply indebted for his honourable and generous efforts for the education of youth, and the re-establishment of his Brethren. The Venerable Patriarch died at 76, Upper Church-street, Dublin, 15 June, 1807, and was interred in the Chapel of St. George's hill, but without any inscription. "*Semper honos nomenque tuum laudesque manebunt.*"

CARBERRY, IGNATIUS, was a Novice at Kilkenny in 1648.

CAREW, RICHARD. (I suspect of the ancient family of Carew, of Garryvoe, in the Barony of Imokilly) I find that he was recommended for a Consultor by his Superior, Francis White, in a letter dated Kilkenny, 19 December, 1668.

CAROLAN, JOHN. In 1649, he was living at Galway, æt. 64, of which period he had passed twenty-four years in the Society; but was in Priest's Orders before his admission. The good old man was literally hunted to death by the Cromwellian Myrmidons between the years 1652 and 1656. Though not actually taken by his inveterate and savage pursuers, he died of exhaustion and hunger.

CARRICK, CORNELIUS. I meet him at Madrid in August, 1607. He is mentioned with honor in F. Fitzsimmon's Treatise on the Mass, 1611.

CARROLL, ANTHONY, was born 16 September, 1722. He began his Noviceship at the age twenty-two, and was numbered among the Professed Fathers in 1762. Shortly after his promotion to the Priesthood at Liege in 1754, he was ordered to the Mission. After exerting his zeal and talents at Shepton Mallet, at Exeter, and some other places, he came to an untimely

end in London. On 5 September, 1794, he was knocked down and robbed in Red Lion Court, Fleet-street, and carried speechless to St. Bartholomew's Hospital, where he died at one o'clock the following morning.—See Gent. Magazine, 1794, p. 1555.

His translation of some of Bourdaloue's Sermons, under the title of "*Practical Divinity*," was published in 4 Vols. 8vo. London, 1776.

CARROLL, CHARLES. "*Ex familia nobili antiquorum Hibernorum*," as Pere Verdier expresses it in his Report of 24 June, 1649. He was then in Galway, aged 40, Soc. 22. When he died I cannot discover.

CARROLL, DANIEL, narrowly escaped being taken 5 September, 1606.

CARROLL, JAMES, was born 5 August, 1717. He joined the Order in 1741, and died in the Maryland Mission 12 November, 1756.

* CARTAN, JAMES, a most promising Scholastic, who died in Dublin 17 March, 1832, Soc. 4. æt. 22.

CAVELL, HENRY, is described as "*Vir doctissimus et animarum zelo plenus*." He was apprehended in Dublin, dragged by soldiers from his sick bed though suffering from Palsy, severely scourged "*virgis primum bene cæsus*," and then put on board a vessel with nineteen Religious and Priests, and landed at Rochelle. The Rector of the Jesuits' College there paid him every charitable attention, and by great care and the best medical advice, gradually succeeded in restoring him to a state of convalescence. As soon as he could, the Rev. Father hastened to the scene of his former labors; but within a few days after his return, early in 1643, fell a victim to his zeal and charity. F. G. Dillon says in a letter of 3 August, 1643, that he had encountered a storm on his passage back which lasted twenty-one days. "*Sic verus Christi Confessor obiit*."

CAWOOD, MICHAEL, of Leinster, was born in 1708; joined the Order at Seville 28 January, 1726, and came to the Irish Mission twelve years later. He took his solemn Vows on St. Patrick's Day, 1742. For several years he assisted a Parish Priest in Dublin; but further information I have been unable to procure.

CHAMBERLAIN, MICHAEL.—I meet with two Fathers of this name. The *Senior* is mentioned in a letter of 22 November, 1640, as having been sent "*ad regia castra*" about two months before. Again in F. Verdier's Report, dated 24 June, 1649, as being then Chaplain in a nobleman's family—that he was a Sexagenarian—a man of great integrity—and that there was question of appointing him Master of Novices.

The *Junior* I find engaged at the commencement of James the Second's reign, with F. James Kelly and F. Hugh Thaly,

in teaching a school in Dublin. They had twenty Pensioners, and a respectable Chapel recently* erected in that city. He was living in Ireland, but in secret, during the persecution in the Autumn of 1698.

CLARE, EDWARD, of Waterford. The first time that he comes across me is in a letter of F. Holywood, dated 30 June, 1604, in which he says, "I left behind at Paris studying Theology, Mr. Edward Clare." For many years he was Superior of his Brethren at Waterford; and when F. Verdier visited him, he found him almost superannuated. I learn from F. William Malone's letter, dated Galway, 2 August, 1649, that F. Clare, the most ancient of the Professed in the Mission, died at Waterford on the preceding 19 July, "*dierum et meritum plenus*."

N.B.—Anthony Wood and his copyists, Harris and Dodd, evidently confound this Father with his contemporary, F. John Clare. Had they turned to the conclusion of F. John Clare's admirable work, *The Converted Jew*, they would find that he expressly calls himself an *English Priest*.

CLARE, OLIVER, is merely mentioned by name in F. Verdier's report, 24 June, 1649.

CLERY, FERDINAND, was certainly in the Thoulouse Province in the Spring of 1686. His services were then petitioned for in Ireland. Probably he came over, and in the Revolutionary storm was driven back to the Continent.

CLINCH, JAMES. This Patriarch of his Brethren was born in Leinster, and embraced the rule of St. Ignatius at Lyons, 12 April, 1696. He came to the Irish Mission in 1708, and made his solemn Vows, 15 August, 1713. The last thirty years of his life he spent as Domestic Chaplain to a family in Co. Kildare. His death took place 6 August, 1757, æt. 92, Soc. 61.

*COGAN, EDMUND, of Cork; this devout Irish Scholastic died at Palermo of a putrid fever, 14 October, 1810.

COLGAN, PATRICK, was born in Dublin, 16 March, 1706, and joined the Society in the Venetian Province, 11 January, 1725. He came on the Irish Mission in 1741, and was Professed 2 February, 1752, at Dublin, where he was assisting a Parish Priest. I meet with him three years later, after which he escapes my observation.

COLGRAVE, ANDREW, a native of Ireland: joined the Society in 1734: was numbered amongst the Professed Fathers 18 years later: taught Philosophy in the province of Campania: ended his days at Spetchley, in Worcestershire, 19 October, 1768, æt. 51.

COLLINS, DOMINIC, (his own signature spells the name Collensse) was of a good Irish Family. After embracing the military life, and spending as a Captain five years in the French, and eight years in the Spanish service, he began and finished his Noviceship

* Sacellum satis insigno.

in the Jesuit's House at Compostella. I learn from an original letter of F. Richard Field, dated Dublin, 26 February, 1603, that this ill-advised *Lay-brother* accompanied a Spanish expedition, which made a descent on the coast of Munster—that when these forces capitulated to the Lord Lieutenant, on certain conditions, and returned to Spain, Dominic, full of ancient military ardour, remained behind and repaired to a Castle (*Dunboyne*)—that after a siege of some months it was taken by storm. Dominic was thrown into prison, and on 3 October, 1602, when he could not be induced by threats or promises to renounce his religious Institute, abjure the Catholic Faith, and support Queen Elizabeth's claims to his allegiance, he was executed at Cork (by Mountjoy), "*cum summa omnium adificatione, prosequente eum lacrymis tota pene civitate Corcagiensi.*" *Drews* incorrectly fixes his death 31 October, 1604. In p. 34 of Bromley's *Catalogue of Engraved English Portraits*, is mentioned a small head of Dominic Collins, Jesuit, who died in 1602.

COLLINS, WILLIAM. In a letter of F. Robert Nugent, Superior of the Mission in Ireland, dated 1 October, 1640, he recommends for admission into the Novitiate at Rome, William Collins, born in Ireland of English parents, and a youth of great promise.

COMERFORD, JAMES, died in exile, as I find in a letter of 6 April, 1714, "*insignis pietate.*"

CONAIN, CHRISTOPHER. All that I can collect about him is from a letter, dated 2 August, 1629, of F. William Malone, who reports that the Father, about three years ago, on first landing in Ireland, was apprehended by the enemy, that he shortly after slipped from their hands, and that he was either massacred by them in the highway, or was drowned in some river, as is variously related.

CONALD, MAURICE, had recently arrived from Rome in the latter part of 1648, and was stationed at Ross.

CONNELL, JAMES. From his own letter of 22 May, 1792, I collect that this Irish Father "had for the last 27 years been in Italy." F. Thorpe, who knew him well at Rome, and was fully competent to judge, says "F. Connell, of the Roman Province, possesses excellent talents. He was Master of Humanities in the Roman College; and is now (1785) Chaplain and Secretary to the Prelate Rinuccini (afterwards Cardinal), who, during several years, has treated him with singular courtesy; he has serious thoughts of offering himself to the English Mission amongst our Brethren." These thoughts however were abandoned: he was at Rome at the death of his friend, F. Thorpe, 12 April, 1792, 11 years later I find him at Leghorn.

CONNELL, MAURICE, "*genere nobili ori-*

undus." The Annual Letters from 1671 to 1674, shew how powerful this Father was in word and in work, inasmuch that he might be called "*hujus Insulæ Thaumaturgus.*" Kerry seems to have been the theatre of his Apostolic labours. He was truly an eye to the blind and a foot to the lame, and the Father of the poor. Like his blessed Master he went about doing good: and like him he was cruelly outraged and persecuted. He was living in July, 1675, "*sexagenario major.*"

CONNRY, —, was Superior of the Seminary at Salamanca, in the summer of 1607.

CONNOR, O' JOHN. I meet with him in Champagne, in 1686, when his services were demanded for the Irish Mission. There I find him in November, 1674, labouring diligently and fruitfully in a country Parish. His skill in the Irish language rendered his services particularly valuable to a poor population.

CONNOR, O' JOHN, born 8 Sept. 1788: entered 7 Sept. 1808: taught Humanities at Clongowes. From the office of Minister he became Procurator there. "On 17 March, (1841,) our Procurator of Clongowes-wood College, met with an accident. He with a young Gent resident in this neighbourhood, were returning from Naas, a distance of 5 miles, on the College Jaunting Car, on which, at the opposite side, sat the driver and another man. From some cause that cannot be ascertained, the horse ran away with them: all were pitched off: the car turned over so far as to strike our dear Father on the left leg, the bones of which were rather smashed than broken. Until Thursday, 25th we had great hopes of a favourable result. Even yesterday, nothing immediate was apprehended: he was easy, spoke freely, slept last night, awoke greatly changed at 6, and breathed his last before 7 this morning, 27 March. For the last 5 or 6 years that he has been Procurator, he was indefatigable in his duties, of a cheerful temper, and greatly liked by all his Brethren and acquaintances." Extract of F. P. Kenney's letter to me, 27 March, 1841.

CONOLLY, JOHN. This Irish Father succeeded Rev. James Leslie at Oxford, in the autumn of 1812; but was cut off in the prime of life, September 5, 1818. A small Tablet in the Chapel states that the mortal remains of Rev. John William Conolly are deposited there—that he had been the Incumbent from 1812, to 1818, and that he was aged 39 years at the date of his death.

CONRAD, PETER, born in Ireland, in the year 1622: united himself to the Society at the age of 31: shortly after I lose sight of him.

CONWAY, JOHN. This Professed Father died at Cashell, 10 August, 1632, "*Vir vere Religiosus et in vinea hac utilis operarius.*" as his Superior, F. Robert Nugent writes of him, 10 October, that year.

CONWAY, PATRICK. This worthy Missionary was stationed at Cashell, in 1649. He was then about 44 years of age, and of feeble constitution.

CONWAY, RICHARD. F. Fitzsimons mentions him in 1611. I learn from two letters of Dr. Kearney, Archbishop of Cashell, 15 July, 1616, and 30 September, 1616, that this confidential Agent was actively employed in Spain in his Grace's service. The Father was at Madrid in October, 1624.

COPPINGER, JOHN, left Ireland for France to enter the Society early in 1606, as I discover in F. Holywood's letter of 29 June, that year.

COR, THOMAS, was in the Lyons Province in the spring of 1712, and was proposed as a fit person to be Rector of the national Seminary of Poitiers. He must have died in the course of the year 1714; for I find a letter of F. Lavallin, dated September 6, 1714, thanking his Superior for allowing him the use of the Library belonging to the deceased F. Cor.

CREAGH, (or *Crow*) PETER, was 33 years of age in 1649, and then residing at Limerick.

CREEVEY, ROBERT. He is thus mentioned in F. Richard Burke's letter, dated Galway, 4 April, 1670,—“Mr. Robert Creevey, Priest, aged 87, with your permission was admitted at Limerick to the simple vows of the Society, 27 February, and died on the day following.

CROAK, LAURENCE, was born in Dublin, 10 August, 1710, and entered the Society at Lisbon, 17 November, 1728. In due time he was enrolled amongst the Professed Fathers. After teaching Humanities and Moral Theology, he returned to Ireland in 1751. For some time he was Chaplain to Lord Trimlestown: subsequently he was assistant to a Parish Priest in his native city; but I cannot ascertain the date of his decease.

CRONIN, DERMOT. On finishing his Studies at Thoulouse, and his third year of Probation, he was placed at Drogheda towards the end of the year 1671. He excelled as a Preacher and Catechist, and had the advantage over several of his Brethren by his perfect acquaintance with the Irish language. In a letter written by the Superior, F. Knowles, at Waterford, 25 November, 1694, it is said that he had a charge of a poor country Parish, and had to wander about in “sheepskins and goatskins,” (*Heb. c. xi. v. 37.*) on account of the extreme poverty of the Catholics. The Apostolic man must have died a few days later; for the same Superior thus begins a letter, dated 17 February, 1695: “On the 9th of December, I wrote announcing the death of F. Dermot Cronin in this Mission, and requesting the usual suffrages for his soul.”

CULLENAN, HUGH. This Rev. Father was a Chaplain to Catharine, Queen of

Charles II. and was mainly instrumental by his influence with her Majesty in procuring a splendid sum towards the erection of the Seminary at Poitiers. For 30 years, as I find by his letter of 1 May, 1694, he had resided in London. He was so successful in collecting funds for that establishment as justly to merit the title of its second founder. To the Irish Mission also he proved a generous friend. The year of his death I cannot fix; but F. Knowles, in his letter of 6 April, 1714, enumerating the Fathers who died in exile “*tempore bel-lorum*” mentions F. Hugh Cullenan “*in-signis et præcipuus hujus Missionis Benefactor.*”

CUSACK, HENRY. His services for the Irish Mission were required in February, 1622.

DALY, JOHN. When in Priest's Orders joined the Society and taught Philosophy in France. Towards the latter end of 1699, it seems he was allowed to accompany Pere Farganel to the Mission of Martinique.

DAVID, ———. This Father is mentioned in More's History of the English Province, p. 13, as accompanying the Primate, Dr. Richard Creagh, to Ireland, in the early part of Queen Elizabeth's reign. From a letter of F. Edmund Tanner, written 11 October, 1577, I am led to believe that David was then living in Munster.

I suspect this is the F. Mauricius (Q Morris) mentioned p. 18, *Roth's Analecta de rebus Catholicorum Hiberniæ.*

DAVID, BERNARD, studied in the Low Countries, and was aggregated to the Order in 1625. Towards the end of July, 1642, he was sent over from Belgium to Earl O'Neil, in Ireland; but certainly from November that year, till August following, was resident at Galway, where he did good service. Shortly after this he was sent to Rome on the business of the Irish Mission.* In October, 1648, he returned in company with the Nuncio Rinuccini. He died at Florence, in his journey to Rome, during the summer of 1648. The loss of his talents and services was deeply deplored by his Superior, F. William Malone, in his letter of 16th December that year.

DATON, (alias *Downes*) RICHARD. I meet with him in August, 1607. He was at Bordeaux eight years later; I meet him again 13 January 1615.

DILLON, GEORGE, son of the Earl of Roscommon; illustrious by birth, he was still more illustrious by his virtues. As a missionary he was a pattern of the inward spirit, full of zeal, meekness and charity. He used to insist amongst his Brethren on

* This Father purchased a press in France for the use of the Fathers at Kilkenny, but this was taken from them by Robert Bagot, Secretary of the *Supreme Council*, in virtue of an Order dated 28 May, 1648. Another press belonged to the Fathers at Waterford, to which some of the Irish Bishops subscribed.

the necessity of unwearied labour, whilst the Almighty blessed them with health and bodily vigour, as old age was rather a period of suffering than of active exertion. Exhausted with the duty of daily and nightly attendance on the sick at Waterford, when the plague raged in that city, he at length was numbered 4 August, 1650, amongst its fatal victims. He died most piously, invoking with his last breath the sweet name of Jesus.

DILLON, ROBERT, was a Novice at Kilkenny in 1649.

DILLON, THOMAS, was born in 1613, and was educated in Spain. For many years he taught Philosophy and Divinity, with distinguished credit at Seville and Grenada. We learn from his friend *Antonio*, p. 247, *Hispana Nova*, that F. Kircher, a very competent judge, pronounced him to be "*Linguarum orientalium et abstrusioris doctrinæ Veterum Exploratoreximus.*" Whilst teaching Humanities at Cadiz, he published a Spanish Panegyric on the Centenary of the Society of Jesus, 4to. Seville, 1640. He also arranged materials for a Commentary of the Books of Maccabees; but delicate health, and weakness of sight, prevented him from finishing them for the press. After 1676 I cannot trace his biography.

DILLON, WILLIAM. His Father was born in 1619, and at the age of twenty united himself to the Society. He was living at Kilkenny in 1649.

DINAN, WILLIAM, was born at Waterford 10 June, 1778, and joined the Society with several others at Hodder, in 1805. He commenced his Theological studies at Stonyhurst, and finished them at Palermo in Sicily, where he was ordained Priest. On his return to Ireland, he was for several years Assistant to a Parish Priest in Dublin; but eventually was employed as Procurator at Clongowes-wood College, near Dublin, and during a lengthened period discharged the duties of that office with exemplary zeal and punctuality. He breathed his last at Clongowes 24 May, 1836, with the greatest calmness and resignation, Prof. 4.

DONNELL, or DONNELLY, EDMUND, of Limerick. He probably joined the Order at Rome. Pope Gregory XIII, sent him to confirm and propagate Catholicity in Ireland, at the time that FF. Campian and Persons were proceeding on the same work to England. Apprehended soon after his arrival, this good Jesuit was detained for some time in close custody at Limerick; but was afterwards removed to Cork, where he was hanged, drawn and quartered for the Faith, 30 January, 1581. See his *Life* by F. Tanner; also *Drews' Fasti*.

DORAN, EDMUND, of Leinster. He was born 5 January, 1716, and entered the Society at Lisbon 26 July, 1732. This Professed Father came to the Irish Mission in 1750; he was naturally of a weak constitu-

tion. Dublin was his usual residence, where it seems he died 17 April, 1758.

DORAN, PATRICK, uncle to the late Venerable Bishop Moylan, was a native of Cork; studied at Thoulouse and Rome, and justly obtained the reputation of a learned man. Those who remember him at Cork, describe him as a very superior director, gifted with great discernment, and enlightened piety. His irreproachable and saintly life endeared him to all who knew him. When but 44 years of age, he caught a fever in attending a sick person, which very soon proved fatal, A. D. 1771: his precious remains were deposited in the burial place of the Moylan family, in Upper Shardon Church.

DOWDALL, GREGORY. This Father, the model of zeal, humility, and self-denial, during the Siege of Ross, Co. Wexford, was like an angel of comfort to its inhabitants. When the town was taken by the Parliamentary troops, he was the only Priest that remained at his post; and during the ravages of the plague, devoted himself to the service of the sick and infected. Overcome with exertion, he at length took the infection, and fell a victim of charity 9 August, 1650. As soon as the Superior, F. Malone, heard of his illness, he sent F. Stephen Gelosse to his assistance from Waterford, and from his hands the dying Father received all the consolations of Religion, and all the attentions of friendship.

* DOYLE, JOHN: a very exemplary lay brother, who died at Clongowes 27 January 1822, Soc. 2.

DOYLE, WILLIAM, of Dublin, was born 30 May, 1717, and entered the Society in Champagne, 12 July, 1734. After teaching Humanities for five years, and filling the office of Prefect in the Seminary at Poitiers for one year, he came to the Mission at the age of 33, and for several years was assistant to a Parish Priest in Dublin. I find him labouring in the Lancashire Mission in 1771. This Rev. Father died at Cowley-hill, near St. Helen's, 15 January, 1785, and was buried at Windleslaw.

DRAYCOTT, GEORGE. This Father had arrived from Germany, and was stationed in Dublin in the winter of 1622.

* DRINAN, PATRICK ALOYSIUS, this Scholastic and most fervent Religious died at Naples in September, 1832, Soc. 10.

DUGAN, DANIEL, began his Noviceship at Kilkenny, which he finished at Galway. His master of Novices, F. John Young, sent him to the Province of Aquitaine to complete his studies. I meet him at Rochelle in June, 1659, when all traces escape me.

DUIGUIN, JOHN BAPTIST. From F. Robert Nugent's letter, dated Ireland, 24 April, 1642, I collect that his friend had died on the preceding 13 March, *religiosæ vitæ exemplo et multorum annorum exantlatis in hac vinea laboribus insignis.*

EGAN, JOHN, was living at Kilkenny in 1649, and then 55 years of age. He was teaching Philosophy, and was a superior Preacher; but what is more, he deserved the character of being "truly learned and good, modest and humble."

* ENRIGHT, JOHN, born at Castletown, Co. Limerick in 1793, became a Novice at Hodder 12 November, 1817. After rendering useful service to his brethren for a full quarter of a Century, and edifying all who approached him by his religious virtues and merits, he died of water on the chest at the Seminary of Stonyhurst, on the morning of 15 December, 1843.

EVERARD, JAMES. This Rev. Father offered his services for the Irish Mission early in 1605, but could not be spared from Spain until the Autumn of 1607, at the very time that his brother *John*, an eminent lawyer and judge quitted the Bench rather than betray his Conscience. At this period, intolerance, with the denial of civil rights, stalked abroad through his native Country: the best men were seized for its victims, and the British Constitution was the by-word for injustice, oppression, and persecution to death, for liberty of Conscience. During 40 years F. Everard was reserved for Apostolic labour chiefly at *Cashell*. As a Preacher he ranked in the first class: and though of a delicate constitution, and generally unwell, he was ever prompt and eager to fulfil the duties of his ministry. Severe to himself, he was all condescension and charity to his neighbours. On Good Friday, 16 April, 1647, the venerable man was found dead on his knees.

EUSTACE, OLIVER, was Superior of his Brethren at Wexford in 1649, and is reported then to be "*vir vere optimus*." Shortly after he went to Spain; but just before the restoration of Charles the II. he returned to his native Country: bad health however, induced him to pass some time in England. I find from the Annual Letters that he died at Dublin in the course of the year 1671, "*in Missione et alibi de Societate bene meritis*."

FERRALL O', ROBERT, son of Ambrose O'Ferrall, Esq. of Ballina, County Kildare; born 4 March, 1791: ordained Priest 22 September, 1832: was attacked with Cholera whilst attending his colleague, F. John Shine, of St. Francis Xavier's Church, Gardiner-street, Dublin. Removed to Ballina for a change of air, his constitution was still unable to resist the fatal attack, and on Friday Morning, 8 August, 1834, this promising young Jesuit surrendered his innocent soul to God. Soc. 13.

FIELD, CHRISTOPHER. The only mention that I find of him is in a letter of his Superior, F. *Thomas Lannedy*, dated 6 March, 1624. He appears to have been then a Scholastic.

FIELD, RICHARD. Of his early history I can learn nothing; but in consequence of

F. Holiwoods's apprehension (of whom more hereafter), he was appointed Superior of his Missionary Brethren in Ireland. He had certainly reached his destination in the Spring of 1599.

Some of his letters have fortunately escaped the injuries of time. The first bears date Dublin, 1 September, 1599. He acknowledges the receipt of his letters written in April, and speaks in high terms of the successful zeal of F. Henry Fitzsimon. In a second letter, dated Dublin, 20 July, 1600, he states that the population, which was in arms against Queen Elizabeth's government, and fighting *nominally* for Religion, were far remote in their lives and manners from practical Christianity and the perfection of the Gospel; nay, were addicted to many gross errors and vices, and he calls aloud for a supply of pious and learned Priests to instruct and correct them. He adds, that in the more civilized part of the Island, where he happened to reside, the poor were exceedingly well affected to Religion.

The third letter is also dated from Dublin, 25 February, 1603. It laments the interruption of epistolary intercourse—that now it was the fourth year since he had heard from Rome. He states that there are five Jesuits in Ireland; viz. two in Munster, F. Andrew Malony, and F. Nicholas Lynch—two in Leinster; viz. himself and his socius, F. Lenan, and F. Henry Fitzsimon, who was still detained in prison. He then proceeds thus: "since the Queen's Privy Council have imagined that the war is drawing to a conclusion, for the Spanish Troops were repulsed last year, and the forces of the Irish Chieftains were broken and reduced, they have appointed upwards of sixty Ecclesiastical Commissioners to superintend the business of the Churches. They have begun with Dublin, and have ordered the Churches to be put in proper repair, and to be refitted with seats, &c., in a handsome style.* They have divided the City into six parishes, and have endeavoured to urge the people by threats, and allure by promises, to attend the services and sermons in the respective parish Churches. Unable to prevail on the Catholics to be present, the fix a day in each week, when the Catholics, (whom they call Recusants), must appear before the Commissioners. The Gen-

* We have sometimes seen it asserted, that Tithes to the present Established Church in Ireland were not enjoined by *Statute Law*. But the contrary is the fact. For, by 27th Hen. VIII A. D. 1535, *Tithes*, offerings, and others duties of Holy Church are required to be paid by *every* of his Majesty's subjects of this Realm of England, Ireland, Wales and Calais, and Marches of the same according to the Ecclesiastical Laws and Ordinances of the Church of England, and after the Laudable usages and Customs of the Parish, or other place, where he dwelleth or occupieth. This is confirmed by the Act of 32 Henry VIII. 1540; and again by Edward VI in 1548.

try are asked in the first place, and then the Common people, whether they will frequent the Churches and assist at the sermons? The general answer is, that they will not enter those profane places of worship, or listen to the false doctrines of the preachers: and that by the faith of their forefathers, and by the Catholic Religion, they are prohibited from communicating with them in sacred things. A thousand injuries and calumnies are heaped upon them in consequence: they are called traitors, and abettors of the Spaniards: commitments to jail are made out for disobeying the Queen's Laws; fines of ten pounds are ordered for each offence or absence from the Church on the Lord's Day. The imprisonment is patiently endured; but the citizens will not pay the fines, for they stoutly deny that they can be legally compelled to pay them. This is the condition of the citizens; and their invincible fidelity has stimulated the courage of other Towns." He adds that the wiser sort of Commissioners think it unfair that a people injured from the cradle to the Catholic Religion, or as they say to Popish Ceremonies, should be punished so heavily, merely for Religion, "*tantum religionis causâ*," especially in such turbulent times, and when a Spanish invasion may be apprehended. For the Irish Chieftains are still levying troops, and announce with confidence that in the course of this very Spring they are infallibly to receive reinforcements from Spain.

The precise date of F. Field's death I cannot recover. He was living when Dr. James White, Vicar Apostolic of Lismore and Waterford, dedicated 25 July, 1604, to Pope Clement the VIII. his Memorial, "*De rebus gestis a Catholicis utriusque Ordinis in Regno Hiberniæ a morte Elizabethæ, quondam Angliæ Reginæ*,"* It seems however, that he died early in the year 1606; for F. Holliwood begins a letter 29 June, 1606, by saying "All my brethren, by the blessing of God, with the exception of Richard, of whose death I have already informed you), are safe and well."

FIELD, THOMAS, born at Limerick, in which City his Father practised as a Physician. The youth was admitted at Rome into the Society by the General Everard Mercurian; having obtained the consent of Superiors to proceed to the Brazils, he sailed from Lisbon, but was seized by the English

in the mouth of *La Plata River*, and narrowly escaped with his life. After a life of labor and self-denial and bringing forth much fruit, he died at the Assumption Settlement A. D. 1625, æt. 80, *prope Jubilarianus*.

FINGLASS, ROBERT, was of a good family. This Rev. Priest, at the age of 51 joined the Society. He had been Chaplain to the Lady of General Preston, (sister to the F. Provincial Namur, S. J.) and accompanied her to the Netherlands in the Autumn of 1650.

* FITZHARRIS, NICHOLAS. Of This Student in Theology I read in a letter of the late Venerable F. Charles Plowden, dated 17 January, 1818. "Brother Fitzharris died lately at Clongowes, having burst a blood vessel. He was a youth of great merit: he edified Hodder in his Novitiate; truly living *sine querela*. He came to us from Maynooth." His death occurred 22 December, 1817, Soc. 3.

FITZGERALD, MICHAEL, was born in Munster, 2 July, 1694, and united himself to the Society at Thoulouse, 12 September, 1716. He returned to Ireland as a Missionary in 1727, and was admitted to the Profession of the Four Vows, 7 May, 1732: After serving the Mission ten years, he was ordered to the Seminary at Poitiers, which he governed for nearly eight years, and then proceeded to Rome, where he was Rector of the Irish College for more than four years. He was Superior of his Brethren in Ireland in 1755: but when he died I know not.

FITZSIMONS, HENRY, was born in Dublin, in 1567, where his Father was an eminent merchant. He was matriculated at Hart's-hall, Oxford, 26 April, 1583. Nine years later, at the age of 25, he associated himself to the Society of Jesus at Douay. Under the instructions of the great Lessius, he soon was qualified for the chair of Philosophy, which he filled for several years. An ardent zeal for Religion urged him to solicit his return to his Native Country; and I find that he reached Dublin late in the year 1597. Here he gave abundant evidence of commanding talents as a Preacher, of a fearless spirit and unbounded charity. Strange to say, he ventured to have a solemn High Mass, performed with great variety of musical instruments—a sight that Dublin had not witnessed for Forty years before: and he also instituted a Sodality or Confraternity in honor of the B. Virgin Mary. But he was at length apprehended and detained in prison for five years, during which period, at eight different times, he was brought into Court; but was always remanded. Soon after the Accession of K. James, great interest was made for his discharge, and after much negotiation, he was hurried as an exile on board a ship bound to Bilboa, without being allowed to take leave of his friends. Before he left the jail, he had reconciled many to the Catholic Church, and during the voy-

* He states in this Memorial that the news of Queen Elizabeth's death 24 March, 1603, did not transpire in Ireland till 9 April! On the 11th of April, he reconciled the Church of St. Patrick in Waterford, and on the next day publicly officiated at High Mass; thence proceeded to reconcile the Cathedral Church dedicated to the Holy Trinity. On the 13th of April (which was Wednesday in Passion-week.) High Mass was celebrated in this Cathedral. These proceedings alarmed Sir Charles Blount, Lord Mountjoy, who hurried to the City with a considerable force to overawe the inhabitants.

age his zeal produced the happiest effects among the crew and passengers. On 14 June, 1604, he landed at Bilboa. Rome, Liege, and the Low Countries admired his devotion to the labours of his Ministry; it was his pleasure and delight to visit the sick, to attend the infected, to assist prisoners and persons condemned to death; but his heart panted to re-enter the field of hardship and danger in his beloved and afflicted Country; and at last Superiors allowed him to follow his own inclinations. Like the giant he exulted to run his course; and the fruits of his industrious activity every where appeared in the numerous conversions of heretics, and in the strengthening of Catholics in practical religion. The Civil and Military Authorities marked him out for vengeance. In the winter of 1642, in the darkness of the night, he effected his escape from Dublin. Winding his way through sequestered woods and dells, he took up his quarters in a wretched cabin that he found in a Morass, where he was safe from those who hunted after his blood. Though exposed to the pitiless storm, and suffering every privation, this blessed Father never lost his serenity and elastic gaiety, and was always ready to administer consolation to others. But this Winter campaign broke down his constitution. Removed to a place of comparative comfort, he was treated by his brethren with the most affectionate care and Charity; nature however was exhausted, and after a short illness, full of days and fuller of merits, he passed to never-ending rest, with the name of Jesus on his lips, 29 November, 1643, or as another account has it, 1 February, 1644. "By his death the Roman Catholics lost a pillar of their Church, being esteemed a great ornament among them, and the greatest Defender of their religion, in his time." Wood's *Athenæ Oxon.* vol. 11. p. 46. This eminent writer left to posterity

1. "*A Catholic Refutation of Mr. John Rider's claim of Antiquity.*" N.B.—This Rider was Dean of St. Patrick, and subsequently appointed to the See of Killala.

2. "*Reply to Mr. Rider's Postscript.*"

3. "*An Answer to certain complainative Letters of afflicted Catholics for Religion.*"

All these were printed in a 4to. Vol. Rouen, 1608.

4. "*The Justification and Exposition of the Divine Sacrifice of the Masse, and of all Rites and Ceremonies thereto belonging.*" 4to. 1611, pp. 356. I think printed at Douay.

5. "*Britannomachia Ministrorum in plerisque et fidei fundamentis Fidei Articulis dissidentium.*" 4to. Douay, pp. 356.

6. "*Catalogus Sanctorum Hiberniæ.*" 8vo. Liege, 1619, pp. 117.

This was appended to the *Hiberniæ sive*

Antiquioris Scotiæ vindiciæ adversus Thomam Dempsterum, an 8vo. printed at Antwerp, 1621. Its Author adopted the initials G. F.

FLEMING, RICHARD, a man of great virtue and union with Almighty God. *Sacchinus* mentions his distinct prediction at Paris (1581) that Claudius Aquaviva would be elected General of the Society. Hist. Soc. pars 5.

FLORENCE, ——— All that I can glean of this Father is, that F. Holliwood applied 20 June, 1604, to the General Aquaviva, for his being sent to the Irish Mission, and that until his arrival, F. Nicholas Lynch would supply in that portion of the vineyard which was destined for him. This I discover by a previous letter 24 April that year, was in the North of Ireland; but I doubt if he could be spared, for I find in a letter from Spain, written early in 1606, that F. Florence had at last obtained a Royal Decree, "*ut Seminarium Hiberniæ Vallisoleti regis sumptibus strueretur.*"

FORD, JAMES. This Professed Father, a native of Dublin, was living at Limerick, when Pere Verdier made his Visitation. He is then reported to be about 40 years old, but in delicate health, and employed in teaching Rhetorick, and also "*bonus et doctus.*" The next time that I meet him, is in a short statement of the condition of the Catholics in Ireland, between the years 1652 and 1656, written by F. Thomas Quin, then Superior of the Irish Mission. "F. James Ford, has erected a small dwelling in the midst of an extensive marsh, where the ground was rather firmer. Here the youths and children of the neighbourhood assemble to receive their education, and to be trained in the principles of faith and virtue."*

FORD, WILLIAM, was recommended by F. Ignatius Brown, 5 July, 1675, as a fit successor to F. Stephen Rice, in the charge of his brethren employed in the Irish Mission. Further particulars I search for in vain: indeed at almost every step I have to regret the scarcity of documents, occasioned by the injury of the times, and the dispersion of the Irish Members of the Society, throughout every part of the Continent.

FRAYN, NICHOLAS. This Father was certainly living in Ireland in the Autumn of 1712.

FULLAM, JOHN, was born in Dublin 23 March, 1719, and entered the Novitiate, in

* In the present day we can hardly form an idea of the persecutions and sufferings that the Clergy of Ireland had to endure. I have seen a letter of Dr. Anthony Geoghegan, Bishop of Meath, dated 26 August, 1660, "*ex loco nostri Refugii in Hibernia*" in which he says, "*Vivo in cavernis adhuc, sicut et ceteri meæ vocationis et status.*" In a previous letter, dated London 20 May, 1659, the good Prelate had said, "*huc appuli ante octiduum proponens firmiter ire in Hiberniam ad meum gregem.*"—Truly this Exemplary Clergy could say, "*Propter te Dne mortificamur tota die.*"

the Lyons' province, 2 December, 1735. He came to the Mission in 1749, and was admitted to the Profession of the Four Vows 2 February, 1754. For the last 40 years of his life, I believe that he resided in his native city. He died either 7 August, 1793, or early in 1794. F. Peter Plunkett, in a letter to a friend dated 14 July that year, from Leghorn says, "Though I had been prepared for the fatal stroke by a letter from Dublin, announcing that my most dear and worthy friend, Rev. John Fulham, was past all hopes of recovery, notwithstanding on hearing the event, I felt no small share of uneasiness, such as was naturally to be expected for the loss of a person, whom I had intimately known in Dublin, much esteemed and sincerely loved, and whom moreover I had corresponded with these twenty years past. I hope in God, he is now enjoying the reward due to his exemplary piety, to his strong attachment to our Holy Catholic religion, and to his unabated love and concern for our common parent, the Society of Jesus."

GAHAN, MATTHEW, of Dublin; born 7 February, 1782: entered the Society for the Irish Mission at Hodder House, 7 September, 1805: after completing his Noviceship there, commenced his Theology at Stonyhurst, and finished it at Palermo, where he was ordained Priest, 16 July, 1810: In the November of the following year, he returned to his native Country, and for five years assisted as Curate in the Parishes of St. Michan and St. Nicholas without, in Dublin. In 1816, was stationed at Clongowes-Wood College, in the capacity of Minister, an office which he filled for six years, when he was ordered back to Dublin as Coadjutor to F. Aylmer, in the residence of the Society in that city. At the end of two years his Superiors permitted him to establish himself in the Isle of Man, the poor Catholics of which were lying like sheep without a Shepherd, and whom he had occasionally before visited and comforted, and cheered with his presence. To their instruction, and relief, and service, he devoted the remainder of his life, amidst inconceivable discouragements, privations, difficulties and labors, all of which he bore with exemplary patience and fortitude. This good Father was called to the reward of his zeal and charity, 22 February, 1837, æt. 55. Prof. 4, after five days illness. He had built a Chapel at Douglass and Castletown. Future generations will hail him as the Apostle of the Isle of Man—"supra modum Apostolus Insulæ Monæ."

In truth he verified the description of a Parish Priest by Chaucer.

"But riche he was of holy thought and werk
He was also a learned man, a Clerk
That Criste's gospel trewely wolde preche
His Parishners devoutly wolde he teche
Benigne he was and wondrous diligent
And in adversite full patient."

GALWEY, DAVID. In a letter of F.

Holiwood, written from Ireland, 30 June, 1604, he begins by saying, "I send as the bearer of this, Mr. David Galwey, an Alumnus of our Society. I wish you to send him to St. Andrew's house of probation, and to go through his Theological studies in the Roman College. He has been with me for the last year, and in our opinion is fit for the Society, and specially adapted for this Mission, because he is well acquainted with the Irish as well as the English language. The life of a merchant which he followed before, makes him in the transaction of business more cautious and expeditious." In due time F. Galwey returned to his native country, and multiplied himself in the cause of the Missions. Ireland did not present a field sufficiently extensive for his zeal and charity. For thrice, in the disguise of a merchant, he visited Scotland, the Hebrides, and the Orkney Islands, and gained many souls to God. Severe to himself and dead to the world, he labored and lived but to promote the greater honor and glory of his Maker. This Apostolical Father died at Cork, of a cancer, 22 December, 1649.

GALWEY, JAMES. I read in a letter of the Superior Antony Knowles, dated Waterford, 21 November, 1695—"I have written F. James Galwey to continue in Belgium until I can be a better judge of the state of the times, as to his disposal." In consequence of the dangerous illness of his brother, a merchant of St. Sebastian, he was allowed to quit the College at Poitiers to visit him in the beginning of the year 1697. Two years later, Pere Garganel, Superior of the Missions at Martinique, made application for some Irish Fathers to assist in that Mission and the neighbouring islands: he represented that there was a great number of Irish in his district—thata abundant harvest of souls was opened to the view, and that he and his brethren would cheerfully provide a maintenance for one or two Irish Jesuits, who would assist these souls, together with the French population. It is an historical fact, that with Cromwell's usurpation began the system of transporting the Irish, as *slaves*, to the West Indies: for a long time, says the letter, dated 16 April, 1699, almost every year, and sometimes often in the year, the English convey from Ireland shiploads of men, boys, and girls, partly crimped, partly carried off by open force, for the purpose of their slave-trade, and thus in process of time, an immense multitude of Irish has been scattered in these islands, but destitute of spiritual succor. This Mission was proposed to F. Galwey, and how it was received the following letter of F. James Kelly, the Rector of the College of Poitiers, the 6th of August, 1699, will best demonstrate.

"With the most intense delight F. James Galwey embraces the Mission of Martinique offered by your Reverence,

and he does so with the more confidence in God, as the lot has fallen upon him not in consequence of any expressed wish on his part (for though he wished it, he durst not apply for it): but now he is solely guided by the spirit of obedience. With alacrity he is getting ready for the voyage. F. Gargenal, who from his arrival from Martinique, has been on intimate terms with him, is desirous of having him for his companion. In the meanwhile, we cannot but humbly request, that you will not give up, but merely lend F. Galwey to the Martinique Mission; for should our affairs lift up their head again in Ireland, he will be very necessary for us."

Whether F. Galwey ever returned, I have yet to learn.

GELOSSE, STEPHEN, born in 1617, was teaching poetry in Kilkenny College in 1649, and was then reported by the visitor, Pere Verdier, as a truly good and religious man. I believe he made his debut as a Minister at Waterford, whence he was sent to Ross to attend F. Gregory Dowdall in his last illness, and who died in his arms, 9 August, 1650. For the next 19 years he continued to exercise his pastoral functions in that town and neighbourhood. No dangers that threatened him from the Cromwellian party, who filled every place with blood and terror, could deter this genuine hero from doing his duty; no weather, no pestilential fevers, no difficulties could hold him back from visiting the sick and the dying in their meanest hovels. His purse, his time, his services, were always at the command of the distressed Catholic: it was his food and delight to exercise the works of mercy corporal and spiritual. Though the tyrant Cromwell had issued a proclamation to his troops, (and they were in the habit of searching the houses of respectable Catholics,) that should they apprehend a Priest in any house, the owner of such house should be hung up before his own door, and all his property be confiscated; and that the captors of the Priest should be rewarded at the rate destroyers of the Wolf formerly received (so little value was attached to a Priest's life); nevertheless F. Gelosse managed every day to offer up the unbloody sacrifice of the altar: his extraordinary escape from the clutches of his pursuers border on the miraculous. He adopted every kind of disguise; he assumed every shape and character; he personated a dealer of fagots, a servant, a thatcher, a porter, a beggar, a gardiner, a miller, a carpenter, a tailor with his sleeve stuck with needles, a milkman, a pedler, a seller of rabbit skins, &c. thus becoming all to all, in order to gain all to Christ. However he was four times apprehended, as he told F. Stephen Rice; but his presence of mind never forsook him and he ingeniously contrived to extricate

himself without much difficulty: After the restoration of Charles II. he set up a school at Ross, which took precedence of all others in the country, whether rank, numbers, proficiency, discipline, or piety, be taken into consideration; but this was broken up by the persecution in 1670. He then removed to the vicinity of Dublin, where he taught about forty scholars; and in August, 1673, he returned to Ross to reopen his school, but at the end of three months was obliged, by the fanatical spirit abroad, to abandon this favorite pursuit. He was still living in the summer of 1675, when I regret to part company with him.

GERALDINE, GEORGE, was in Sicily, in August, 1615, when his services were required for the Irish Mission. It appears that he was stationed in Munster; for F. Robert Nugent, in his letter of 1 October, 1640, after announcing the death of the venerable F. Barnaby Kearney, requests F. George Geraldine to succeed the deceased as a Consultor, on account of his long experience, prudence, "*et loci vicinitatem*." I think he had been gathered to his Fathers before the year 1649.

GEROT, JOHN. His Superior F. Holwood, soon after his return to Ireland, applied that F. Gerot might be sent over to him, as his services could be usefully employed at Wexford.

GIBBONS, JAMES. This Father was actually arrested in December, 1694, on landing, and conveyed to Dublin, a distance of 100 miles, and examined by the Privy Council on his reason for returning to Ireland. He was discharged from custody the following February, and was living 15 November, 1712.

GLANNAN, CHRISTOPHER, born 10 May, 1711: entered the Society in Germany, 12 September, 1731, and was Professed in the Order, 2 February, 1752. I find that he came to the Irish Mission in 1741 and was assisting a parish Priest in Dublin 14 years later, when I lose sight of him.

GOAGH, ANDREW, of Clonmel, and where he was superior in 1640, æt. 60. He had joined the Order late in life.

GOAGH, IGNATIUS. This Father, as I find by the letter of his Superior, F. Patrick Lynch, dated Dublin, 19 March, 1693, had died 18 of the preceding month, æt. 68, Soc. 48. He had spent about 15 years in the Mission of Holland, and 25 years in the same capacity in his native country.

GORMAN, THOMAS, born in Munster, 29 December, 1691; was admitted in the Castile Province of the Society, 12 March, 1714: and ten years later came to the Irish Mission. His services were bestowed at Clonmel, Limerick, and Cork, where he shone as a Preacher. I believe he ended his days at Cork, where I leave him in 1756.

GRADELL, JOHN. His true name was O'Neill: was born 11 May, 1716. Having

ended his studies at Paris, he became a candidate for the Novitiate at Watten. A few years later his Superior sent him to the Cornish Mission, which he cultivated until his death, 6 January, 1760.

GUNTER, EDWARD. This excellent Scholar finished his course of Theology in the English Province; then made his third year of Probation in the Province of the Lower Rhine. He died in Dublin, in the course of the year 1671.

HALLORAN O', JOSEPH, IGNATIUS, born in Limerick, in 1726. After having passed his course of Philosophy with singular reputation under the Jesuits at Bordeaux, he entered their Novitiate. Appointed to the chair of Philosophy in that City, he had the merit and courage of introducing the Newtonian System. Promoted to the Professorship of Theology, he maintained his increasing reputation, until the persecutions of his Order compelled him to return to his native Country. Accompanying Lord Dunboyne to Cork, he spent several years in that City, where attaching himself to the North Chapel, he commenced Public Catechism, was most assiduous in the Confessional, and in preparing Children for their first Communion. He greatly distinguished himself by his talents in the Pulpit and was universally respected as a saintly Missioner, as a man of elevated mind, gentlemanly manners, and most prepossessing in his appearance. This is the Reverend Father alluded to pp. 79-80 Vol I. "*Travels of an Irish Gentleman in search of Religion*" by Thomas Moore, Esq. That he died in Dublin during the month of November, 1800, is certain; and probably was buried in the vault of St. Michan's Church, where repose the ashes of several of his BB.

HAMLIN, BARTHOLOMEW, was a Sexagenarian at Wexford, in 1649, but in full vigour, teaching Rhetoric with great spirit, and meriting the reputation of an excellent and fearless preacher.

HART, NATHANIEL. All that I know of him is from his own brief letter, dated 15 June, 1659, which shews that he was then Superior of his brethren in Ireland.

HARTEGAN O', MATTHEW. A letter of F. Robert Nugent dated from Ireland, 24 April, 1642, shews, that F. Hartegan had just been sent over to France by the Catholic National Association, and the Bishops, to solicit the aid of his most Christian Majesty. He states that Ireland presented a spectacle of general conflagration and bloodshed, and that the Catholics were fighting for freedom of conscience, for their legitimate King, and for their country, against the Puritans. F. Hartegan, during the year he spent in this negotiation, displayed much ardour; but his success was not equal to his expectations. This may have been owing to the extreme illness of Cardinal Richlieu. Another object was then taken up certainly in better keeping with his

religious profession. I learn from his own letter, dated Paris, 30 March, 1643, that Pere Jordan Forrestier, the Procurator of the Provinces of France, had placed in his hands 25 March, the petition of 25,000 Irishmen, who by the persecution and iniquity of the times had been forced to expatriate themselves, and settle in St. Kitt's, and the adjoining isles. Their petition had been brought over by the French Admiral Du Poenry, who backed their petition for two Irish Jesuits to be sent over to administer the consolations of Religion to their destitute and afflicted countrymen. F. Hartegan offered himself for this Mission, and represented his vigour of constitution, his knowledge of the Irish, English, and French languages, and his vehement desire of labouring in this or any other similar Mission. Probably his wish was granted, for afterwards he disappears altogether.

HENNESSEY, JAMES, was born in Munster, 16 January, 1720, and became a candidate for the Society at Madrid, in 1737. Ten years later he came on the Irish Mission and was stationed at Clonmel; but after a few years labor returned to Spain, where I find him in 1755; after which time he eludes my observation.

HENESSY, JOHN. In p. 195, of "*Harri's Writers of Ireland*," this Father is described as a Jesuit of Clonmel, who flourished in the early part of the 18th century, and that he was the anonymous Editor of a Treatise on the Primacy of Armagh.

HENNESSY, THOMAS. I find in a letter of F. Walter Lavallin, dated from Poitiers, 1 January, 1713, that F. Thomas Hennessy had sailed for Ireland "*paratus ad omne pericula subeunda*."

HEYS.—This Irish Jesuit, was in 1669, described by Conn, as *capellano effettivo della Regina et Missionario legitimo*.

HIGGINS, JOHN FRANCIS, was admitted into the Order in Portugal, in April, 1681. He reached the Irish Mission in December, 1694, and it seems was socius at Waterford to the Superior Anthony Knowles. After 13 December, 1697, I lose sight of him.

HLASKO, CASMIR. This Polish Professor of Theology, and able Professor of Natural Philosophy and Dogmatic Theology, reached Ireland in December, 1820, and gave the aid of his superior talents to the College at Clongowes, where he died 27 January, 1831, æt. 49.

HOLWOOD, CHRISTOPHER, (often called a *Sacro Bosco**) was born in Dublin, in the year 1562. At the age of 22, as it appears by one of his letters, he embraced the Institute of St. Ignatius, at Dol, in France, and in the sequel distinguished himself as a Professor of Philosophy and Divinity at Padua. Ordered to Ireland to preside over his brethren, he took shipping

* He sometimes signs himself Johannes Bushlock

as a merchant in January, 1599, at Dieppe, but was apprehended on reaching Dover, and committed to prison for refusing the Oath of Supremacy. Escorted to London he underwent an examination by Lord Cobham, Governor of the Cinque Ports, and was then forwarded to Secretary Sir Robert Cecyll. The Father told Sir Robert at once, that he was a Priest and Member of the Society of Jesus. (He was induced to do so, as he was aware, many persons then in the kingdom were well acquainted with him at Padua.) The Secretary inquired the motives of his coming hither. He answered for the Salvation of souls. But what need have we of your assistance? said the Secretary. Are we not Christians? That is not at all sufficient, said the Father, unless you be Catholics. Well, replied the Secretary, as no one can help your believing what you think right, until God enlightens your mind, you shall not suffer any thing for your Faith; but if you are found guilty of meddling with changes and state affairs, I promise you, you shall not escape with impunity. The Father rejoined—Long since I have renounced the world: I no longer mix myself up with secular concerns, and I am unable to do so; for they are foreign to my Institute. The Secretary then began to inveigh against the Society of Jesus: on which the Father boldly undertook its defence, and plainly told him, that the Society proposed nothing to its members which was not praiseworthy; on which the Secretary ordered him to be removed, and kept in close custody; in which state he continued for three months, until *his relation, Lord Dunsany* obtained for him the liberty of the prison, which consists in this, that he is not denied the liberty of receiving his friends. The above particulars I collect from a letter, dated Dublin, 11 May, 1599.

F. Henry Garnett, in a letter 19 April, 1599, announced the apprehension of F. Hollywood as a recent event: and in his letter 22 May, 1600, says of him, "he doth much comfort our friends at *Wisbich*, and was of exceeding edification in the Gatehouse. There is hope of getting him at liberty, and sending him into his Country." Change of prison however was the only relief that this Irish Father could procure, while the tyrannical Elizabeth swayed the sceptre. His friends at length obtained his removal to Framlingham Castle, which he quitted for perpetual banishment, in virtue of the Proclamation of James I. at his accession to the throne of England. I find the Father writing from Lisle, 30 June, 1603, and from Douay, 16 July 1603. In the last dated letter, he states, that a short time before the queen's death, the Catholics in Dublin had experienced the storm of persecution. The instigators were *Terrell*, the Mayor of the

City, and *Rider*, the dean of St. Patrick's, and polemical antagonist of F. Henry Fitzsimons. Many Catholics quitted the town, and the leading citizens were committed to gaol. Baron Mountjoy was then absent in Connaught; at his return the citizens presented a memorial of their grievances. Turning to the Mayor his Excellency said, "I am putting an end to warfare abroad, and you, Sir, are sowing the seed of wars at Home." It was thought that his Excellency had received information of the Queen's dangerous illness, with instruction to pacify and conciliate the public mind.

The letter adds, that on the news of Queen Elizabeth's death reaching Ireland, in the cities of *Waterford*, *Kilkenny*, and *Cork*, and in various other places, the churches were seized on and restored to Catholic worship. Lord Mountjoy began to apprehend lest the greater part of the island would join in the insurrection. He had come to a composition fortunately with O'Neil,* and having collected all his forces from the North he hurried down to the South to arrest the progress of discontent: and having succeeded in his object, sailed from Dublin to England.

F. Hollywood embarked from St. Malo, and reached Ireland 16 March, 1604, the Eve of St. Patrick, "*Omen uti spero felix*," as he expresses it. Towards the end of Lent he met FF. Nicholas Lynch, Richard Field, Walter Wale, and Barnaby Kearney, brother to the Archbishop of Cashell, and Andrew Morony. At this time the Catholics of Ireland enjoyed a certain negative freedom of their religion. But this was of short duration. As soon as James thought himself sufficiently secure on his throne, he basely recalled all his promises of toleration.† His subsequent conduct shewed

* Did not O'Neil die at Rome, 23 September, 1609, and was he not buried in the Church of St. Pietro in Montono?

† This hollow and rotten-hearted prince had been a pensioner of the Pope, and the king of Spain. F. William Cretton, in a letter to F. Thomas Owen, dated Billom, 4 June, 1605, says "Our Kyng had so great fear of ye nombre of Catholics, ye puissance of Pope and Spaine, yat he offered *Libertie of Conscience* and send us to Rome to deal for the Pope's favor and making of an Scottish Cardinal, as I did shaw the Kyng's letter to F. Parsons." In the sequel this contemptible tyrant considered a petition presented for Liberty of Conscience as an indignity, and committed the petitioners to goal for their presumption! I read in a letter of F. Richard Blount dated 3 June, 1605, that the Persecution was then surpassing by many degrees all former times—that the prisons in the North of England, are full of Catholics, that the Sheriffs seize upon their cattle and goods and sell them before their faces for the King's use—that his Majesty thinketh Papists unworthy to be tolerated in any Commonwealth, and but the last day drank very solemnly at dinner—"To the eternal damnation of a l Papists!!!"

In the 3rd year of his reign he made it treason to reconcile any person to the Church of Rome, either beyond the Sea or in the realm, yet he affected to be a Christian!!

how dangerous it is for the civil and religious rights of subjects to depend on the will of any man, and especially on the caprice of a drunken and voluptuous sovereign, as James unquestionably was. His Proclamation, dated Westminster, 4 July, 1605, was published with great solemnity in Dublin, 29 September, in which his Majesty desires that no one should hope for his tolerating the exercise of any other worship, but that of the church established by law; he commanded all his subjects to attend the Protestant Churches on Sundays and festivals—requires all Priests to withdraw from the realm before 10 December; forbids any of his subjects to harbour any Priest; and renews the penal statutes of the late Queen against Popish Recusants and Popish Priests and Jesuits.

From an interesting letter of F. Hollywood, dated 10 December, 1605, I discover, that to strike terror amongst the Catholic population of Dublin, who nobly refused to sacrifice their religion to Mammon—the Lord Lieutenant and Privy Council, had sent to prison on the 22nd and 27th of November, several members of the Corporation, and some of the principal citizens. A deputation of gentlemen from the Counties of Kildare, Meath, and Louth, upon this, waited on his Excellency, and petitioned for a suspension of the system of coercion, until they could be allowed to visit his Majesty's Court, and represent their case. After a delay of fifteen days, his Excellency, in the exercise of despotic power, threw some of the deputation into gaol, and ordered others to confine themselves to their houses, and neither to write to any one, nor speak to any person who was not part of the family, under the penalty of a thousand pounds, English money. A large body of troops was assembled at Dublin, and detachments were drafted off for the apprehension of Priests ail over the kingdom. F. Hollywood incloses the lists of some of the Prisoners.

The following are citizens of Dublin—

“Mr. Walter Seagrove, John Shelton, James Beelowe, Thomas Penket, Kennedy, Stephens, Tornor, Kearroll, &c.

These and others were first commanded to go to church by proclamation; again by special commandment; last by commandment upon the duty of allegiance, under the broad seal, and therefore indicted after, in the Star Chamber, fined, and committed for contempt.

In the reign of his Predecessor, 5th. Eliz. it was made treason to maintain the spiritual authority of the Pope, or to refuse to maintain the Queen's supremacy in all spiritual and Ecclesiastical things and causes, as well as in Temporal ones. It was Treason by Law, 23rd. Eliz. to withdraw any one from the newly started Religion to the old Religion of the Country—Treason for a Priest, 27th. Eliz. to return to set his foot again in his native land!!! Can we be too thankful, tollive in the present times?

Noblemen and gentlemen committed for putting in of a petition.

“My Lord Viscount of Gormanston,

My Lord of Lowth (as I heare),

Sir Patrick Barnwall, close Prisoner,

Sir James Dillon.

John Finglass,

Richard Netervil and Henry Burnell, committed to their howses only by reason of their adge.”

But the heart is sickened with these abominable reprisals on conscience—with these impious attempts of a government to force its novel opinions on a nation, and rob a people of its religious freedom. The history of the Irish Reformation is indeed a compound of absurdity and barbarity, unprecedented in the Annals of mankind!!!

To return to F. Hollywood. He continued in very difficult times to render essential services to his country and to religion, by his zeal, wisdom, charity and fortitude, until his pious death, 4 September, 1616. His pedantic and bigotted sovereign had expressly denounced him in his speech to the Parliament, 1 May, 1614, and the Royal Commissioners reported in 1615, that, “Hollywood, a Jesuit, was kept and harboured by Sir Christopher Plunkett.”

From the pen of this Father we have—

1. “*Defensio Concilii Tridentini et Sententiæ Bellarmini de auctoritate Vulgate Editionis*,” with an appendix.

2. “*Libellus de investiganda vera et visibili Christi Ecclesia*.” This is a 4to. volume printed at Antwerp, 1604. It was re-printed with additions at Antwerp, in an 8vo form, 1619, under the name of John Geraldini.

3. A Latin Treatise “*De Meteoris*.”

HOULING, ——— This Father is mentioned in the Preface to F. Fitzsimon's “*Treatise on the Mass*.”

HURLEY, WILLIAM, of a noble stock and family of the ancient Irish. In 1649, he was Superior of his brethren at Limerick, he is described as being a Professed Father, aged about 50, a devout and learned religious, and eminent for charity and humility.

JAUTARD, CLODIUS, a native of France; but after living sometime at Clongowes, died there, 25 October, 1821.

JOHNSON, DAVID. His true name was *Maghee*. He was born in Ireland 22 February, 1737: entered the Novitiate at Watten at the age of 18, and to his religious merits added the distinction of eminence in classic literature.

In 1764, he was appointed Chaplain to the Mission of Arlington in Devonshire, where his Patron, John Chichester, Esq. shewed himself unconscious and unworthy of the treasure he might have possessed in such a pastor and companion. Death relieved this meritorious Father from his comfortless situation, 8 November, 1768.

IRVINE, CHARLES, born in Dublin, 13 October, 1801: admitted at Rome 2 No-

vember, 1821: ordained Priest at Stonyhurst 19 September, 1835: succeeded F. John Weston at St. Helen's, 3 January, 1837. This zealous Father offered himself to Superiors for the Calcutta Mission: his offer was accepted; but the sea voyage and climate little suited his constitution: after some time he was advised to leave Calcutta for Singapore, but died 23 June, 1843, of complete exhaustion from continued sea sickness, just a year and a week from the time he left England. This polite Scholar, and scientific Priest, for he excelled in Natural Philosophy, Astronomy, and Chemistry, had recently been elected a member of the Royal Asiatic Society.

*IRWIN, WALTER. This Scholastic died in France, in December. 1836.

*JONES, JAMES. This talented native of Ireland, was sent from the College of Carlow to Stonyhurst in the summer of 1805. For the next two years I had the honor of being his master in Grammar and Syntax. On my quitting the College, he pursued the studies of Poetry and Rhetoric with the highest credit, but bad health would not permit him to join the Novitiate. Just before his death in the last week of September, 1809, F. Sewall received the Vows of this most pious and promising youth at Liverpool.

KEARNEY, BARNABY, was born at Cashell in 1665, and was brother to David, Archbishop of Cashell. He was admitted into the Society at Douay in the 24th year of his age. After teaching Rhetoric and the Greek Language at Antwerp and Lisle, he was ordered to the Irish Mission, where he arrived with his nephew, F. Walter Wale, in the summer of 1693. Both vied with each other in giving themselves up to the ministry of the Word: and both were marked out for the vengeance of the government. A troop of horse was sent by the Viceroy to Cork to apprehend them at the dawn, 5 September, 1696; but God delivered his servants from their malice. F. Kearney, in a letter dated 4 October, that year, after mentioning this escape, writes that he followed his Excellency's footsteps to Waterford, and entered that City unsuspected with the immense concourse of the spectators, and was an ear and eye witness to his triumphant reception. His Excellency on arriving at the Court House, summoned before him eleven of the most respectable inhabitants of Waterford, viz. *Paul Sherlock*, who had been elected Mayor for the ensuing year, *Nicholas Madan*, *Michael Brown*, *Nicholas White*, *James Fagan*,* *Nicholas Strong*, *James Sherlock*, *Richard Wadding*, *James Walsh*, *Patrick White*, *Richard Boucher*; six neglected to make

their appearance, and were heavily fined and ordered to present themselves at *Cork*. The five who attended, with great spirit, professed that they would never swerve an iota from the Roman Catholic Religion, which they had inherited from their Fathers; but should ever manifest loyal allegiance to their Sovereign, and obedience to his representatives in all civil and political matters. His Excellency marked his indignation at this bold expression of sentiment—imposed a heavy fine, and gave them in charge to his Secretary, until they should alter their opinions. Finding them immovably firm in their faith, he caused them to appear before the Lord Chief Justice, who endeavoured to gain them over by promises of place and emolument, and assured them that the Government would be satisfied, if they would but once attend the Protestant service. But these heroes well knowing that dissimulation in Religion was inadmissible, refused their consent, telling him, that they had given, and ever would give undeniable proofs of their civil allegiance; that it could never benefit the king's interests for them to act against the dictates of conscience; and that they could not believe that the King wished them to make such a sacrifice of principle. The Sheriffs JAMES WALSH and JAMES BREWER "*vere duæ clivæ in Domo Dei.*" were then attacked; but with no better success. One hundred and sixty citizens were then selected as likely persons to be prevailed on to surrender conscience to the motives of fear and interest; but God, who chooses the weak things of the world to confound the strong, supplied them with courage to resist every assault, and not one, God be praised, of the whole number, nor even in the whole population of Waterford, comprising many thousands of inhabitants, would degrade himself by an act of hypocrisy and apostacy. In revenge, tyrannical iniquity, calling itself *justice*, and the gospel of the Redeemer, inflicted pecuniary penalties. The base attempt of the Chief Justice to rob the inhabitants of Ross of their conscientious integrity proved equally abortive. "The Viceroy in his progress towards Carrick was informed that *Nicholas Madan* harboured in his castle of *Whitfeld*, three miles from Waterford, a learned English Priest, *Thomas Hill*, an Alumnus of the English College at Rome. Under some specious pretext, his Excellency proceeded in that direction with a troop of horse, and sent a detachment to search every corner of the Castle; but they found nothing, and Mr. Hill, thanks be to God, is still safe in Ireland." The letter is dated from his hiding place, where his brother, the Archbishop of Cashell lay also concealed "*e nostro latibulo, ubi frater modo est, 4 Octobri, 1696.*"

F. Kearney continued during the long period of 37 years, and in very difficult

* The *Fagans* were generous supporters of religion. F. Fitzsimon, in a letter dated 25 November, 1699, mentions, "*Dominus Thomas Fagan, insignis Benefactor noster,*" as entitled to the special prayers and gratitude of the Society,

times, the diligent and faithful Steward of the mysteries of God. The friend of peace, the promoter of habits of honest industry and sobriety, this true patriot, deserved to hear that his efforts to advance the public good, and prevent the disturbance of the public tranquillity, were duly appreciated by the constituted authorities. Even judges of assizes were known to declare in open court, that the two Jesuits, *Barnaby Kearney* and *Walter Wale*, did more to prevent robbery, than all the terrors of the law, than all the framers of coercive restrictions. I find by a letter of F. Robert Nugent, dated (*ex Hybernia 1 Octobris, 1640*) the following account of his death.

"F. Barnaby Kearney, an old man of 75 well spent years, quitted 20 August, the labors of this life, as we hope, for everlasting rest, fortified with all the Sacraments of the Church. He had spent 51 years in the Society, and 37 in the Mission, was professed of the Four Vows, and was always zealous in preaching, (some of his sermons are in print :) in various places he taught the people with Evangelic fervour and abundant fruit!"

The sermons alluded to in this paragraph are in Latin for the Sundays and feasts in the whole year. The Title of the book is "*Heliotropion*," in 8vo. printed at Lyons in 1622. A second volume of his sermons, on the Passion of Christ, was published in an octavo form at Paris, in 1633. He left in MS. an account of the death of the Earl of Ormond. This nobleman, I take it, was Thomas Butler, called "The Black Earl," in whose conversion before his death, in 1614, F. Kearney was greatly instrumental.

KEATING, EDWARD, was born in Leinster 13 October, 1778, entered the Order in the Province of Castille, 21 May, 1737. After finishing his studies he was employed to teach Humanities for six years and Philosophy for three years. This Professed Father came to the Mission in 1750, and cultivated strenuously and usefully the vineyard at Wexford, where I lose sight of him in 1755.

* KEHOE, NICHOLAS. I find that F. Francis White, in a letter, dated Kilkenny, 1668, earnestly recommended this Nicholas as truly worthy for admission for a Temporal Coadjutor in the Order. He was then 52 years old; and with the hope of being admitted, had served for many years the Father at Kilkenny.

KELLY, CLEMENT, the fifth of six sons of Mr Richard Kelly of Maynooth, was born 20 November, 1708: consecrated himself to God in the Society, within the Province of Milan, 13 January, 1725, and came to the Irish Mission in 1741. In the Catalogue of 1752 he is reported to be an assistant to a Parish Priest in the Diocese of Dublin: and in the Catalogue of 1755, he is described to be the actual Parish Priest of the place. The truth is, when the

Incumbent of Maynooth died, F. Kelly's younger brother solicited the influence of James, Earl of Kildare (afterwards created Marquess of Kildare, and Duke of Leinster,) with Dr John Linegar, Archbishop of Dublin, who, with the consent of Rome, duly appointed this unpretending Jesuit to hold that Parish. This good Religious was much displeased with his brother's interference, so contrary to all regulated custom, and declined the proffered charge; but was ultimately prevailed on to accept the preferment, and he continued to hold it until his pious death in 1777. His remains were deposited in the family burial ground at Laragh Bryan.

With the approbation of the aforesaid nobleman, F. Kelly erected a new house and Chapel at Maynooth. By all accounts he was not distinguished as a Preacher; but he had the reputation of superior learning, and was exemplary in the faithful performance of every pastoral duty.

KELLY, JAMES. I meet with him as Superior of his brethren in Ireland 2 October, 1684. He was then residing in Dublin. In the years 1697, 1698, 1699, he occurs Rector of the Seminary at Poitiers. In a letter 6 April, 1714, it is stated in general terms that he had died abroad some time before, "*indefessus in Vineâ laborator.*"

KELLY, MICHAEL, born 27 May, 1802: admitted 31 August, 1822. This interior and solidly religious Father died deeply regretted in Dublin, 16 November, 1844.

KENNEDY, THOMAS. All that I can glean of this Father is from a letter of F. Walter Lavallin's, dated Poitiers, 1 January, 1713. "F. Thomas Kenedy has recently sailed for Ireland prepared to meet every danger."

KENNEY, PETER, born in Dublin 7 July, 1779, and studied Humanities partly at Carlow and Stonyhurst. Destined by Providence to be a main Instrument to revive the Irish Mission of the Society, he entered the Novitiate at Hodder House 20 September, 1804. Subsequently he removed to Palermo, where he finished the higher studies and received holy Orders. In November, 1811, he returned to Ireland Superior of his 3 Brethren, FF. Dinan, Gahan, and Ryan, and served the Chapel of St. Michan, the ancient Residence of the Society, and whose vaults had usually received the remains of the Fathers who departed this life in Dublin; but at the solicitation of Abp. Murray, he consented to fill the situation of Vice President of Maynooth College for a limited time, and in September, 1812, commenced the duties of that important office, which he most honourably and efficiently discharged until his retirement in the following June. Three years later his interesting Band received a considerable accession of Scholastics from Stonyhurst, besides 4 FF. from Sicily viz., Charles Aylmer, Paul Ferley, James Butler, and

Bartholomew Esmonde. F. Kenney held the Superiority till 28 September, 1817. During this interval he had effected the purchase of Castle Brown or Clongowes Wood, Co. Kildare. Possession was taken 4 March, 1814, and Schools were opened on the ensuing 4 July. Of this noble College F. Kenney was appointed 1st Rector.

In consequence of the General's Orders, F. Kenney proceeded in 1819 on a visit to the American Mission, S. J. (which since the revival of the Order in 1803, had depended solely and immediately on the General himself,) and he gradually organized every thing according to the Institute of St. Ignatius, and infused his own spirit amongst the members. On his return to Ireland, he was again, 27 August, 1822, declared Superior of his BB: and when the Irish Mission was erected into a Vice-Province in 1829, the General nominated him the first Vice-Provincial. In 1830 he was once more directed to proceed to the United States of America, whence he did not return till 1 October, 1833. Whilst there, he recovered the Old Residence of the Society and the Church of St. Joseph in Philadelphia: and in July 1833 he published in George Town College the General's decree for forming the American Mission into a Province of the Order, and he duly installed F. Wm. Mc. Sherry, a native of Virginia, the 1st Provincial. Soon after re-joining his Irish B.B., F. Kenney was reinstated Vice Provincial, and he filled that office till June, 1836.

As a preacher of the highest order F. Kenney, is justly celebrated. At the dedication of Tuam Cathedral 18 August, 1836, he preached before the Archbishops of Armagh, Tuam and Cashell; the Bishops of Raphoe, Meath, Carlow, Kilmore, Killaloe, Galway, Killala, Elphin, Down, and Ardagh, and an immense confluence of Clergy, and an over-flowing audience of distinguished Catholic and Protestant laymen. At the Public dinner after the Ceremony his Grace of Tuam, Dr. Mc. Hale, in proposing the health of the illustrious Preacher, who had delighted and edified an auditory composed of every class of Christians, was pleased to add "the Pathos with which the truths of Religion had been delivered that day, shewed they were the out pouring of a Spirit which almost appeared under the influence of divine inspiration. His Grace descanted on the profound humility of the Preacher, resembling that of St. John the Baptist—and observed that in the long and useful career of this humble Father, he had always been careful to throw the oil of charity over the troubled waters of Society, and ever most strenuous in recommending that all denominations of Christianity should unite in promoting Peace and good will amongst their fellow men."

To this enlightened, zealous and indefatigable Father, Religion is chiefly indebted

for the foundation of the Seminary at Tullabeg, near Tullamore, King's County, and for the erection of the Residence and Church of St. Francis Xavier in Dublin.

To this venerable Friend and Father I may apply the words 1vch. of Job, "*Ecce docuisti multos et manus lassas roborasti; vacillantes confirmaverunt sermones tui, et genua tremantia confortasti.*"

This dear Father, now fuller of merits than of days, was recommended by the Faculty to winter in 1841 in a warmer climate. He left Ireland for this purpose in the autumn; but perhaps the journey was more than his delicate constitution could bear, for he reached Rome but to die. The excursion to Marseilles was rendered most fatiguing by the inundations throughout the S. of France. On 29 October, he sailed from Marseilles in the *Lopoldo* 110. and arrived at Rome 3 November. On Sunday 14, says F. G. Connell his companion, he complained of cold and a slight fever. On Thursday he was able to sit up in his room the greater part of the day. "On Friday morning symptoms of apoplexy became so alarming, that he was bled, and in the course of the evening, F. Glover heard his confession and F. Lalroix administered Extreme Unction, and he expired in F. Esmondé's arms and mine without a struggle or a groan at half past 10 P.M. 19 November." After his death a painting was taken of this Apostolic Man.

KIERNAN, or KIRWAN, BERNARD. This excellent and well disposed Missionary, "*insignis operarius et bonæ voluntatis,*" had returned from Spain to Ireland early in 1686. Twelve years later I find him labouring in the Dublin Mission. This "pious and irreproachable Father" died abroad, early in the last century.

KIERAN, or KIRWAN, DOMINICK, was making his third year of Probation at Limerick in Dec. 1638, and was recommended as successor to F. Maurice Ward, who had died at Galway on the 2nd of the preceding month. After the Revolution he retired to Poitiers and was courteously invited by the French Fathers to sojourn at La Fleche, where, I think, he ended his days. This venerable man certainly died before April of the year 1714, as I find by F. Antony Knoles' letter of that date, who styles him "*præstans operarius.*"

KING, JOHN, of Meath, was born 24 June, 1715, and aggregated himself to the Society in the Province of Seville, 18 August, 1741. He returned to serve the Mission of his native country in 1750, and was promoted to the rank of a Professed Father 15 August 1755, whilst assisting in the care of souls at Galway.

KIRK, THOMAS, made his Noviceship under F. John Young at Kilkenny. A letter dated Dublin, 2 October, 1684, informs us that he had just been discharged from Kil-

kenny prison. Further particulars I cannot discover.

KNOLES, ANTHONY, a very superior man, and for 20 years at least, and in critical times had the direction of his brethren. Some of his letters dated from Waterford, his usual place of residence, are extant. The first is dated 25 November, 1694, and describes the excessive vigilance of the Government to prevent *Catholic education* !!! and the renewal for this purpose of the barbarous enactment of Queen Elizabeth !!! In a 2nd letter of the 17th of February, 1695, he says, search had been made by the magistrates of Kilkenny, for the three Jesuits in that town, for presuming to instruct children; but he had fortunately removed them in time, "*non sine civium dolore ac luctu.*" In a third letter of 21 Nov. 1695, he states the recent Irish Statute for all regulars to depart the realm before the 1st of the ensuing May, and that no Priest whatsoever should be suffered to enter Ireland after the next Michaelmas. In a 4th letter, written from Waterford gaol 26 December, 1696, he says, he had been committed a prisoner with all the clergy of the diocese of Waterford four weeks before: and he understood the same rigorous proceeding had been restored to in other parts of the kingdom. From another quarter I collect this imprisonment was not protracted beyond 13 weeks. In a fifth letter dated Waterford, 30 December, 1697, he says, that four days before, all the ecclesiastics of the city had been summoned before the Protestant Bishop and Dean, to make a declaration of their office and order, and to hear the proclamation for our banishment.

In another letter of 15 November, 1713, he says, "all our chapels are closed; the pastors are fled: in some places the laity are dragged into Court to swear what priest's Mass they have heard during the last six months, in what place, and who were present; and on refusal to answer, suffer the confiscation of part of their property." On the 6th of April, 1713, he writes that for the last three months he had been a fugitive from his usual residence; but that God had enabled him to be the instrument of good—that eleven members of the Society were then in Ireland. On the 3rd of July, 1714, he says, that "his brethren were obliged to desist from their usual labours, and kept in their hiding holes, for no priest can be seen in public." So much for Protestant freedom and toleration in the 18th Century !!

Further details of F. Knoles I look for in vain.

LATIN, JAMES. All that I can gather concerning this zealous Father is from two letters, one dated from *Waterford*, (Manapia) 10 October, 1642, the other from *Galway*, 3 August, 1643. The first informs me, that though many Priests and Religious had

been seized and executed by the Puritans, yet *F. James Latin*, and two of his Brethren braved every danger, and were indefatigable in assisting and consoling the Catholics groaning under Puritanical despotism. In the *Post-script* the writer says, he had just received intelligence of *F. Latin's* apprehension and commitment to goal. The second states, that he was still a prisoner, and that he had been apprehended in the street in the act of proceeding to administer the sacraments to the sick.

LAVALLIN, WALTER, was certainly appointed Rector of the Seminary at Poitiers in 1709. He was still filling the same office 6 September, 1714, when he addressed a letter to his Superior, acquainting him of his having erected a new public Chapel for the use of the College; and that the expenses had exceeded his original calculation, but that he had not contracted, nor would contract, any debt, which he was not able to discharge.

LAURENCE. —. This Father is mentioned in a letter of 28 September, 1607.

LAWLESS, PETER. This meek and humble Temporal Coadjutor died at Clongowes 9 January, 1831, Soc. 9.

LAWNDY, THOMAS, was the acting Superior of the Irish Mission in 1623, 4, 5, as his letters demonstrate, and appears to have had habits of business.

LEARY, THOMAS, arrived in Ireland during the latter end of 1657, and was stationed at Waterford. When *F. Andrew Sall*, (of whom we have made mention in a note to the article on *Ignatius Brown*,) was apprehended in that city 22 January following, and thrown into jail, *F. Leary* supplied his place in town and country with great spirit and success. In 1669 I meet him at Cashell, where he witnessed the remarkable cure of his niece Elizabeth, Xaveria Leary, of dysentery and deafness, after performing a Novena in honor of St. Francis Xavier. The fact was certified by the grand Vicar of Cashell, as *F. Stephen Rice* reports it in the Annual letters. After this event I lose sight of him.

LEE, PATRICK, was the first Novice admitted into the house of Probation at Kilkenny. In this Novitiate,* erected under the auspices of the Blessed Virgin Mary, *F. Lee* imbibed the genuine spirit of the Society, which is essentially the spirit of zeal and charity. Whilst in the prime of life, this fervent and highly gifted Father devoted himself to the care of the infected,

* The foundress of the Novitiate was the Lady Elizabeth Nugent, (Countess of Kildare, and sister to the Earl of Westmeath,) who died, after an illness of eight months, most piously, 26 October, 1645, "*Hæc vult erat Mater Societatis nostræ in hoc Regno*," says *F. Robert Nugent* in his letter 31 October, 1645. This Novitiate flourished at Kilkenny for four years, under that able master of spirituality, *F. John Young*. It was then removed to Galway in 1649, and in the autumn of the year following, the young men were transferred to the Continent, and drafted among the various provinces of the Society.

when Kilkenny was ravaged with the pestilence. It is incredible how this angel of comfort assisted, relieved and restored so many of his fellow creatures by his heroic courage, active zeal, and medical services: for he was the Physician of *body* as well as of *soul*. At length he fell a victim of charity 27 March, 1650, (the day before the town surrendered to the besiegers,) in the most edifying sentiments of piety and joy. His death was justly regarded as a public calamity.

LENAN, PATRICK. With regret I am obliged to confess that I can barely state of this worthy Jesuit, that I find him actively employed in Leinster, in February, 1603, and in February, 1605.

I believe he is the person thus reported by the Royal Commissioners in 1615, "*Lennon*, a famous Priest is kept by Nicholas Ne-terville."

LISWARD, EDWARD, was born at Clonmel 1 February, 1715, and joined the Society at Salamanca, 5 May, 1741. Nine years later he revisited his native Country as a Missionary, and was placed by Superiors at Dungarvon. After his Profession of the Four Vows, 15 August, 1755, I can no longer trace him.

LOCKE, EDWARD. His letter dated Dublin, 27 February, 1670, informs us, that after a long and tedious journey, he had reached Dublin seven days before—that owing to the very severe winter he had remained about six weeks in London, before he took shipping for Dublin—that he had left Dr. Oliver Plunkett behind (in whose company he had travelled from Rome)—that he returned to Dublin the very same hour that he had quitted it thirty-five years before—that the new Superior of the Mission, F. Richard Burke, arrived at the same time, of whose character he speaks highly, and of whose future government he augurs most favourably—that he had waited on the most illustrious Archbishop Dr. Peter Talbot, who was a sincere friend to the Order. The Father gives it as his opinion, that the distress of the country cannot be equalled elsewhere. I learn from F. Stephen Rice's Annual Letters, that F. Locke died at Dublin in the year following, "*in Missione et alibi de Societate benemeritus*."

LOMBARD, JOHN, nephew to Dr. Peter Lombard, Archbishop of Armagh. The first time that I meet him is in September, 1607. Some time after he came to the Irish Mission, which he served until his death, about the middle of March, 1642. He is reported by his Superior to have been "eminent for the example of a religious life; and for his laborious industry during the many years he cultivated the vineyard."

LONG, WILLIAM, was born in 1601. *Pere Verdier*, who visited him at Wexford in 1649, describes him as "*valde religiosus*." In the sequel he obtained dis-

tinguished reputation as a Catechist. I find him actively engaged at Dublin in 1669, in the work of the ministry.

LYNCH, MARK. In a letter of F. Anthony Knoles, written 26 Dec. 1690, from Waterford, he says, "if any thing untoward should happen to me, I will consign our affairs to the charge of F. Mark Lynch; for he is learned and prudent, and tenacious of religious discipline." F. Lynch, however, was himself sent into banishment within two years. Repairing to the Seminary at Poitiers, he was invited by the French Jesuits to take up his abode in the Royal College at La Fleche. He had been Rector of the seminary at Poitiers, as I discover by a letter of 31 March, 1712, when he was recommended as a fit person to govern it a second time.

LYNCH, NICHOLAS, (sometimes called Leynach) applied from St. Anthony's College, Lisbon, 25 Sept. 1598, "to be named, though an unworthy and useless servant, amongst the labourers in the holy and happy mission of Ireland." His earnest petition was granted. *Munster* was assigned to him and his colleague, F. Andrew Morony, as a field for Apostolic labor; and this Province had cause to say, in the words of the Acts xvi. 17, "These men are servants of the High God, who declare the way of salvation." In a letter dated, "*ex desertis Hybernica*," 3 April, 1605, "he recommends that none be sent over to this Mission but men that are ripe and sedate, conversant with the Institute of the Society, interior, solid, and mortified men; for such are truly required for this new plantation; not indiscreet young men, conceited in their own judgment." F. Nicholas was still living in February, 1622.

LYNCH, PATRICK, was superior of his Brethren in Dublin, 1693, and 1694. Query. Was he not related to John Lynch, Archdeacon of Tuam, Author of that rare octavo volume, printed at St. Malo, in 1669, "*Pii Antistitis Icon, sive de Vita et Morte, Rmi D. Francisci Kirruani, Allandensis Episcopi*?" It fetched at Heber's sale, December, 1834. 18*l.* 10*s.*

LYNCH, RICHARD, was a boy in Galway, in 1611, and united himself to the Society at Compostella, in 1630. This eminent Scholar and Doctor of Divinity for more than a quarter of a century was the admiration of the Universities of Valladolid and Salamanca. It is said, he died in 1676. He left for posterity—

1. "*Cursus Philosophicus*" 3 vols. fol. Lyons, 1654.

2. Spanish Sermons. Salamanca. 1670.

3. "*De Deo, ultimo Fine*." 2 Vols. Salamanca, 1671.

LYNCH, THOMAS, one of the 260 Jesuits, and victims of Portuguese tyrannical iniquity, who arrived at Civita Vecchia, from the Brazils, in the summer of 1760. In a letter of F. John Thorpe, dated Rome, 6

August, that year, he mentions the arrival of 20 of these Confessors of Christ, the evening before, in the Eternal City, and says, "I found one, who spoke English. He proved to be the celebrated F. Thomas Lynch, formerly a Provincial in the Brazils, and greatly esteemed for learning, sanctity and apostolical labours amongst the English there, as well as the Indians: He is 75 years old, and had retired to the College of Bahia, where he was spiritual Father, when he was suddenly seized with his brethren, by the Portuguese Government, and hurried on board a ship, bound to Lisbon." They were all kept under the hatches during the voyage, like so many Guinea slaves!

MAC-CARTHY, NICHOLAS, was born in Dublin; and in early infancy was taken to France. At the age of 46, he was ordained Priest, and made his debut as a Preacher in 1820, in the Church of the Visitation Nuns at Paris. Amongst his auditors was the late Cardinal Weld. In 1822, he was offered a Mitre, but declined it, to enter amongst the Jesuits. France regarded him as the ablest of her preachers. Few Christian orators have ever announced the word of God, with more dignity, or defended Religion with more effect, or advocated the cause of charity with greater force and eloquence. He preached the Lent of 1833, in the Cathedral of Annecy. Exhausted with fatigue in the laborious work of his ministry, he became unwell on Easter Tuesday, on his return from Chamberri. Fever rapidly increased upon him. After receiving all the rites of the Church, and joining in the prayers for a departing soul with surprising firmness, he raised his eyes towards heaven; then fixing them on his crucifix, with a countenance beaming with hope and joy, he meekly died at Annecy, 3 May, 1833, æt. 64, if "*L'Ami de la Religion*" states it correctly.

• MAC CLUE, JOSEPH. This good Brother, after a long and painful illness, died at Clongowes Wood, 19 May, 1821. Soc, 8.

MAC-EGAN, FLORENCE, was born 4 April, 1719, and was admitted into the Order of the Province of Naples, 24 October, 1737. He was raised to the rank of a Professed Father, 2 February, 1755, and died at Rome, 7 December, 1781. He had the reputation of being an excellent preacher. See p. 60 of the Second Supplement Bibliotheca Scriptorum Soc. Jesu, Romæ. 1816.

MAC-GUIRE, THOMAS, (sometimes called *Maccharius*) was educated it seems in Flanders. F. Robert Nugent reports of him in 1640 that all the Consultors (assembled to consider his degree in the Society) agreed that F. Mac-Guire was a very superior classic scholar, well versed in Greek and Hebrew Literature, and in sacred and profane History, and a good preacher; that he had ready for the press "*a volume of inscriptions, concerning the Heroes of the*

Old and New Testament," that the work had been much commended by those who read it in Flanders, and prays permission for its publication there. About two months later, F. Mac-Guire was ordered with FF. Michael Chamberlin, and Matthew Hartegan, to attend the Royal army. This fatiguing duty brought on Fever; and I find from a postscript of a letter of the said Superior, dated 22 November, 1640, that he had just received intelligence that "this upright, learned, zealous and indefatigable Missionary," had sunk under it.*

MAC-MAHON, JAMES, born in Ulster, 24 July, 1705, and enrolled himself in the Society in the Province of Toledo, at the age of 20. He came to the Mission in 1738. The last 13 years of his life he spent at Limerick, in a very debilitated state of health. God was pleased to release him from his sufferings in 1753.

*MAC MAHON, JOHN; this pious lay-brother died at Tullabeg, 9 September, 1822. Soc. 1.

MAC-SWINEY, PATRICK. After finishing his studies at Thoulouse, he came to the Irish Mission in 1671, and was stationed in County Cork. Twenty-three years later he was still labouring, amidst much distress and privation, in a wild part of the country. His skill in the Irish language rendered his ministry specially useful to his very poor parishioners.

MAGRATH, WILLIAM. This Professed Father had taught Theology for many years at Lisbon. He was Superior at Cashel, in 1649; and though nearly 70 years of age, was of a robust constitution, renowned for virtue and learning, and an admirable preacher.

MAHONY, CONSTANTINE, born at Muskerri, in the County of Cork, and often called "*Cornelius a Sancto Patritio*." Harris, p. 121, Book I, of the writers of Ireland, describes him as "a Jesuit of a most virulent temper, and says that he published a book under the feigned name of *Constantine Marullus*, entitled, "*Disputatio Apologetica et Manifestiva de Jure Regni Hiberniæ pro Catholicis Hibernis adversus Hæreticos Anglos*," 4to. Frankfurt, 1645. Harris's character of the work and of its author must be read with caution: much is evidently grounded on the hearsay of enemies. One assertion, that Pope Gregory XIII, had granted to Owen Rowe O'Neil a Bull in 1642, "whereby all the actors in the bloody massacre of the foregoing year are blessed," is the compound of the vilest absurdity and most atrocious falsehood. That good old Pope had been honestly dead and buried 57 years before the appearance of this Irish Bull! F. Mahony was still living in 1650, at Lisbon, but far advanced in years.

• See the beautiful tribute to the Missionaries, S.J. by Mr. Charles Waterton in his "*Wanderings in South America*" (Pernambuco.)

MALCAG, JOSEPH. This Irish Father, as I find in a letter of F. Thorpe, died suddenly at Rome, 7 December, 1781; but I can glean no further particulars, and am almost inclined to suspect that this is the same person as F. Mac-Egan.

MALONE, WILLIAM, a native of Dublin: enrolled himself at Rome, in 1606, amongst the children of St. Ignatius. After pursuing his studies in that city, and finishing them in Portugal, he was ordered to the Irish Mission, to which, during nearly a quarter of a century, he rendered good service, by his splendid talents, apostolic zeal, and extraordinary prudence. Recalled from Dublin, where he was Superior of his Brethren, in the early part of the year 1635, to preside over the Irish College of St. Patrick at Rome, founded by Cardinal Ludovisi, he continued its Rector during the space of several years. Of his talents for Government, his brethren had formed the highest opinions. In a letter now before me, addressed by Robert Nugent, Superior of the Irish Mission, to the General Vitelleschi, 14 March, 1641, he earnestly conjures him "not to yield to his petition of being released from the Rectorship of the College, however painful such pre-eminence may be—that he knows no one at present qualified to succeed him in that office—that there is not one of his brethren so conversant with the state of this Kingdom and Mission—none so thoroughly acquainted with the character of the Irish youth as F. Malone." On 23 December, 1647, F. Malone was appointed Superior of the Irish Mission in the place of the said F. Nugent. His superiority fell in most difficult times.

In a letter dated Waterford, 15 March, 1649, he says, how thankful he should be to be relieved from it—that the burthen was heavier on his shoulders than Mount Ætna, inasmuch that he could say with the Apostle (2 Cor. i. 8,) he "was even weary of life." Naturally of a most placid disposition, he found it impossible, during the period of the Interdict, to give satisfaction to the Party supporting the Nuncio, John Baptist Rinuccini* (a prelate ignorant of the country, and of very high pretensions), and the conflicting interests of the supreme Council at Kilkenny. During the siege of Waterford, he was in the town: on its capture by the enemies of the Catholic Faith, he was apprehended and sent into banishment. On reaching Seville his talents

for government were put in requisition, as Rector of F. Gregory's College in that city. There he consummated his course of usefulness by the death of the righteous, in August, 1656, æt. 70.

F. Malone will always rank among the ablest Champions of Orthodoxy in that immortal work intitled "*A Reply to Mr. James Ushers His Answer*," 4to. 1627, pp. 717. It was printed at Douay; but F. Southwell incorrectly fixes the date of publication to the year 1608. The admirable dedication of the work to King Charles I. is abundant evidence of the Author's loyalty and undivided Allegiance, as well as of his Patriotism. Harris's notice of this truly learned work satisfies me, that he had never ventured to read it. See p. 130, Book I. *Writers of Ireland*. Dr. Syngue, Archbishop of Tuam, and Dr. Joshua Hoyle, would have consulted their literary fame, had they not attempted to grapple with F. Malone.

N.B. Hollingworth in his *Chronicles of Manchester*, p. 95, incorrectly says that F. W. Malone was the son of Simon Malone, and was born in Manchester, A. 1592.

MARBY, PETER, was in Portugal in the spring of 1714, and had applied, as I find by F. Anthony Knoles's letter, dated from Ross, 6 April, that year, to come over to serve the Irish Mission.

MEAD, ROBERT. The first time that I meet with him is in the Lent of 1671, when he gave Evening Instructions twice each week at Cork, and twice also at Kinsale. In a letter dated Waterford, 25 November, 1694, he is described as well acquainted with the Irish language, living in a very desolate part of the country, and in great poverty; but zealous and fruitfully engaged in the work of the Ministry. He died abroad, an exile for the Faith, and in advanced years, as I find by a letter written in 1714, and he is said to have been "*impiger concionator*."

MEAGH, JOHN, made his Noviceship at Naples. As a preparation for the Irish Mission, he was ordered to cultivate the vineyard in Bohemia. There he was massacred "*odio Religionis*" by some Swedish soldiers, 31 May, 1639, æt. 41. See the life of this Irish Father in *Tanner*, also his notice in F. John Drews' *Fasti*, S. J.*

MEAGHER, PATRICK. This Reverend Father died in Tipperary, June, 1829.

MEARA, JAMES, left the school of the Society at Drogheda, with *William Plunkett*, for Rome, in 1671.

MORAN, PATRICK, of Wicklow. This Father died at *Buenos Ayres*, 30 April, 1829, æt. 45. Soc. 19, to which Mission he had volunteered his services. Weak and delicate in constitution, he possessed great activity and strength of mind: and was

* The Latin Report of his Nunciature in Ireland is in the *Holkam Library* and as translated by Archdeacon Glover, may be read in the Catholic Miscellany of October, November, and December, 1829. See also "*Hibernia Dominicana*,"—also Third Section of the "*Political Catechism*," by T. Wyse, Esq. London, 1829.—Lord Castlemaine, p. 277, of the "*Catholic Apology*," 3rd edition, says that "The Pope on being informed of the Nuncios' conduct, recalled him, and sent him to his Bishoprick, where he lived to his dying day in disgrace, and never had the least preferment afterwards." He died 13 December, 1653, æt. 61.

* This posthumous work was printed in 1723, at Brunswick, and contains 516 pages.

always eager to labor in the service of Religion.

MORE, JOHN. He was living at Drogheda, in 1642, but in October that year succeeded in escaping thence from Puritanical fury. Subsequently he was appointed Chaplain to Sir Richard Blake. When Pere Verdier visited him in the early part of the year 1649 he found him Superior of his Brethren at Galway, and reported him as being a Septuagenarian, as a man of consummate probity, and conspicuous for charity and humility. I fear it will be nearly impossible to ascertain the date of his death.

MORONY, ANDREW. As early as 7 September, 1599, F. Fitzsimon recommended him as a fit person to be employed as a Missionary in the south of Ireland. That he was so employed, is evident from F. Field's letter, 25 February, 1603. Four years later I meet him still at Munster.

MORONY, JOSEPH, was born at Limerick, 19 March, 1714, and joined the Society at Bordeaux, 4 September, 1734. Twelve years later he came to the Mission, and was placed in his native city. On 28 June, 1752, he was numbered with the Professed Fathers. F. Joseph Morony became celebrated as a Preacher in Limerick, Waterford, and several parts of the Province of Munster, and left 2 Vols. of discourses printed in Dublin, 12mo, 1796. The 1st Vol. contains 260 pp: the 2nd 309 pp. A good judge informs me they were solid instructions in a plain style, but without any evidence of great genius or eloquence. I think he died in Dublin.

MORTY, ——— In a letter of F. James Quemerford, dated Madrid, 2 September, 1607, he says "B. Murtie was all these three months sick, he is now well, and like to prove 'a miracle in matter of Learning.'" He united with great wit and capacity a remarkable share of industry, and an extraordinary grace of delivery.

MULCAILLE, JAMES, PHILIP, was born in Kilkenny, 1 May, 1726, or 1727; in the 9th year of his age went to France, where he joined the Society; returned to Ireland in 1763, with his pupil and kinsman Mr. Bray; for very many years assisted the Parish Priests in Dublin. In the establishment of the convent of the Presentation of George's hill, he lent his best support to Miss Mullaly. He died in their convent 8 December, 1801, and was buried in their vaults without any inscription. That he was an excellent scholar and profoundly versed in Greek Literature, appears to be generally admitted. We have from his pen an English Translation of Abbe Feller's "*Catechisme Philosophique*," in 3 Vols. Dublin, 1800. It is pleasing to observe in the beginning of the 1st Volume, the subscription list for nearly 600 copies.

MURPHY, ——— All that I can glean of this Father is from an Italian letter ad-

ressed from Dublin, 22 November, 1672, to the General Oliva, by the truly Venerable Primate Oliver Plunkett. After expressing his affectionate regard for the Society, and commending the meritorious labors of F. Stephen Rice, and Ignatius Brown, at Drogheda, he mentions F. Murphy as a good Theologian, and an excellent Religious, and a man of great genius and distinguished for his talent as a Preacher in the Irish language.

MURPHY, CORNELIUS, was born in Ireland 24 October, 1696, was admitted into the Society, 7 September, 1711, and was Professed in the Order, 2 February, 1730. This eminently gifted Father served the Lancashire Mission for several years, and was Rector of his Brethren there, I think, from 1740, to 1748. He was then appointed Superior of his Brethren in London, and its vicinity. At Christmas 1759, I meet him at Scotney. His death occurred 31 October, 1763.* He was the Translator of Pere Daubenton's *Life of St. John Francis Regis*. 8vo. London, 1738, pp. 368: and was also the Author of "*A Review of the important controversy concerning Miracles, and the Protestant Systems relative to it: to which is added a letter with some Remarks on a late Performance called 'The Criterion of Miracles examined.'*" Octavo, London, (No date of the year) pp. 456. It was in the appendix of this work, that Dr. Milner found ready arranged the refutation of Detector Douglas, of which he has made so important a use in his invaluable work, "*The end of Religious Controversy.*"

MURPHY, MELCHIOR. All that I can learn of this venerable Father is, that he was formed a Spiritual Coadjutor of the Society, 23 October, 1695, and that he died at Liege, 14 February, 1736.

***NEIL, O'STEPHEN.** This Temporal Coadjutor, who walked simply and confidently before God, died at Stonyhurst, 18 July, 1826.

NELSON, WILLIAM, born in Ireland, 20 April, 1714. His family name was O'Neill. This worthy Father died at Waterperry, in Oxfordshire, 11 July, 1770, *Soc.* 38.

N.H. John Nelson, a Temporal Coadjutor died in Dublin, 16 September, 1843, *æt.* 65, *Rel.* 27.

NETTERVILLE, CHRISTOPHER, was the sixth son of Nicholas, the First Viscount Netterville, by his Lady Eleonora, as I find p. 199, "*Hibernia Dominicana.*" During the civil wars and the Cromwellian system of terror, as I learn from F. Thomas Quin's Report, he was compelled to conceal himself like *St. Athanasius* for more than a year in his father's sepulchre, "*instar primi Athanasii anno integro et amplius in Sepulchro paterno delituit.*" He was

* Was he not related to the Rev. John Murphy, that Apostolic Priest in Dublin, and devoted friend of the Jesuits, who died 2 July, 1753, *æt.* 52.

still living in the summer of 1649, as a private Chaplain, but with a broken down constitution.

NETTERVILLE, NICHOLAS, younger brother of F. Christopher, (being the eighth son) for many years taught Philosophy in France with distinguished credit. Recalled to the Irish Mission, he was appointed Chaplain to the Duke of Tyrconnell, Viceroy of Ireland. He died in Dublin late in the year 1607, where he had been Superior of his Brethren.

NETTERVILLE, ROBERT. This venerable old man, rich in labors and merits, was dragged from his bed by the Parliamentary soldiers at Drogheda, 15 June, 1649, and so unmercifully beaten with clubs, that he died four days later "*Per domum raptatus, tum fustibus contusus, effractisque ad collum et humeros ossibus* (15 Junii, 1649) *relictus est semivivus, et quarto post die abiit à vitâ. Ex libro Collectaneorum signato F. olim in Archiv. Coll. Angl. Romæ.*—See Tanner, *Drews*.

NEVILLE, ROBERT. All that I can learn of him is contained in a letter of F. Richard Burke, dated from Galway, 4 April, 1670, in which he repeats his petition that F. Robert may be recalled from the Mission at Madeira, to serve his native country.

NEWMAN, LEWIS, a youth of good family, and a penitent of F. Wm. Malone. From F. Robert Nugent's letter 15 September, 1636, it appears he had a vocation to the Society, and was studying Philosophy with several others at Dublin, under F. Henry Cavell.

* **NICHOLAS**, — In a letter of the martyred Primate, Oliver Plunkett, dated 22 November, 1672, is described as a Temporal Coadjutor of the Society, and as own Brother to *George*, (another Coadjutor S. J.) of happy Memory.

NORTON, or O'NEAGHTON, PETER, son of Teigh O'Naghton, by his wife Catharine Cruise. This Jesuit is mentioned by O'Reilly, author of the "*Irish Dictionary*," in an account of four hundred Irish Writers.

NUGENT, DOMINIC. The only notice I find of him is in a letter, dated Waterford, 25 November, 1694. He was doing the duty of a Parish Priest, in a poor and miserable district, and labouring with great zeal and success.

NUGENT, GERARD; After studying Philosophy "*extra Societatem*," joined the Order in 1639, and commenced a course of Theology at Liege in 1642. Seven years later I meet him at Wexford, and bearing the character of "*Vir vere prudens et religiosus*."

NUGENT, NICHOLAS. I meet with two Members of this name. The first was of a distinguished family, and trained to piety from his cradle. It is said of him when a child, that hearing his elder brother discoursing once on the hideousness and the

enormity of a mortal sin, he conceived such an horror and detestation of it, that during the subsequent course of a long life, he never offended his God in a grievous matter. Going to Antwerp, he there studied the Belles Lettres and Philosophy, and took the degree of Master of Arts. Proceeding thence to Rome, he was a Postulant for admission into the Society. After two years probation, he was sent to Evora to study Theology. When qualified for the Mission in his native country, he was placed by Superiors about the year 1615 in Dublin, where he displayed the zeal of an Apostle. An imprisonment for the space of four years was the reward of his services; but he was no sooner discharged, than he resumed his Missionary functions with greater fervour. I find him in Galway in 1649. In the following year he sailed for Oporto, where he continued to promote the interests of Religion by his talents, and to edify all that approached him by his humility and sanctity. He died at Oporto 2 November, 1656, æt. 77. See p. 315, *Synopsis Annalium*, S. J. in Lusitania, Auctore P. Ant. Franco, S. J. Fol. Aug. Vindelici, 1726, pp. 466. *Drews* fixes his death 22 November.

The other member was finishing his Noviceship at Kilkenny in 1649. The next year he was removed with his Brethren to Galway, and thence to the Continent, whence he returned and was living in Ireland in 1670.

NUGENT, ROBERT, brother of F. Nicholas, and uncle to Baron Inchiquin, was a man of the highest merit, "*Vir plane illustris, omnique exceptione major*," as Père Verdier describes him in his Report 20 June, 1649. The first time that I meet with him is in a letter of F. James Archer, dated from Madrid, 28 September, 1607, to F. George Duras, the Assistant of Germany, at Rome. After signifying the departure of FF. James Everard and Thomas Shine for the Irish Mission, he adds the anxious wish of their Superior, F. Holiwood, that FF. William Bath and *Robert Nugent* may follow them, as he has a station ready for them in the North of Ireland. F. Robert was sent to the aged Superior, who entertained the greatest esteem for him and made him his Socius during the latter years of his government. In the sequel F. Nugent was appointed Superior of his Brethren, and held that office for at least twenty years. Several of his letters are fortunately extant, which bear ample testimony to his sound discretion, unaffected zeal and piety, and conciliatory conduct. In one letter, 31 October, 1645, he prays to be released from the duties of Superiority, alleging that he is now in his 70th year—a fitter age to prepare himself for eternity, than to be continued in his painful responsibility, and during such critical and eventful times.

In another letter of 20 January, 1646-7,

after stating the difficulty of conveying letters to Rome, acquaints the Vicar F. Charles Sangri, that in virtue of the injunction of the late General Mutius Vitelleschi, and with the advice of his consultors, he had some time since directed one of his Rev. Brethren* to compile a General history of the Irish Mission of the Society—that this work had been brought down to nearly the present most troublesome period—that it was admirably and faithfully executed from authentic documents; but before the finishing hand could be put to his labours, the author died. F. Nugent could not ascertain what had become of the Manuscripts: it was well known that for some time they were buried underground; but whether any one had removed them from the secret place, and had transferred them elsewhere, he had not been able to discover. He adds, that he carefully kept by him the points of information which he received annually from each Residence of his Brethren; but that it would be a service of extreme danger, if not of ruin to them, to attempt to forward the papers to Rome, should the Puritans intercept them. In this letter he mentions, that at the express desire and command of the Supreme Council, he had accepted the charge of the press at Kilkenny; and also that he had hired a house in that town for the Novitiate; and early in February, F. John Young, who was a man of approved learning, and prudence, and distinguished for sanctity of manners, would begin to train the six Novices already admitted in the spirit of the Institute of the Society, and that there were many postulants for admission. He concludes with regretting that all hopes of peace had now vanished, in consequence of the imprisonment of Edward Somerset, the Earl of Glamorgan,† a most staunch Catholic, who had been sent to Ireland by King Charles I. with full powers (with private authority independent of the Viceroy) to grant favourable terms to the Catholics. After he had concluded his treaty with the confederated Chiefs of Kilkenny, and had obtained from them a vote of 10,000 troops to be transferred forthwith to England, of

which he had been chosen and appointed General; he no sooner had returned to Dublin, than the Viceroy committed him to close custody on 23 December last, and thus the whole negotiation and expedition had evaporated, and that now nothing was thought of but war.

Before he resigned office into the hands of F. Malone, 23 December, 1646, he had been required by the Nuncio Rinuccini, to lend him the greater part of the funds of the Mission, (*quatuor aureorum millia*.) This was vainly reclaimed by subsequent Superiors, and the Missionaries experienced great inconvenience and injury in consequence, as F. Wm. St. Leger's letter, bearing date 16 January, 1663, too well demonstrates.

The last time that F. Robert Nugent comes across me, is in a letter of 31 August, 1650, where he is described as "*antiquissimus inter nos*," but still not incapable of labor.

NUGENT, WILLIAM. I meet with two Members of this name. The first left Ulster for Rome in 1671, as we learn from the Annual Letters.

The second was born in Ireland 13 April, 1692, and was promoted to the Priesthood 7 September, 1729. He died 14 December, 1737; but I doubt if he continued in the Society. Q. Was not his name *Birmingham*?

OLINGO, JOHN. This unaccountable name (Q. Lynch?) is given by F. Matthias Tanner, p. 347, "Confessors of the Society of Jesus," to an Irish Father who died a victim of charity in attending persons attacked with the plague of Lisbon, in the Month of January, 1699.

PATRICK, JAMES. In Pere Verdier's Report of 20 June, 1649, I find that F. Patrick was then about thirty years old, of which he had spent nearly ten in the Society, and was then filling the office of Procurator to his Brethren in Galway. He is mentioned as being dead, in a letter dated 25 November, 1694.

PATRICK, MAURICE. This Father is mentioned in a letter bearing date Limerick, 21 February, 1648.

PLUNKET, HENRY, (or as his letters spell the name *Plunquet*) was born towards the close of the sixteenth century. He was sent by his superior of the Irish Mission, F. Robert Nugent, at the desire of the confederated Chiefs, to Belgium and Rome, to represent the persecution of the Catholic Religion, and the impoverished state of the country. During the Interdict he was Superior of his Brethren at Kilkenny, and was actually living there in the summer of 1649.

PLUNKET PETER, born in Ireland; after finishing all his scholastic studies with reputation, he was aggregated to the Roman Province, and was involved in the general destruction of the Society in 1773. In a

* I have reason to suspect that the compiler was F. Stephen White, of whom more in the sequel.

† This Edward Somerset, was the eldest son of Henry, first Marquess of Worcester, the staunch Catholic Loyalist, who had suffered the loss of not less than three hundred thousand pounds in supporting the cause of Charles I!! In a letter now before me addressed by Earl Glamorgan to the General of the Jesuits, Vincent Caraffa, and dated from Limerick, 22 October, 1646, he expresses "*impensissimum studium et amorem erga Societatem Jesu*," and recommends his dearest Brother to the favourable attentions of his Reverend Paternity (This must certainly be Sir John Somerset. See p. 419, Vol. X. of Lingard's Hist.) He ends thus; "*Nihil magis in votis est, quam ut palam mortali-bus omnibus testari mihi liceat quia vere et unice sim, &c. addictus planeque devotus GLAMORGAN.*" He died in London 3 April, 1667.

letter of F. John Thorpe, dated Rome 7 July, 1780, I read "that from the fatal period of the suppression, F. Plunkett had always resided in Tuscany, and chiefly at Leghorn, where he is now a valetudinarian, under an asthma and other infirmities. For some time he was Professor of Controversy and Morals in a chair established at Leghorn by the Grand Duke." To the surprise of his friends the venerable Father was still living at Leghorn in the Spring of 1804. There he died.

PLUNKETT, THOMAS. Began his Noviceship at Kilkenny. After taking the simple Vows, he was sent, as I find in F. John Young's letter, dated Galway, April 20, 1650, with Daniel Dowgan, or Dugan, to the Province of Aquitaine, to study Theology. From that time until the announcement of his death in Dublin, 26 February, 1697, I can learn nothing of his Biography.

PLUNKETT, WILLIAM. His Superior, F. Stephen Rice, sent him from Ulster to Rome in 1671, where I lose all traces of him.

POWER, EDMUND, was born 3 May, 1734, (another catalogue incorrectly says 1736,) and entered the Novitiate at Watten 7 September, 1754. For several years he served the Mission in England. His letter now before me, dated Weston, March 14 1769, proves, that he had then been Chaplain there, at the very least two years, and that he was, with the permission of his Provincial, F. Elliot, preparing to visit his Father in Ireland. He died in France March, 1799.

POWER, JAMES, was born in Ireland 27 March, 1725; joined the Order in 1742, and was admitted to the Profession of the Four Vows in 1760. This highly-gifted scholar and very profound Mathematician, had taught Philosophy, &c. in France; but retiring to the English College, at Liege, died there 11 March, 1788.

POWER, PAUL. All that I can glean of this Father is, that he was appointed by Bishop Egan, successor to F. John St. Leger, in the administration of the United Parishes of St. Patrick and St. Olave, Waterford, 15 November, 1783, and continued in the faithful exercise of that charge until his happy death, 22 February, 1795. No inscription covers his remains. It is painful to the compiler of these notes to be able to offer so little information; but he hopes to sharpen the industry and zeal of others. His object is merely to gather up the fragments that remain, that nothing be lost.

PRESTON, EDMUND, was born at Gormanston Castle, 14 February, 1808; and was educated at Stonyhurst. This devout Scholastic died of a decline at Brookfield House, West Teignmouth, Devon, on Sunday Morning, 24 September, 1826. A sarcophagus tomb on the north side of West Teignmouth church-yard, near the entrance

gate, incloses his remains, and there I copied the following inscription:—

SACRED

To the Memory of the Honorable

EDMUND PRESTON,

(Sixth son of the Right Hon. Lord

Viscount Gormanston, of Gormanston

Castle, County of Meath, Ireland,)

Who died at Teignmouth, 26 Sept. 1826,

in the nineteenth year of his age.

PURCELL, JOHN, was an active Missionary in Dublin in the autumn of 1642. At the end of February following I find that he had become an Invalid; but he was still living in that city in the summer of 1649, *infirmæ valetudinis et jam senior*.

PUNCH, NICHOLAS, Pere Verdier in his Report, dated 24 June 1649, describes him as being about 47 years of age—that he embraced the Institute of St. Ignatius after his promotion to the Priesthood, and that he had been 19 years in the Society, that he was procurator of his Brethren at Limerick, and gave general satisfaction, and that he was truly a humble man and of perfect candour.

QUEMERFORD, JAMES, (in Latin, Comoforthius, Comofortus, Comofortius,) of Waterford. I have seen a letter of this Father written from Madrid, 28 September, 1607, to his Rev. Brother Richard, S. J. at Rome. Amongst other things he says, "here I am yet in Court with F. Archer, with matters of the Seminarie: we have many sutes in hand, and goe verie slowe in all. Commendations to all and chieffe unto my good and well remembered brother Thomas Quemerford." In a letter of F. Robert Nugent, dated 20 July, 1640, he informs the General Vitelleschi, that F. James had died at Waterford on the 8th instant, "*pie ut vixit*"—that he had laboured diligently in the Irish Mission for ten years, and had passed 39 years in the Society.*

QUEMERFORD, NICHOLAS, of Waterford, educated at Oxford, where he took his degree of Arts in 1562. Anthony Wood, (according to Harris, p. 96, writers of Ireland, but I cannot verify the passage) says, that after spending four years in that University he returned to Ireland and took Orders. Repairing to Louvain, he was promoted to the degree of D. D. 23 June, 1576, on which occasion his countryman Peter Lombard, who ranked "*Primus Universitatis*" wrote "*Carmen Heroicum in Doctoratum Nicholai Quemerfordi*." p. 219, vol. I. Athenæ. Oxon. Afterwards he became a Jesuit and died in Spain. He wrote in English a learned discourse intitled "*Answers to certain Questions propounded by the citizens of Waterford*" also "*Sermons*" and other works."

* Gerard Quemerford, a native of Ireland, joined the English Province of the Society in 1651, at 19, and was studying his second year of Divinity at Liege in 1655. What relation was he to F. James Quemerford?

QUEMERFORD, RICHARD. He was in bad health at Rome in the autumn of 1607, and F. Archer recommended his being sent to the Irish Mission.

QUEMERFORD, THOMAS, brother of FF. James and Richard, studied at Rome. In a letter written from Ireland, 15 September, 1636, I read as follows:—"A few days since died at Waterford F. Thomas Comenfortius, formerly educated at Rome. The zeal and learning he acquired there he exercised here with great profit: he died, holily as he had lived, to the great regret of all our Brethren and of all who knew him."

QUIN, JAMES, born 15 September, 1698. On 7 September, 1717, he entered the Novitiate: was admitted to the rank of a Professed Father, 16 June, 1735, in Maryland, and died in that Mission, 27 November, 1745.

QUIN, THOMAS. This worthy Jesuit was stationed in Dublin in 1642. In a letter of F. Robert Nugent, dated Manapia, (Waterford,) 10 October, 1642, he speaks highly of his unremitting zeal and charity—that he was a source of comfort to the afflicted citizens—that he was all to all—that he assumed occasionally the military uniform, now the habit of the gentry, occasionally the dress of a peasant, to elude Puritan vigilance, and to introduce himself into Catholic houses. Pere Verdier, in the course of his visitation nearly seven years later, could not get access to the metropolis, but states the general opinion of F. Quin's invaluable services as a Missionary. I have seen a brief report of his, written when Superior of the Mission, on the condition of the Irish Catholics in 1652 and 1656. Three years later he was at Nantz, whence he removed to St. Malo. He died 7 August, 1663. —See also pp. 677—882 of the *Hibernia Dominicana*.

RATTERY, THOMAS. All that I can gather of the history of this good Father is from a letter of his Superior F. Thomas Lawndy, dated *ex Hibernia*, 22 February, 1625. "It has pleased the Divine Mercy to call to himself from this mortal life, on the feast of the Purification of the B. V. Mary, F. Thomas Raughtery, a man of unblemished purity, in our opinion. Such was the general estimation of his sanctity, that persons of the highest distinction contended with each other for the honour of tearing his corpse to the grave—all were anxious to obtain some memorial of him. This father wasso full of humility, that he deemed himself totally unworthy of being admitted into the Society of Jesus; insomuch, that for several years he did not venture to discover his vocation. After my arrival here, (he had known me when I was a young man studying Philosophy in France) he took courage and explained his wishes to me. I could not hesitate, knowing his virtue and progress in learning, &c. to accept

him, and I sent him to Rouen for his Probation. On his return home, whilst his strength allowed him, no one was more eager to labour in the vineyard: but at length, from age and infirmity he was under the necessity of confining his services to the Catechistical instructions of youth."

REDAN, PETER, a native of Meath, joined the Society at Salamanca, in 1628. For several years he was Rector of the Irish College in that city, where he died 1st August, 1651, æt. 44, leaving behind him the reputation of a good Religious, and an excellent Greek and Hebrew Scholar. The first volume of his Commentary on the Books of the Maccabees was published in folio at Lyons, in the year 1651. The second volume, ready for the Press, was in the College Library at Salamanca, when Father N. Southwell edited the *Bibliotheca Scriptorum*, S. J. in 1676.

REILLY, DANIEL, was in the Novitiate at Kilkenny when Pere Verdier made his report, 24 June, 1649.

RICE, STEPHEN, began his Noviceship at Kilkenny, and in the sequel became a leading man amongst his Brethren. The Venerable Primate Archbishop Plunkett, of glorious memory,* in a letter addressed from Dublin 22 November, 1672, to the General S. J. Father John P. Oliva, extols Father Rice, then Superior of his brethren, for his learning, disinterested and indefatigable zeal, fervid eloquence, remarkable discretion, and profound religious virtue; he adds, that this good Father has all the modest diffidence of a Novice, that he is a true son of St. Ignatius, and full of the spirit of the Institute. This saintly primate had founded a Residence for the Father in Drogheda, alias O Deart, als Pontana; and in their School he says were 150 Pupils, besides forty Protestant young Gentlemen that attended the Classes. In a second letter to the same, dated Armagh, 30 January, 1673, the worthy Archbishop repeated his unqualified commendation of this meritorious F. His Grace of Dublin, Archbishop Peter Talbot, held him in no less esteem. We have this Rev. Superior's well written report of the Irish Mission of the Society, from the year 1669 to 15 July, 1675, and which has furnished several details for these biographical Sketches. I find by a letter dated Poitiers, 20 May, 1697, that he was thus recommended by its Rector, F. Kelly, to the General Gonzales, to resume the Government of his Brethren in Ireland: "Rev. Father Stephen Rice, who, about 20 years since, was Superior of the Mission, appears to me eminently qualified to fill that

* The head of this illustrious victim of legal murder, is respectfully preserved in the Convent at Drogheda.

How true is the remark, that "Calumny spread, no matter how, will frequently prove an overmatch for candour, truth, and innocence, until time has applied his Touchstone, and proved the temper of the Metal!"

office again, unless his age and strength may incapacitate him for the labour." When the good old man descended into the tomb, I have enquired in vain.

ROCHE, CORNELIUS. All that I ferret out, is his existence in the early part of the 17th century in Spain.

ROCHFORD, CHARLES. This Father was at Youghall, in 1577.

ROCHFORD, ROBERT, is mentioned with honour in the Epistle Dedicatory of Father Fitzsimon's Treatise on the mass, printed in 1611. In a letter of Father Edmund Tanner, dated Cork, 11 October, 1577, I read, "Rev. Father Charles and Master Robert Rochford spread on every side the sweetest odour of the Institute of the Society of Jesus. They keep a school in the town of Youghall, in the Diocese of Cork, Munster: their auditors and the townspeople are daily trained in the Christian doctrine, and the frequentation of the Sacraments and good Morals, as well as the miserable circumstances of the times will permit, but not without molestation; yet God gives them perseverance and great benefit to their Hearers."

*RYAN, O' GEORGE, of Kerry. This Scholastic died at Novara, 14 November, 1834, æt. 23, Soc. 4. "*Piam lætus animam reponat Sedibus Christus.*"

RYAN, THOMAS, was Superior in Dublin, in the early part of Charles the Second's reign, and had the reputation of being an able Divine. It is painful to be unable to follow up the history of this Rev. Father.

RYAN, WILLIAM, was fellow Novice with Father Stephen Rice, and I think succeeded him in the government of the Irish Mission. Whilst Superior he was arrested towards the end of October, 1678, and kept in close custody, on suspicion of being concerned in Oates's Conspiracy: but his innocence appeared so manifest to the Viceroy and Privy Council, that he was most honourably acquitted and set at liberty. A letter written by him, and dated 30 May, 1679, announces his safe arrival at Poitiers the day before. He adds that his Grace the Archbishop of Dublin, and his brother, Richard Talbot, with the son of Viscount Mountgaret, still remained close prisoners. He mentions the Proclamation of the Viceroy, issued last October, for the departure of all the Catholic Bishops and Regular Clergy from the realm of Ireland, as also the recent Reward offered of 10*l.* English for the apprehension of every Bishop and Jesuit, and of 5*l.* for every Abbot or other Regular so apprehended. On 5 July, 1679, Father Ignatius Brown recommended Father William Ryan for the Rectorship of the new College at Poitiers; but further I cannot trace him.

SALL, ——— A father of this name had died at Cashell before the year 1649; his aged sister was living in his house with the two Fathers of the Society, when Pere Verdier visited that City.

N.B. There was another F. (Andrew) Sall, perhaps Uncle to the Apostate Father of the same name. That he was Superior of his B.B. in 1663, is certain; but I cannot fix his death.

* SARAZEN, GEORGE. This Temporal Coadjutor is reported by Pere Verdier to be a good Religious man and a very ingenious person. He had been a Printer, and conducted the press at Kilkenny.

SAVAGE, MATTHIAS, was born in Dublin, 2 January, 1711, and entered the Society in the Province of Upper Germany, 12 September, 1731; he returned as a Missionary to Ireland in 1741, and was admitted to the Profession of the Four Vows, 2 February, 1752. His station was Waterford: but the date of his death I have not been able to recover.

ST. LEGER, JOHN (Salingerus, Uncle to FF. Robert St. Leger, D. D. and Vicar Apostolic of Calcutta, and his brother F. John St. Leger) born at Waterford, 23 August, 1713; entered the Society in the Province of Thoulouse, 25 April, 1729, and came to the Irish Mission thirteen years later. With the assistance of his Irish friends in Spain, he built at Waterford a Chapel for the Residence of the Society, and a good dwelling House. It was called St. Patrick's. For about 31 years he had the charge of the united Parishes there of St. Patrick and St. Olave, and certainly died there between 22 May, 1783, (the last date in his handwriting to be discovered in his Register) and 15 November that year, when his friend F. Paul Power was appointed to succeed him. An old person, still living, informed Rev. John Ehehan, that he died universally lamented,—that, without recollecting the precise date, he was present at the Funeral, and that his impression was, there was never so large an assemblage of people in Waterford upon any occasion before or since. At the Suppression of the Order, Dr. William Egan, then Bishop of the Diocese, declared it a Parish Church, and appointed F. St. Leger its first Parish Priest and F. Paul Power his associate. To this day, the memory of these holy Men is in benediction. To the credit of the Bishops of Waterford, let it be remembered that whilst an Ex-Jesuit was living, no other was appointed Parish Priest of St. Patrick's.

ST. LEGER, ROBERT, D.D. born at Waterford 8 February, 1788, studied Humanities at Stonyhurst, joined the Novices at Hodder 7 September, 1807: finished the higher studies in Sicily where he was ordained Priest. After rendering valuable service to the Irish Mission, and whilst filling the office of Vice-Provincial (from September 1830 to 1834,) he was appointed by the Holy See V. A. of Calcutta. Sailing in the Coromandel on Saturday 31 May, 1834, he reached his destination 7 October following. On 4 January 1835,

he published an excellent Pastoral Letter, in which he granted to his flock a dispensation from the observance of many Feasts, and days of Fasts and abstinence, and vigorously enforced the duty of Submission to the Holy See, against the pretensions of Fré Manoel de Ave Maria, acting Bishop of St. Thos. in Meliapore. Returning to Ireland three years later, Dr. John Lewis Taberd, Bishop of Isauropolis, and the exiled V. A. of Cochín China, was charged by the Holy See, in November, 1833, to preside over the Vicariate of Bengal.

ST. LEGER WILLIAM. The 1st time that I meet with him is in a letter written by him from his native place, Kilkenny, 3 January, 1646-7, wherein he speaks in the highest terms of the merits of Peter Francis Scarampi, the Oratorian, and Envoy of the Holy See to the Irish Nation. Pere Verdier found him two years later superior of the College at Kilkenny. When that City was taken, he removed to Galway. In 1651, the success of the Puritan faction compelled him to seek safety in flight. Retiring to Compostella, he ended his days in peace, 9 June, 1665, æt. 66. we have from his pen the *Life of Thomas Walsh, Archbishop of Cushehl*, &c. Antwerp, 1655, who died at Compostella.

SEGRAVE, CHRISTOPHER,* was one of the Examiners of the MS. work of Father Stephen White, "*De Sanctis et Antiquitatibus Hiberniæ*," as I find in Father Robert Nugent's letter, dated Kilkenny, 10 January, 1646-7. Two years later, he was the Procurator of the Novitiate at Kilkenny. There Pere Verdier saw this Professed Father, and states that he was about 45 years of age and "*vir optimi judicii*. What became of him later, I have yet to learn.

N. B. A gentleman of the name of Patrick Segrave, had been a special benefactor to the Irish Mission of the Order, as I find in a letter of F. Holliwood, dated 30 June, 1606.

SHEA, JOHN. Of whom I find mention in Father Holliwood's letter, 30 June, 1604. He had left him at Paris, studying Theology, and wishes much to have him for the Irish Mission.

*SHEA, WILLIAM, a most promising Scholastic, who died at Clongowes-wood, 4 April, 1819, Soc. 9.

SHEA, SIMON, of Leinster, was born 18 May, 1706, joined the Order in the Province of Seville, 23 January, 1726: and commenced his Missionary career in Ireland twelve years later. He was Professed 17 March, 1742. Waterford was the theatre of his zeal, where he was admired as a good Preacher. He was living in 1755.

SHELTON, RICHARD. In a letter of Fa-

ther Robert Nugent, dated Waterford 28 February, 1643, he says "I daily expect Father Shelton from France." From Pere Verdier's Report 24 June, 1649, I collect that he had been stationed at Waterford, where he was in great repute as a Preacher; that he had then quitted for Spain, to accompany the Countess of Beershaven thither; that he was about 40 years of age, of which he had spent 20 in the Society. He died in Dublin, as I find in Father Stephen Rice's Annual Letters, during the year 1671, "*in Missione et alibi de Societate bene meritus*."

SHERLOCK, PAUL,* was born at Waterford, 14 August, 1595. Well grounded in Classical Literature, he entered himself in the Irish College at Salamanca, in 1612, and on 30 September the same year, enlisted under the banner of St. Ignatius. As a Theologian he attained to the highest reputation; for his ability in governing he was equally distinguished; and for the long period of 20 years, during which he was Rector at Salamanca and Compostella, he secured the esteem and attachment of his Brethren and Subjects. Application was made to the General of the Order on various occasions by F. Robert Nugent, the Superior of the Irish Mission, that his services might be confined to his native country; but, under the circumstances, it was judged expedient to continue F. Sherlock in Spain, and at Salamanca he terminated his useful career, 9 August, 1646. Gifted with talents of the first Order, and indefatigable in labor, he would have left numerous evidences of his genius and erudition, if his constitution had been stronger, or his life more extended; still we had from his pen,

1. "*Antiloquia in Canticum Cantico-rum*," 3 vols. fol. Lyons, 1633, 1637, 1640, under the borrowed name of *Leonardus Hibernicus*.

2. "*Vindiciæ Scientiæ Mediæ*, 4to. Lyons, 1644.

3. "*A posthumous work, De Hebræorum Republica*," folio, Lyons, 1651.

*SHERLOCK, ROBERT. This most innocent and saintly lay-brother died at Clongowes, 4 January, 1822, Soc. 5. On the night of his happy departure, being asked, if there was anything he wanted? he replied, looking up to heaven, "What can I want, but to be united to my Lord and Saviour Jesus Christ!"

SHINE, JOHN. This zealous young Father (for he was ordained Priest but at Pentecost 1822) was cut off in the flower of usefulness by cholera, in Dublin, on Sunday 3 August, 1834, æt. 43, Soc. 25. He had remained in the Confessional, busily engaged until 10 o'Clock of the preceding night! His remains were deposited in the Cemetery of Glasnevin. Amongst his bre-

* I believe the Family of Sherlock or Schyrock, came from Chester, with the Bagots.—From Devonshire emigrated the Cogans and Fitz-Stephens.

* The *Segraves* were formerly a powerful and wealthy family in England, and were Patrons of Chacombe Priory, Co. Northampton, on the borders of Co. Oxon. Many of their *Obits*, may be seen No. 49, of the Arundell MSS. in the Library of the College of Arms, London.

'hren he passed for a very superior Classic Scholar; and the New Day Schools of the Society in Dublin, justly regarded him as their soul and their most efficient supporter. Having had the honor of numbering him amongst his pupils at Stonyhurst during the years 1806 and 1807, the Compiler of these Notices may be allowed to adopt the language of F. Edmund Campian, on hearing of the happy death of the Rev. Cuthbert Mayne: "*Sit propitius Amico veteri et Præceptori: horum enim nominum gloria perfruar nunc ambitiosius quam antea.*"

SHINE, THOMAS, reached Ireland from Spain with F. Everard before the end of 1607.

STAFFORD, BERNARD, (his true name was *Cassidy*.) he was born in Ireland, during the month of December, 1713. At the age of 22 he entered the Novitiate at Watten; and was admitted to the Profession of the Four Vows in London in 1753. For some time he resided at Thame Park, where he died 11 June, 1778. His services on the Mission well deserve remembrance and imitation.

STANIHURST, WILLIAM, of Irish parents, but was actually born at Brussels. There he chiefly resided, and for 25 years was a zealous preacher in the English and Dutch languages. Full of modesty, charity, and tender piety, he was the delight of his Brethren, and the grace and ornament of Religion. He died 10 January, 1663, æt. 61. Soc. 43.

He has left as monuments of his piety and industry.

1. "*Album Marianum.*" Folio, Louvain 1641.
2. "*Regio Mortis.*" 8vo. Antwerp, 1652.
3. "*Thesaurus Moralis Francisci Labatæ, novis commentationibus auctus.*" Folio, Antwerp, 1652.
4. "*De infernorum Ergastulo.*" Antwerp, 1655.
5. "*Dei immortalis in mortali corpore Patientis Historia.*" 8vo. Antwerp, 1660, pp. 408.
6. "*Quotidiana Christiani hominis Tessera.*" 4to. Antwerp, 1661.
7. "*Veteris hominis per expensa Quatuor Novissima Metamorphosis.*" 8vo. Antwerp, 1661.

F. Archdeacon (who must well have known the pious author) mentions two other works; but which perhaps were only ready for the press: "*Thesaurus Concionum,*" and "*de Passione Domini.*"

*STRICH, JOHN, *quitted Bourdeaux with Pere Verdier, 2 November, 1648: was obliged to wait at Rochelle for five weeks until a sea-worthy ship could be procured: sailed thence 5 December, and after a rough and stormy voyage reached Galway, 28

*STRET, PETER, is mentioned in the report of F. Verdier's visitation of the Brethren at Waterford; but this Temporal Coadjutor was a Belgian by birth.

December, that year, when I lose sight of him.

STRONG, PATRICK. In a letter of Holliwood, dated 30 June, 1604, he says, "we have sent lately to Bourdeaux, Mr. Patrick Strong, a prudent man, to reside there, to be the conveyer to and fro of our correspondence." In a letter of 30 June, 1606, he informs F. George Duras that Mr. Strong had returned from Bourdeaux, and that but three days ago he was nearly captured in the streets of Dublin, whilst unadvisedly walking in the day time.

SULLIVAN, O'THADEUS. Pere Verdier, so often mentioned, found this Professed Father at Waterford, and states that he was about 55 years of age; that he was eminent for virtue, learning and nobility; that he possessed talents for business and Pulpit Oratory: that he was a descendant of the ancient Irish; that he had few equals; and that he ought to be promoted to the rank of Superior of his brethren, or Consulor of the Mission.

TALBOT, ——— * In a letter of F. Henry Fitzsimon, written from Ireland, 7 September, 1599, he petitions for a reinforcement of Missionaries, and particularises F. Talbot in the first place, "*Ex nostratibus in has partes amandanis P. Talbotus,*" &c. Further details I look for in vain.

TALBOT, JOHN JAMES. This Father is mentioned in Pere Verdier's Report of 24 June, 1649, as being 30 years old, of a robust constitution, but living with his mother "*in ædibus nobilium*" without office.

TALBOT, NICHOLAS. All that I can recover of his history is from a letter of F. Nicholas Hart, addressed 15 June, 1659, to the General Goswin Nickel. He states that F. Nicholas Talbot has not as yet quitted the shores of Ireland; that by reason of his declining strength (for he is past 60,) he appears unequal to the fatigue of travelling, and to the labours of a College life abroad; that his bail, who are answerable to the Government for his departure, are willing that he should remain quietly among his friends, and attend to the improvement of his health. F. Hart requests directions how to proceed in this case. N.B. There was another F. Talbot, whom I meet with in the town of Galway, early in 1649: he is described as being about 40 years old, Professed of the Four Vows, and then teaching Grammar.

TALBOT, PETER, son of Sir William Talbot, and brother of the Richard Talbot, who was created Duke of Tyrconnell by King James the Second, and Viceroy of Ireland. Peter was born in the County of Dublin, in 1620. At the age of 15 he enrolled himself in Portugal, amongst the

* We may be allowed to remark, that the Talbot Family has furnished numerous members for the Church of Ireland. In 1762, no less than four Priests of the name of Richard Talbot were living in the city of Dublin, two Seculars and two Augustinians. See p. 562, *Hibernia Dominicana*.

children of St. Ignatius. After his promotion to the Priesthood, he was employed to teach Moral Theology at Antwerp. He had reached London in the spring of 1651, and was preparing to pass over to Ireland on some secret service and commission of Jean IV. King of Portugal, and I find him described in a letter of 29 April, that year, as *sapientia, pietate et zelo tanto oneri parem*. His letter from Cologne, written 17 November, 1654, shews how fully he possessed the confidence of his legitimate Sovereign Charles the Second, then a resident in that City. That his Majesty was then disposed to favour his Catholic subjects, whom he had found to be most faithful to his person and most zealously attached to Monarchical Government, is certain—nay, that he was favourably disposed towards their religion is not improbable; but I see no cause for crediting the assertion of the learned author* of the *Hibernia Dominicana*, p. 711, that the King was reconciled to the Catholic Church by F. Peter Talbot, at Cologne, in the year 1656. There is too much reason to believe, that the King's was but a death bed conversion.†

* This Luminary of the O. S. D. Dr. Thomas Burke was born in Dublin, in 1709, and succeeded Dr. James Dunne in the See of Ossory, in 1759. He was consecrated at Drogheda by the Primate Anthony Blake, on Low Sunday, 22 April, that year, and died at his house in Maudin Street, Kilkenny, on Wednesday, 25 September, 1776. This compilation 4to. pp. 797, was actually printed at Kilkenny from the press of James Stokes (although the title page sets out that it issued from the Metternick Print-office at Cologne) in 1762. Ten years later, a Supplement was printed at Kilkenny, I think by Edmund Finn, which increases the whole work to 949 pages. The Historical Part is valuable indeed; but the political tendency of the work excited great alarm in the Bishops and Clergy of Ireland. Seven of the Prelates met at Thurles, and signed a declaration 23 July, 1775, expressive of their disapproval of the Publication, as tending to weaken and subvert the fidelity and allegiance due to their gracious Sovereign George III.—and to disturb the Public peace and tranquillity, and to give a handle to their opponents to impute principles that they utterly reject, and which are unfounded in the Doctrines of the Catholic Church. See the *Anthologia Hibernica* for February, 1793, p. 96.

† The honour of the reconciliation is due to the Benedictines. That holy Missionary, Benedict Gibbon, (born at Westcliffe, in Kent; professed at Lambspring, 21 March, 1672; deceased 1 January 1723,) whilst dining with F. Mansuet, O. S. F. Confessor to James, Duke of York, desired him to go to his Royal Highness and advise him to propose to the King, then near his end, whether he did not desire to die in the Communion of the Catholic Church. The Duke did so; and the consequence was, that F. John Huddleston concluded this reconciliation. So far the Lambspring MS. But there is good reason to doubt part of this statement. Of the conversation at dinner there may be no doubt; but F. Mansuet could not have any communication with the Duke. He may have suggested it to others; but had no access to the King's chamber, which the Duke never left. *Barillon* says, that he suggested it to the Duke, at the request of the Duchess of Portsmouth, because she could not get to speak to him. The Duchess of York, afterwards Queen, told the Nuns at Chailiot, in the presence of James, who assented, that she spoke to him about it, at the request of the Queen, but was obliged to

About the period of the Restoration of his Sovereign, whose interests he had long and most diligently served and promoted, F. Talbot obtained "*justis de causis*" a dispensation from his vows; but his affection for the Society of Jesus continued unabated. On the death of Dr. Thomas Fleming, Archbishop of Dublin, Pope Clement IX. named Dr. Talbot, on 2 May, 1669, to fill that vacant see. His zeal for the advancement of Religion, and for his Country's welfare (for he was a true patriot,) procured him many enemies in those days of intolerance and bigotry. With his pen he was indefatigable, as the list of his works, which he himself supplied for insertion in Southwell's *Bibliotheca Scriptorum Societatis Jesu* (p. 702) abundantly proves. In consequence of K. Charles II.'s Proclamation for the banishment of all Bishops and Religious from Ireland, his Grace repaired to the Continent; and I find by his original letter, dated 29 December, 1673, from Paris, that his Sovereign, as well as James Duke of York, had recommended him to the most Christian King, and even in letters written with their own hands, to provide him with a Benefice becoming his station, and that he had then actually delivered them. How long he remained abroad I cannot determine; but I read in a Journal, formerly kept at Watten, near St. Omer, the following memorandum: "A D. 1676, Feb. 24. My Lord Primate of Ireland, Lord Talbot came here from St. Omer, with F. Retor and F. Ireland." Soon after his return to Ireland, whilst labouring under great bodily infirmity, he was seized in his brother's house at Carr Town, County Kildarde, removed in a chair, and committed a close prisoner, as an accomplice in Oates' Plot!!! Harris (p. 197, Book I. *Writers of Ireland*) with all his prejudices, admits that "nothing appeared against him from his examinations, nor from those of others." Still the wicked policy of the Sovereign allowed this faithful subject* and old friend to linger for two years in confinement within the walls of Newgate, Dublin, where he died in 1680. See the honorable testimony, p. 131, of the *Hibernia Dominicana*, to this most injured character. Dr. Patrick Russell was elected his successor in the Archbishoprick 2 August, 1683. Whilst a Father of the Society of Jesus, he published—

1. "*A Treatise of the nature of Catho-*

* To the Editor of the Catholic Miscellany for 1826, the public is indebted for reprinting the admirable Pastoral Letter of this loyal Archbishop of Dublin, dated Paris, May 2, 1674. See pp. 66, 72.

wait an hour in the King's room before she could get an opportunity. She seemed to deem it unfortunate, that a better man than F. Huddleston could not be found at the moment; but James said that he performed the duty very well." This account was written by the Nuns, to be preserved by them, the same day.

lic Faith and Herisie, with Reflection upon the Nullitie of the English Protestant Church and Clergy." 8vo. Rouen, 1657, pp. 89. Under the name of Erastus Senior: he does not rely on the *Nag's Head* Consecration Story.

2. "*The Polititian's Catechisme for his Instruction in Divine Faith and Morale Honesty.*" 8vo. Antwerp, 1658, pp. 193.

Dodd, p. 284, vol. iii. Church History, might have improved his article, had he paid more attention to the spirit of F. Southwell's Narrative, which lay open before him.

TANNER, EDMUND. A brief letter of this Father, addressed from Cork, 11 October, 1577, is extant. He states that he had once been arrested; but by the industry of his friends, had effected his escape, and that the enemies of Catholic Faith were constantly intent on his destruction; that God blessed his labours in the vineyard, and that many would be reconciled to the Church, if the violence of Persecution should subside. I suspect this F. is the person mentioned by Harris, p. 97, Book I. Writers of Ireland, who wrote "*Lectiones in Summam D. Thomæ.*"

THALY, HUGH. This polite scholar and excellent instructor of youth, died in the Irish College of Poitiers, 18 September, 1711, æt. 73. He had labored in the Irish Mission for 24 years, and for some time had been employed in the vineyard of Scotland. For the last eight years of his life, God was pleased to visit him with total blindness; but, like another Tobias, he exhibited perfect patience and resignation.

TOBIN, JAMES, was an edifying Novice at Kilkenny in 1649. On the following year he was drafted with his brethren through the houses of the Society on the continent, where he vanishes from my pursuit.

TYRER, FRANCIS. At the age of 15 he joined the Society. After filling the office of Superior at Waterford, he was stationed at Cork, where Pere Verdier met him early in 1649. He reports him to be an eminent Preacher, very prudent and learned, and zealous for religious discipline. He was living in Ireland, 15 June, 1659; but after that date I can trace him no longer.

USHER, JOHN. This Father was living in the early part of 1649, at Kilkenny: he was then 35 years old, of which he had spent 18 years in the Society. He was actually teaching Rhetorick. He was still living in the winter of 1663.

USHER, STEPHEN. With regret I have to admit that I have barely recovered his name.

WADDING, LUKE, (brother to F. Peter Wadding) was a native of Waterford, and of a family fruitful in great men. F. Luke was living at Salamanca, and his brother Peter in Bohemia, in the year 1642. On 24 April, that year, the Superior of the

Irish Mission, F. Robert Nugent, applied to the General Vitelleschi for the benefit of their services at home. In a letter of 28 February, 1943, he repeated his anxious wish for their return, "*in Missione hac omnino necessarij sunt;*" but it is certain that the petition could not be granted.

WADDING, PETER, S. T. D. born in Waterford, A. D. 1580; at the age of 21 entered the Novitiate at Tournay. Several Universities were proud of numbering him amongst their Professors; but his prodigious learning was eclipsed by the splendour of his virtues. He died at Gratz, 13 September, 1644. Under a borrowed name he published "*Carmina Varia,*" "*Tractatus aliquot contra Hereticos.*" Under his own name he wrote a Latin Treatise to refute the Pamphlet entitled "*Flagellum Jesuiticum.*" 4to. Nigræ, 1634. "*Tractatus de Incarnatione.*" 4to. Antwerp, 1636, pp. 656. Also a Latin Oration at the inauguration of Ferdinand III. at Prague, in 1636. His Treatise, "*De Contractibus,*" 4to. was printed at Gratz, the year after his death.

WALE, THOMAS. He was cousin of the FF. Quemerford, and I find left Spain for Rome, about Michaelmas, 1607.

WALE, WALTER. This venerable Irish Father for nearly half a century cultivated the vineyard in Ireland. His useful services to society at large, extorted the praise of his persecutors; even the Judges at circuit have honestly confessed that he and his uncle, F. Barnaby Kearney, were more instrumental in preventing and putting down robbery, and in maintaining the public tranquillity, than all the Courts of Law. This Apostolic Father and true Patriot, ever severe to himself, but all patience, condescension, and meekness towards others, died at Cashell, *prope octogenarius*, 6 April, 1646.

WALLE, JAMES, returned to Ireland from Spain with a broken constitution, and after a few years service, died in November, 1640. F. Robert Nugent, in a letter of 22 November, that year, eulogizes this Father for his integrity, learning, and zeal.

WALSH, JAMES, was living at Waterford in 1649. Pere Verdier describes him as being 33 years of age, of good abilities, of perfect candour, and a lover of Religious Discipline. On 3 June, 1650, this Apostolic Father fell a victim of charity in attending persons infected with the plague, when pestilence ravaged that City.

Another Father of this name was living at Compostella, in 1686. See also Note p. 104, "*Life of St. Patrick, Dublin 1747.*"

WALSH, RICHARD. In a letter of F. James Quemerford, dated Madrid, 28 September, 1607, I read "F. Richard Walsh hath ended his studies, and is gon to his third Probation: it is likely he shall begin a course of Philosophie in the Seminarie of Salamanca, if the Spaniards prevail not,

that procured to have him for themselves. The English of Valladolid hath sought him, and many others cast an eye upon him. I hope such as need him most, and unto whom he may doe the greater good, shall have him. He was liken to go with F. Padilla to Rome, and he was appointed for it; but the Spaniards fearing our F. General, if he did once see him, could not suffer him to come back to Spaine, stayed him." I meet with this Father at Waterford in April 1642, in a declining and hopeless state of health.

WARD, JOHN, born in the County of Dublin, in 1705; at the age of 19, 18 October, 1724, entered the Society, in the Province of Thoulouse; was admitted to the solemn Profession of his Order 24 February, 1742. I find by the catalogue of 1755, that he had been on the Mission then for the last seventeen years, and was Superior of his Brethren in Dublin. Obiit 12 October, 1775.

WARD, MAURICE, When Pere Verdier visited Galway early in 1649, he found this young Jesuit living as Chaplain in the house of Sir Zepherin Brown, he describes him as "*vir insigniter bonus et sincerus, egregius et facilis Poeta.*" He died in Galway 2 November, 1663, ætatis 47. Soc. 17.

WARD, THOMAS.

WELDON, THOMAS, born at Drogheda, according to one account, 18 March, but, according to another, 20 December, 1714. He was admitted into the Society at Thoulouse, 8 March, 1731, or rather 12 July, 1732; made the Profession of the Four Vows, 15 August, 1749; taught Humanities in France for seven years, and Philosophy for four years. He came to the Irish Mission in 1750 but soon after passed over to England, and for many years resided in Lancashire. He died at Brin, in that County, 15 February, 1776.

WHITE, FRANCIS, of one of the best families in Waterford, for many years resided in Portugal, where he was Master of Novices. F. William St. Leger, in a letter dated 16 January, 1663, says of him, "It is time that he should serve the Society and the Church of God in his own country. This is expedient and almost necessary; he is eminently qualified by virtue, and abilities, and method; he has filled several offices in the Order. Whilst in England with the Portuguese Ambassador, he gave the highest satisfaction by his zeal and charity; he is known and welcome to the English and Irish Gentry; is well acquainted with languages, and conversant with the world; has considerable influence with the Queen and her Household," &c. A letter of F. Francis White, dated Kilkenny, 19 December, 1668, shews that he was then Superior of the Irish Mission. He died at Waterford, 17 November, 1697, æt. 87. He had a brother Patrick, a worthy Priest

who nobly did his duty during the Plague at Waterford* in 1650.

WHITE, JAMES, was in the Province of Castile, in the early part of 1686, as I find in F. Hugh Thaly's letter of 20 February that year. His services were then urgently demanded for the Irish Mission.

WHITE, JOHN. This Father is mentioned by F. Robert Nugent in his letter dated "*ex Hibernia, 1 Octobris, 1640.*"

WHITE, PETER. All that I can glean of him is from a letter of F. John Young, written from the Irish College at Rome, 26 October, 1631, in which he states that F. Peter White was then the Rector of the Irish College at Seville.

WHITE, STEPHEN. This Irish Father deserves a fuller eulogium than I am able to supply. He was the author of some historical pieces relating to Ireland, in confutation of the assertions of *Giraldus Cambrensis*. The Rev. John Lynch, who had the custody of this valuable MS, mentions it in Chapter I. and XIV. of his "*Cambrensis Eversus*," printed in 1662, and expresses his deep regret that a considerable part of it was lost during the Civil Wars. Archbishop Usher, an excellent judge of these matters, in p. 400 of his *Primordia*, gives F. White the character of being "a man of exquisite knowledge in the Antiquities, not only of Ireland, but also of other nations." In a letter of F. Robert Nugent, Superior of his brethren in Ireland, and addressed from Kilkenny, 10 January, 1646, to F. Charles Sangri, I read what follows.

"I have given the commission to four of our Fathers diligently to examine the works of F. Stephen White, and to forward their judgment to your paternity, conformably to the directions you have recently sent us. His works are various, and as our Fathers live in places very distant from each other, and notwithstanding the most Reverend Bishops, (who are ready to defray the expenses of the printing,) as also the supreme Council very earnestly insist, that a certain work of his, "*De sanctis et Antiquitate Iberniæ*," be instantly sent to the Press, I find it difficult and next to impossible to resist their reasonable demand, since the Manuscript itself has been perused by several amongst them, and has been pronounced not only worthy of been printed, but highly necessary for the credit and advantage of this Kingdom. Therefore I have written again to the Examiners, that each would privately report their opinion on this work as soon as possible to your Paternity; though all in their letters to me greatly extol it, and declare it most worthy to issue from the Press. But I am unwilling to allow any work to be printed that can give just cause of offences to any person: and yet here is less cause of apprehension in this

* See p. 571 of that invaluable work, "*Hibernia Dominicana.*"

case, as this book merely treats on the Saints and Antiquity of the Kingdom of Ireland."

WHITE, THOMAS. The only occasion that I find this Father mentioned is in a letter of 22 August, 1607. He was then in Spain, with F. James Archer. I cross him again six weeks later. F. Fitzsimon, in the Preface to his Treatise on the Mass, printed in 1611, mentions him.

WOULFE, DAVID, had been Chaplain to James Maurice Desmond de Geraldinis, as I find from that nobleman's letter, dated from St. Malo, 31 January, 1576. The Earl expresses himself most grateful to the Society for having admitted him to a participation of its prayers and good works "*ex rogatu et commendatione R. Patris Gulielmi Good.*" The Father had returned to Ireland.

WYSE, MAURICE. This Father was at Rome in 1604, as I find in a letter of F. Holliwood, dated *Ex Comitatu Dublinensi* 6 May, that year, who proposed that he should be sent over to the Irish Mission. F. Wyse reached London 22 June, the same year, Waterford and its vicinity became the field of his apostolic labours. After 22 August, 1607, I lose sight of him.

YOUNG, JOHN. For thirty years this apostolic man devoted himself to the Irish Mission. The Counties of Cork, Waterford, and Galway, where the principal theatres of his labours. We learn from p. 871 of Tanner's *Lives of the Confessors of the Society of Jesus*, that this good Father frequently contrived, during the rage of persecution, to penetrate into the houses of the Catholics, in the disguise of a Miller. His spirit of discretion and experience, his eminence as a Preacher, his profound learning, his solid interior virtue, recommended him as the fittest person amongst his Brethren to lay the foundation of the Novitiate at Kilkenny; and no wonder, that under so great a master of Spiritual life, such Ornaments to their Country and Luminaries of Religion as F.F. Stephen Rice, William Ryan, &c. &c. should have come forth. Pere Verdier reported him in 1649, to the General of the Order, as "*Vir omnium Religiosarum virtutum genere insignis, et concionator egregius.*" Obligated by the successful advance of the Parliamentary forces to remove his interesting Establishment from Kilkenny, he conducted it to the Town of Galway; but thence also he was compelled to emigrate with them to the Continent, where he saw himself under the necessity of drafting these dear children in various houses of the Society. Retiring to Rome, he presided over the Irish College there for eight years, and was rewarded with a happy death in that City, 13 July, 1664, æt. 75, as I find it written under his beautifully engraved Portrait.

A few original letters of this meritorious and saintly Father are still extant: some Extracts may afford pleasure to the reader.

I. Dated from Kilkenny, 30 January, 1647, O. S. "Our long expected Superior, P. Malone, by the blessing of God, is at last arrived. His coming was indeed welcomed by all; but, above all, by me, who who have been sustaining the double burthen of the Novitiate and the Mission. Now, blessed be God, I am relieved of the care of superintending the Mission. With regard to the Novitiate, we have eleven Novices, of whom four are Priests, six are Scholastics, and one a Temporal Coadjutor. Domestic discipline and regular observance proceed in due course, as I flatter myself. I do trust in the Lord, that they will not degenerate from the primitive spirit of our Fathers. They are trained in the simplicity of obedience, in the despising of themselves and the World, in subduing their passions, renouncing self-will, in the practice of poverty, in the candid and unreserved manifestation of conscience, in inward conversation and familiarity with God: and of these things, praise be to God, they are very capable and most eager. Nothing is omitted which the Rules prescribe for their formation in the spirit of the Society of Jesus."

The second is dated from Kilkenny, 30 June, 1648. "The Letters of your Rev. Paternity, bearing date 24 August, 1647, did not reach me until the 23rd of last month. Never since the memory of man have the affairs of this kingdom been in a more turbulent state than at present, by reason of the discord now prevailing between the Supreme Council and the Nuncio." He then states that the Supreme Council, in consequence of severe reverse of fortune during the Campaign, and the great want of ways and means, had concluded a Treaty for six months with Inchiquin, the General of the Enemy's forces: that some of the Conditions were judged unfavourable to Ecclesiastical rights by the Nuncio, who signified his utter disapprobation, and threatened an interdict, unless the Truce was recalled within the space of nine days; that the Supreme Council appealed to the Holy See; but notwithstanding such appeal, the Nuncio had proceeded to carry his threat into execution; and that confusion and the worst species of civil hostilities were engendered between the parties. In this and other letters, dated from Kilkenny, 31 December, 1648, 8 February, 1649, 22 June, 1649, he enters into many details relating to the history of this sad and eventful period, and gives proof of his own quiet and meek spirit, of his tender regard for charity and the interests of Religion.

From Galway the Rev. Father addressed two letters to the Gen. Piccolomini. The first is dated 20 April, 1650: he remarks

on the bright prospect there was for the Irish Mission of the Society in Ireland but seven years ago ; what a wide field was opened for extending the glory of God, and procuring the salvation of souls ; that several cities had petitioned for Colleges of the Order, and that competent foundations* had been offered and some accepted ; that the small number of labourers for such an abundant harvest of souls (for they hardly amounted to sixty for the whole of Ireland, *nam vix sexaginta in toto regno fuimus*) induced them to apply for powers to admit Novices at home, who being instructed in virtue and afterwards in learning, might succeed us, most of whom are advanced in years, in the work of the Ministry. The necessary permission was obtained ; it was confirmed and increased afterwards, and the Novitiate had prosperously maintained its course during the last four years "*et Novitiatus hoc quadriennio prospere suum cursum tenuit.*" But as nothing is stable in human affairs, during the last year the Establishment was disturbed by the din of arms and by the assault of the Parliamentary forces, insomuch that a transmigration to Galway had become necessary. Every day the Political Horizon grew darker, and the panic and despair of the confederated Chiefs portended the worst consequences to the Country. He adds, "for the more advanced of our Brethren we are not so concerned ; for they are prepared by age and the long exercise of virtues to meet the brunt and storm of persecution : but for the Juniors, as for so many unfledged young from the hovering Kite, we are all solicitude." After earnestly consulting Almighty God, and deliberating with the Fathers of Galway and its neighbourhood, he states, that it was unanimously resolved to send the young men abroad as soon as possible, trusting in God and in the accustomed charity of the Society, that provision would be made for them. He finishes by saying, "My bowels are moved with the danger impending on those whom I have begotten in Christ ; for, as their Master of Novices, I have brought them forth with the anxiety of a mother. I now commend and commit them to your Rev. Paternity, that they may be distributed and accepted through the Provinces ; hear, I implore you, my good Father, this first petition of their very poor Mother ; I do not

* Amongst these benefactors (we have already noticed the greatest, Elizabeth Nugent, Countess of Kildare, who died 26 October, 1645) we must particularize Dr. Thomas Dease, Bishop of Meath ; Mr. Edmund Kirwan, and his relation, Francis Kirwan, Bishop of Killala (his Lordship had obtained to be admitted into the Society "*pro hora mortis.*" and was buried in the Jesuits' Church at Rennes) ; and Thomas Walsh, Archbishop of Cashell, who died in exile at Compostella. The Supreme Council had also engaged in 1645, to erect a new University, to be under the charge of the Jesuits, as also to found a College under the name of Jesus.

say, my Petition, but of this declining Mission ; because Satan waxes fierce and cruel, intent on extinguishing the spark which is left, and on leaving us no name or remainder upon the earth." (2 Kings, xiv. 70.)

The second letter is dated 14 August, 1650. After briefly adverting to the successes of the Puritan Faction, and the atrocities and sacrileges which marked their triumphant progress, he says, that he will take the first safe opportunity of shipping off his dear Novices to the Continent, and conjures the General to exercise his tender charity towards these interesting Exiles.

ADDENDA

COLLINSON, GEORGE, of Scotland, had entered the Society, 16 October, 1696, in the Province of Thoulouse.

The following Members have died whilst we were at Press :

*BOND, JOHN, born at St. Margan's, Cornwall. This promising Scholastic died at Calcutta, 23 March, 1844, æt. 27.

*Ille longum
Vixit, æternum sibi qui merendo
Vindicat ævum.*

BROWNELL, THOMAS : born at Gillmoss, County of Lancashire, on Christmas Day, 1788 : after studying Humanities at Stonyhurst, enrolled himself amongst the children of St. Ignatius in 1806 : was ordained Priest 4 September, 1813, and during a short period devoted himself to the pastoral duties of the Missionary of Clitheroe, until his removal to Stockheld Park, where he diffused the sweet odour of Jesus Christ, during a period of ten years. In September, 1827, this humble, interior and enlightened Father was appointed Master of Novices at Hodder, where he verified to all those objects of his spiritual solicitude, the direction of his heavenly Master, "*Qui major est in vobis, fiat sicut minor, et qui præcessor est in vobis, sicut ministrator.*" Luke xxii. This responsible office he filled, to the general satisfaction, until 1842, when he was nominated to the Rectorship of the Seminary. Here this beloved and respected Superior, who had before experienced much suffering from diseased Liver and Lungs, was seized with spasmodic affection, on the night of 30 October, 1844, but went the next day (Thursday) to Hodder to give meditations to the exercitants. On the Friday, 1 November, the Feast of All Saints, he celebrated Holy Mass. As he appeared to be getting worse, the best Medical Advice was called in, and a removal from the Seminary to the quiet and convenient Infirmary of the College was judged expedient. But here the humility of the Father was exhibited ; on entering this

la firmly he begged that the worst of every thing might be given to him. No one could approach him without being edified with his gentle patience and calm resignation. The whole community joined in earnest supplications to Heaven for the prolongation of his valuable life ; but his complaint had now baffled all the power and skill of medicine ; and his hour of recompence was come. We give the closing scene of this dying saint from the pen of an eye witness. " F. Brownbill departed this life on Monday night, (18 Nov.) at half past 10, in the sweet odour of sanctity, full of Faith, Hope, and Charity, marking his forehead, mouth and breast, in his last moments, with the sign of the Cross, repeating the ever blessed Names of Jesus, Mary, and Joseph, with the *Anima Christi*, imparting his last blessing to all present, viz., Fathers Barrow, Seagrave, Carroll, and Mann ; and Brothers Idle, Kerwick, Howe, and Scott." " Oh ! may the Writer of this, experience an end like his." Eternal rest be to this precious Soul ! Amen.

CLIFFORD, WALTER, the sixth born son of Charles, the sixth Lord Clifford, (by his Lady Elenora Mary, the younger daughter of Henry, eighth Lord Arundell, of Wardour,) saw the light of day at Ugbrooke, 26 April, 1804. After completing his Academic Education at Stonyhurst, he was sent to Rome, where he was admitted a Novice of the Society of Jesus, on 1 November, 1823. Returning to Stonyhurst, this amiable Religious defended the whole course of Theology, on 4 July, 1832, with great satisfaction to his Superiors, and no less credit to himself. On 19 September following, he was ordained Subdeacon in the College Church by Bishop Penswick ; Deacon on the following day ; and Priest on Saturday the 22nd of the same month and year. He was then appointed Professor of Logic and Metaphysics ; but on 9 September, 1835, his services as a Missionary were called for at Preston ; and before the expiration of three years, viz. 20 July, 1838, he was transferred to Wardour, as assistant to the Rev. James Laurenson. As his heart beat for the salvation of souls in foreign Missions, he was at length permitted by his Superiors to follow his inclinations ; and he sailed for Madura, in the Diocese of Pondicherry, on 20 February, 1841. In the letter of the Rev. F. Louis St. Cyr, S. J. dated Madura, 16 February, 1842, and published in the Annals of the Society for the Propagation of Faith, we read that " the Europeans and all that partake of their origin in Trichinopoly, the Capital of this Country, are confided to the zeal of F. Clifford, who does not spare himself ; but, thanks be to God, guides his vessel to the general satisfaction." We have before us F. Clifford's interesting letter on his Mission, dated 15 August, 1843, and published in the Annals of May, 1844, No. xxx. Lit-

tle did he then foresee that he was to be " extinguished in the bloom of life "—that in the river *Cavery*, which he describes below the fortress of Trichinopoly, he should be swept away by the current while bathing, on 22 May, 1844, to the profound regret of his honored family and religious friends, and numerous acquaintance. But he practised what he taught, being ever ready to answer the summons of his Heavenly Father.

KNIGHT, JAMES, eldest son of James Knight, of Cannington, Esq. by his wife Mary Diana Rowe, was born at Cannington, 20 July, 1780 : at the age of 36 left the practice of the Legal Profession to embrace the state of Religion. He was in due time promoted to Holy Orders, and said his first Mass at Finburg, on Whitsunday, 6 June, 1824. Shortly after he was named to the Courtfield Mission ; but at the end of six years, viz., 26 August, 1830, was removed to Soberton, Hants. When that Mission was transferred to Tunbridge Wells, (where the new Chapel was opened, 17 July, 1738,) F. Knight was called to Stonyhurst, and eventually was placed at Chipping. This general favourite and most exemplary Priest, after a short ailment was carried off suddenly by apoplexy, on Tuesday morning, 12 November, 1844. He had celebrated Mass on the preceding Sunday.

REEVE, JOHN LEWIS, was a native of Birmingham, and nephew to the Rev. FF. Joseph, Richard, and Thomas Reeve, S. J. At an early age he was sent to the English Academy at Liege, and shared in all the adventures of the Emigration of its members, and was amongst the first arrivals at Stonyhurst, in August, 1794. In the Juniorate or Probationary State of its young Ecclesiastics, he shone a model of docility and piety. He had filled the office of Prefect for some time, when he received directions from his Superiors to prepare for Holy Orders. On 12 June, 1802, he was promoted to Prieshood at Maynooth College, by Archbishop Troy, and shortly after was appointed to the charge of the Chipping Mission. There he erected the New Chapel, which was opened for public worship on 24 June, 1828. On 25 September, the same year, he was transferred to Bedford, near Legh, which he continued to serve, though in broken health, until he was succeeded, 19 October, 1840, by the Rev. James Brownbill. Stationing himself at last in the Town of Ross, where he thought there was an opening for Religion, and where no Priest had taken up a residence since the Reformation, he formed a little flock, and exerted himself more than his infirmities seemed to justify for their benefit. On 1 January, 1845, he sunk into the arms of Death, in his 68th year, and was honorably interred on the 7th, in Peterstow Churchyard. R. I. P.

In looking over these Annals of Ireland, are we not reminded of the words of Mathathias? I. lib. Machab, ch. 2, "*Væ mihi, ut quid natus sum videre contritionem populi mei?—Sancti in manu Extraneorum facti sunt: templum ejus sicut homo ignobilis: vasa gloriæ ejus captiva abducta sunt: trucidati sunt senes ejus in plateis; et juvenes ceciderunt in gladio Inemicorum. Quæ gens, non hereditavit regnum ejus?*"

REMARKS

ON

THE CASE OF THE JESUITS.

1829.

I.

IN the Bill for the relief of Catholics now in progress through Parliament, it is declared to be expedient to make provision for the gradual suppression and final prohibition of the Society of the Jesuits in the United Kingdom. I have endeavoured to collect from what has recently been said against the Jesuits in and out of Parliament, the alleged grounds of this expediency; and they appear to be principally these:—That the obedience which the Jesuits are required to pay to the Pope and other superiors, being aliens and residing abroad, is incompatible with their allegiance to the Sovereign; and that their expulsion from all the Catholic States of Europe during the last century, affords strong presumption of the expediency of suppressing them here. On these allegations I beg to offer the following remarks.

1st.—The Jesuits of the United Kingdom declare, and are willing to make the declaration with any formality that may be required by the legislature, that they hold themselves bound to yield as complete and undivided allegiance to their sovereign, and submission to the laws of the land, as any of their Protestant fellow-subjects. They have with all sincerity taken the prescribed Oath of Allegiance. They accordingly should hold themselves bound in duty to refuse compliances with any order, which should clash with that Allegiance. Having been born subjects to the King, they became thereby bound to obey him, and comply with the laws of the land; and it would be absurd to say, that by any subsequent act of theirs, they could divest themselves of this obligation, even if they had not, as they have, recognised and confirmed it by Oath. The Rev. P. Kenney, superior of the Jesuits in Ireland, in his examination before the Commissioners of Irish Education inquiry, says, "Allegiance is a duty which a subject owes to his Sovereign before any other obligation is contracted, whether to Bishop or Superior, and he is therefore already bound by that prior duty." (Eighth Report, p. 391.) By offering to make this declaration, the Jesuits offer to the Legislature a test of their Allegiance, such as has been deemed sufficient and satisfactory in other parallel cases, and may therefore be justly so deemed in theirs.

As the Jesuits of this Kingdom are loyal in principle, so they have been loyal in conduct. This their neighbours are ready to testify. Indeed, no charge of disloyalty has been adduced against any individual among them. It has been asserted in general terms, in some petitions from Ireland, that they have been teachers of sedition. They simply deny the charge; and to such a charge no other answer can be given. Concerning the supposed devotion of the Jesuits to the advancement of the Papal power, it is worth remarking, that the French Jesuits before their suppression, uniformly taught the four propositions agreed to by the French bishops in 1682, which presented a greater opposition to the power of the Pope, than has been made by any other body remaining within the pale of the Roman Catholic Church.

2nd.—Concerning the presumption of the expediency of suppressing the Jesuits here, which has been drawn from their expulsion from Catholic countries, I observe that the acts of the Catholic governments, by which they were so expelled, cannot be constitutionally alleged or imitated in this Kingdom.

For 1st.—The Jesuits of the United Kingdom have a right to be judged on their own merits. Jesuits of other countries, and other times, may have held doctrines or performed acts, consonant to the spirit of those among whom they lived, but which would be wholly incompatible with the sense of civil duty now entertained by the Jesuits of this Kingdom, in common with their fellow subjects.

2nd.—The expulsion of the Jesuits from the Catholic states, was not preceded by any judicial process. No opportunity was afforded to the condemned of justifying themselves, by answering the charges brought against them. Indeed, none of those charges applied to the persons who suffered under them, but applied to men of other times, and in many instances, of other countries; and the Jesuits published answers to these charges, which satisfied many impartial persons. In one instance no charge was brought against them. Charles III, of Spain, declared, that he had good reasons for banishing the Jesuits, but that those reasons were locked up within his royal breast.

3d.—It is worthy of remark, that the French Parliaments condemned the Jesuits, as rebels and teachers of rebellion against all authorities, human and divine, civil and ecclesiastical; and that the Jesuits are now accused in France of being and having always been, the advocates of all despotism, especially of the Papal power, and the enemies of all civil and religious liberty. Both accusations cannot be well grounded; the Jesuits plead guilty to neither.

4th.—If it still be insisted, that the Catholic governments must be presumed to have some good reasons for expelling the Jesuits, some modern writers answer that their expulsion and subsequent suppression by the Pope, was principally the work of the Bourbon courts; that the other Bourbon courts acted in this matter under the influence of the court of France; and that the latter was induced to adopt those measures by the efforts of that faction, which thirty years later produced Robespierre and the Goddess of Reason.

5th.—But whatever may have been the motives of those governments, the *people* of the Catholic Countries took no part in their expulsion. Nor were they followed, as it has been asserted, by the execrations of the people. They carried with them the blessings of the people, to the promotion of whose welfare their lives had been devoted, whose sons they had taught to be good sons, and trained to become, in time, good husbands, and good fathers.

6th.—Volumes, almost numberless, have been published on the continent, against and for the Jesuits. Among their advocates have appeared some of the most eminent statesmen and philosophers of their time. Have not the opinions formed of Jesuits here, been drawn pretty exclusively from the works of their adversaries? And is this fair?

I have said nothing of the disgustingly immoral doctrines vulgarly imputed to Jesuits; they are willing to disavow them, if the Legislature should think proper to require so degrading a disavowal.

I have endeavoured to shew that the suppression of the Jesuits is not expedient on either of the grounds above assigned. And I will venture to say, that the conduct and the principles of the Jesuits of this kingdom are blameless, and that therefore it is not expedient because it is not just, to suppress their Society.—Moreover, that the enactment of a new penal law against them will involve an infringement of the constitutional right of British subjects, and a violation of the principle of religious liberty.

A FRIEND OF JUSTICE.

II.

The following extracts from the Evidence of the REV. PETER KENNEY, a Jesuit, taken before the Commissioners of Education in Ireland, will be found interesting.

IF the General of the Order were to give you a command with respect to which there might be a doubt, whether it was in conflict with any other duty or not, should you have felt yourself at liberty to resolve that doubt?—Most certainly; in such a case it would lie on my conscience to apply to the best advice I could procure, in the same way as any discreet person would apply to the best advice he could get in a case of difficulty.

Should you in that case be at liberty to apply for advice to any person you please?—To any person, whom in my conscience I thought proper to consult, whether Bishop, Priest, or Layman.

Suppose that the General of the Order were to take exception to the Oath of Allegiance in this country, and desire his inferior in this country not to take it, must he obey; the question supposes that the inferior has not taken the oath at the time he receives the Superior's command?—If I had a doubt in my own mind of the propriety of the oath that was to be administered, I should act as I would in the case before-mentioned; if I had no doubt, I would take it; for allegiance is a duty which a subject owes to his Sovereign before any other obligation is contracted, whether to Bishop or Superior, and he is therefore already bound by that prior duty.

Suppose the General of the Order were to admit the principle that allegiance was due by the inferior in this country to the Sovereign; but to take objection to the particular form of the oath of allegiance, he having been apprized of the form of the oath, not through any application made to him by his inferior for advice, but from other sources;

the question is, in that state of things, were he to think proper to issue his command to his inferior, not to take that particular form of oath, would the inferior in the case put be at liberty to take it?—He would be perfectly at liberty to take it, if he had sufficient grounds to believe that the oath was otherwise lawful. The way he is to ascertain whether there are just grounds or not for admitting a particular form of oath is, not by applying to his religious Superior, who is not the proper tribunal for deciding on the lawfulness or unlawfulness of an oath; he should go to the proper tribunal, which is the judgment of the *Bishops*. No religious superior in the Catholic Church, who is not a Bishop, is a judge in matters relating to faith and morals. The inferior should therefore apply to the Bishop, and if he tell him that such oath is consonant to the principles of Catholic faith, or rather, to be more explicit, that it contains nothing repugnant to the truths of Divine Revelation as held in the Catholic Church, then such religious inferior would not only be justified in taking that oath, but be bound to do it, when required by the laws of his country.

Has the General of your Order the power of dispensing his inferiors from any particular description of oaths that they may have taken?—He has a power delegated to him by the Holy See in certain cases. I should rather say he may have it; I do not know that he has it, but I know that the Holy See is frequently in the habit of delegating to religious superiors the power of dispensing in certain kinds of oaths or vows. These oaths or vows are *private* engagements by which a man binds himself, without reference to any other person; for instance, if an inferior made an oath, or made a vow to fast upon certain days in the week, to go upon a certain pilgrimage—these being acts that merely restricted his own will, and being judged to be inconsistent with his other obligations, then, if the Pope had delegated that power to him, which the Pope has *jure proprio*, the General would have, in virtue of this delegated power, a right of declaring that such oaths were not binding under these circumstances. Perhaps I might be allowed to say, as a general principle, that no general of any Religious Order has any right of interference whatever in granting dispensations, or any exercise of spiritual power, but what the Pope may please to grant him.

And which the Pope is at liberty to withdraw at any time?—Whenever he thinks proper, he is at liberty to modify, restrict, or withdraw it.

Were the subjects connected with the doctrine, distinguished by the name Ultramontane, discussed at Palermo or Stonyhurst?—I do not know what doctrines may be designated by the name of Ultramontane; but I know that I have not imbibed, or learned or believed any doctrines at any time or period of my education, that are contrary to the oaths and declarations of allegiance which Catholics take in this country. The doctrines on which I might be supposed to hold any particular opinions, and that are sworn to in the oath of allegiance, I take to be the doctrine of the deposing power, including the assumed right of dispensing with the oath of allegiance, and the doctrine of the infallibility of the Pope. With regard to the doctrine of the deposing power, I declare that in my whole life I have never heard that doctrine proposed, expounded, explained, or in any way whatsoever discussed in any school in which I have ever been; and as far as my knowledge reaches, I do believe that the doctrines of the deposing power, including the assumed right of dispensing with oaths of allegiance, is not taught at the present time in any school, college, or university in the world. I cannot recollect to have heard that doctrine introduced or intimated, or spoken of, even in private conversation among the Jesuits, except as an obsolete opinion, not now believed by any one, and never to be hereafter revived. The assertion contained in the Oath of allegiance, that it is not an article of Catholic Faith to believe that the Pope is infallible, is a doctrine which Jesuits as well as all other Catholics maintain; but the proposition which asserts that the Pope is infallible, when *loquens ex cathedra*. He decides that such or such a doctrine is an article of the Catholic faith, is an opinion which each man is free to hold whose conscience and judgment lead him to that conclusion; and I beg leave here to add, that as a Jesuit, I am not bound to hold this opinion, nor am I bound to hold any doctrine or any opinion, or maintain any assertions whatsoever, that every other Catholic is not bound to hold and to maintain. I am free to avow, that in fact, a great number of Jesuits maintain the doctrine that the Pope, speaking (as the schoolmen say) from the chair; in which he teaches the whole church, is so far assisted by the spirit of God, as to be preserved from error, when he thus propounds a dogma of faith to the whole church: but they defend this position as private theologians, exercising their own judgment in a matter on which the supreme authority of the church has not pronounced a definite sentence: nor are they bound to support this doctrine, even as matter of opinion, by any law or by any statute, or by any vow, or by any obligation, that does not arise from their own free and full conviction. They enjoy, in this respect, the same liberty as other Catholic theologians who teach the same opinion, and as those also, who without censure defend the contrary assertion. I look upon this question to be a speculative rather than a practical one; I have not, therefore, ever given to it that time and attention that would

enable me to swear, were I even interrogated by my bishop, that the Pope is infallible, speaking *ex cathedra*; for the question here is not about infallibility residing in the church, nor about the advantages or the disadvantages of believing in this infallibility, since all Catholics believe that the Church, that is the body of bishops, with the Pope at their head, are infallible when they propound dogmas of faith. The question is not, then, whether the privilege is attached to the body of pastors, with the Pope at their head, but whether it resides in the Pope *before* the assent of the body of pastors is known. Now, however obnoxious the tenet of infallibility may appear to a statesman, or to a politician, he cares not whether it be considered to rest with the Pope alone, or with the Bishops united to the Pope, if it be certain that the Pope and the bishops will always agree in the same decision; such is, however the fact. In eighteen centuries, among the almost innumerable definitions that have been addressed by the Holy See to the whole Church, there is not one in which the Bishops did not finally agree. Hence the abettors of the opinion that the Pope is infallible in propounding dogmas of faith to the whole church, always maintain that the Providence of God will secure that the Bishops shall join with him, so that, in point of fact, whether the Pope speaks first, or the Pope and the Bishops speak together, they will always be united in judgment; and the result will be, that the decree or dogma propounded will be received as infallible. Of this we have a splendid instance in the bull *Auctorem fidei*, so often mentioned in these examinations; it was addressed to the whole church by Pius the Sixth in 1794, and every dogmatical definition which it contains has long since been venerated as the infallible judgment of the Catholic church. How then can the interests of society, or of the state, be more involved in the question of the Pope's infallibility than they are in that of the infallibility of the Catholic Church, which we all receive as an article of faith? If the Pope, *loquens ex cathedra*, be not infallible, his doctrine will still be unchangeable, and in a little time the judgment of the Bishops will proclaim that at least he spoke an infallible truth. The agreement, then, between the Pope and the Bishops, in matters of faith, is the practical result of Catholic principles, while a difference of judgment, to say the most of it, is a theory that is merely possible. As far, then, as the social system may be supposed to be interested in the tenet of infallibility, the infallibility of the Pope cannot in practice be distinguished from that of the church.

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III.

There is nothing makes a man suspect much, more than to know little, and therefore men should remedy suspicion by procuring to know more, and not to keep their suspicions in smother."—From SIR FRANCIS BACON'S 31st Essay. London Ed. 1691.

IN a country, which justly prides itself on the dignity of its character, and on its liberal and expanded views of Science and Government, it is surprising that many respectable persons are to be found, who can shriek out at the mention of Jesuits, Nuns and Friars, and appear just as much alarmed, as a group of children, whose imaginations have been worked up with "stories dire" of Ghosts and Faries.—This nervous feeling however is not quite manly—it must expose them to the ridicule of rational and sober persons; and as their fears and suspicions originate in sheer ignorance, they would do well, as the motto advises, to apply a remedy, by procuring the needful information.

Who then are the members of these Religious Societies in England?

I answer, they are free-born English subjects, exemplary for the purity and correctness of their morals, amongst whom you will find many, who are connected with the most ancient families in the kingdom—many who are gifted with extraordinary genius and talents, and who cheerfully devoted the flower of their days, to the irksome, but highly important charge, of educating youth. Ask the Magistrates and Gentlemen in their neighbourhood, and they will tell you, that they are models of submission to the laws;—that they are always foremost to give proofs of their loyalty;—that the frequent subject of their school exercises, is "*celebrare domestica facta*," (Horace de Arte Poeticâ) to celebrate the memorable deeds and brilliant exploits of our Military and Naval Heroes. They will tell you, that the Tradesmen find them honorable and exact in their payments;—that the lower orders round such establishments, are particularly civil, peaceable, and regular, and that the poor bless them, for their abundant charity and benevolence.*

* In a letter to the *Courier*, 30 April, 1821, signed *Verax*, I read "The Establishment at Stonyhurst daily feeds a number of poor, without any distinction of Religion."

Copied from the *Morning Herald* of 27 May, 1826.—STONYHURST.—"This place is surrounded by the townships of Haighton, Bailey, and Chagely, in all which distress is very prevalent. Hitherto, however, the poor have been greatly relieved by the assistance afforded them from the Catholic College, at Stonyhurst; but the demands made upon the charitable conductors of this institution have lately been so numerous, as to preclude the possibility of much longer affording even a trifling relief to all who ask. Mr. Wright, a learned and excellent superior of the College, informed a friend of mine, that persons actually came a distance of ten or twelve miles to beg a pint or two of soup; and he added that so much were his feelings tortured by the scenes of misery which he daily witnessed, that his life was become a burden to him.

But is it good policy, to suffer the existence of such Institutions in England ?

I answer, YES. First, because otherwise, the Catholics would send their children to be educated abroad. This to a Statesman is a very important consideration—Education at home, attaches youth to the soil, as well as to the Constitution of their Country;—it gives them a dislike for foreign interests, and makes them *English* in principles and in habits.

Secondly, the Financier must object to Absentees, as carrying large sums out of the country. Calculate, if you please, the yearly average expence bestowed on the education of Catholic children in the United Kingdom, with all the extraordinary items—take into consideration, the occasional visits of their friends and families, who would follow them abroad, and then decide, if it be expedient to *transport* such establishments.

Thirdly, it is good policy to retain them, on account of the valuable services to the State, by educating the rising generation : “ For what greater or better service can we render to the State (says Cicero) than by teaching and educating youth ? ” * These instructors of youth, combine great experience with acknowledged talents and probity. They are eminently qualified to form the youthful mind to Christian piety and learning, and are therefore entitled to the protection of a wise and enlightened Government. In fact, were they not authorized, and encouraged by the first Relief Bill, passed in the 18th year of King George III. (chapter 60th) to take upon themselves the education, government and boarding of youth ? Did not Parliament on that occasion proclaim to the whole world, that it was **EXPEDIENT** to repeal certain provisions to the contrary ? Was it not enacted in the 31st year of the same gracious Sovereign, (chapter 32nd,) that no person, after taking the Oath of Allegiance, was to be disturbed “ *for entering or belonging to any Ecclesiastical Order or Community of the Church of Rome ?* ” Surely then no individual can be found, so callous to the feelings of humanity, as to wish that Parliament should enact any *new* Law NOW, for depriving the Catholics of the United Kingdom, of the comfort and advantage of employing such Instructors for their children, even if his mind be not convinced of the *policy* of the measure.

But do not members of Religious Orders bind themselves by irrevocable engagements ? And are not the Jesuits in particular slaves to the Pope ?

To this objection I answer, first, the English Constitution admits none of their engagements as irrevocable. Each one is at perfect liberty to renounce the state of celibacy—to desert the religious inclosure—to possess and inherit property without the smallest opposition from the Civil Power. But if by a voluntary act, these individuals prefer to lead the single life of the Fellows of our own Universities, and to withdraw themselves from the intricacy of worldly concerns, in order to apply themselves without interruption to the arduous duties of their state of life, are they not to be *commended* for their courage and disinterestedness ? And surely the **FREE CONSTITUTION OF ENGLAND** (even if the Continental Governments should attempt it) would disdain to deny them the exercise of this liberty. The United States of America (and none are more jealous of their rights and Liberties) disregard all hypochondriac fears and alarms on this subject—they offer protection and encouragement to Jesuits of all countries : they are even grateful to them for their valuable and national services in educating youth ; and Congress granted to their College at Georgetown, the privilege of an University as far back as 1 May, 1815.

Secondly. As to the Pope, there is not a shadow of reason to be alarmed on his account. A Jesuit, being generally supposed to be a shrewd and sensible person, must be competent to distinguish between a Civil and Spiritual concern. In matters of a spiritual nature, he is undoubtedly disposed, like every other good Catholic, to pay the tribute of proper respect and deference to the Holy See. But in temporal matters, in civil concerns, he solemnly disavows every authority save that of his Country. A real Jesuit will always be a good and faithful subject, and will ever be ready to stand or to fall with the **CONSTITUTION**.

But if this character of the Jesuits be true, how comes it, that they were expelled from the Dominions of every Catholic Prince in Europe ?

To answer this very natural enquiry, we must remind the reader that a Triple conspiracy was formed in France, about the middle of the last century, for the subversion of the Altar, the Prostration of Thrones, and the Dissolution of all Civil Society. From the accredited Records of the very Conspirators, it is clearly demonstrated, that the Destruction of the Jesuits was determined as essentially necessary for the success of their abominable project. Their policy was deep—they saw that the charge of educating youth was principally intrusted to the Jesuits, and they prophetically declared that if these instructors and directors of youth were once completely destroyed, all the other religious Orders would fall of themselves, and that the rising generation, in the absence of all moral and religious instruction, would easily be corrupted, and would soon be ripe for the bloody work of anarchy and despotism. When by dint of the foulest calumnies

* Quod munus reipublicæ majus meliusve afferre possumus quam si docemus atque erudimus juventutem ? L. 2. de Div. n. 2. 4.

and intrigues they had succeeded in dispossessing the Jesuits of their College at Paris, D'Alembert writes thus, May, 4, 1762: "The Evacuation of the College of Louis le Grand is of more importance to us than that of Martinico. The Parliament of Paris are the public Executioners, and take their orders from Philosophism without knowing it." A few months before, September 8, 1761, he had written that "Philosophism was on the point of being revenged of the Jesuits." The Conspirators considered the total extinction of the Jesuits of such vital importance, that D'Alembert panic struck with a report of the probability of the Order being revived in Spain and Portugal, thus expressed himself 23 June, 1777: "Reason is undone, should the enemy's army gain the battle."* It was necessary to begin with prejudicing the public mind against the Body: for this purpose they propagated the most infamous calumnies against it—the indiscretions of a single Jesuit served as the ground of indictment against the whole Society, and no expense was spared in disseminating libels and scandalous pamphlets. Marquis Pombal confessed that he had spent 800,000 ducats for the destruction of the Body. (*Le Journal hist. et litt.* p. 260, 15 Juin, 1792.) Mons le President Rolland, p. 35 of his *Memoir* 1781, says "L'affaire seule des Jesuites me coûtait de mon argent plus de 60,000 livres. J'avois consacré à cette œuvre mon tems, ma santé et mon argent."—and every one knows that la Boette à Perette at Paris, a fund amounting to 40,000 livres per annum, was chiefly employed in promoting their destruction.

The Jesuits were accused of Ambition.

This charge is best refuted in the words of King Henry the 4th's Answer to the Deputation from the Parliament of Paris concerning the Re-establishment of the Order. "I don't understand how you can make those ambitious who refuse dignities and Prelacies, and make a vow to God never to aspire to any Preferment, and who seek nothing in this world besides serving all that are willing to employ them, without any view of Interest or Recompence."

"It must be owned that with their wonderful patience and regular way of life, they may compass what they will."

The Jesuits were represented as immensely rich.

And yet it is a certain fact "that the riches which were found at the Suppression, in their Houses and Colleges, whether in specie, plate, or jewels, were very inconsiderable, and greatly disappointed the hopes of those who expected to have found inexhaustible treasures in the search. See page 57, Annual Register of 1773.†

The Jesuits were accused of being Hostile to the Episcopal Power.

And yet the assembled Bishops in the General Council of Trent approved of the Institute: nineteen Popes confirmed it: Jesuits were employed by every Bishop in communion with the Roman See: and the 50 French Prelates in particular, when consulted on the subject by Louis XV. bore honorable testimony to the usefulness of their services, and to their exemplary submission to Episcopal authority.

The Jesuits fell indeed: but alas! how long did the powers who destroyed them survive their destruction? and what was gained by their suppression, let the history of Europe testify!!!

Glorious to their Society is the declaration of the same Authority that yielded to their suppression, that "the Catholic world, with unanimous voice, demands their re-establishment."—Such a declaration, after the experience of full 40 years, while it restores their fair and honorable name, abundantly refutes the charges brought against them, and proclaims to the whole world the great importance and necessity of their services.‡

A Report having been spread that the Jesuits are considered as particularly obnoxious in England, it may be useful to submit to persons who are prejudiced against them, the opinions of eminent Statesmen and Writers concerning the Institute and Manners of that Society.

* See Baruel's *Memoirs of the French Revolution*.

† I remember to have read in one of Mr. Bulwer's publications that "there is a wonderful vigor of constitution in a Popular Fallacy. When the world has once got hold of a lie, it is astonishing how hard it is to get it out of the world. You beat it about the head, until it seems to have given up the Ghost, and the next day it is as healthy as ever." As a proof of this, I may give the following assertion that made the round of the London and Provincial Papers a few years ago. "It has been calculated that the Jesuits, before the suppression of their Order, possessed in various parts of the world a revenue of £273,000,000." After this ye *Hopes, Barings* and *Rostchilds*, hide your diminished heads!!!

‡ The same Holy Father Plus VII. after restoring the Society 7 August, 1814, addressed a pathetic letter 15 December that year, to K. Ferdinand VII. of Spain, in which he says, "Longa annorum experientia docuit, Societatis Jesu regulares Presbyteri non modo, ob probatos eorum atque ad Evangelicam vitam conformatos mores, bonum, ubicumque; terrarum degunt, Christi odorem longe lateque diffundunt, sed ad animarum salutem procurandam tota anima contentione se conferunt Quem ad finem consequendum omni genam scientiarum suppellectilem cum vitæ integritate copulantes, in amplificanda religione, eaque à nefariis Impiorum hominum conatibus defendenda, in corruptis Christianorum fideliū moribus ad bonam frugem revocandis, in juventute ad omnem literarum ac pietatis Christianæ rationem informanda, summa cum utilitate versantur. Quamobrem dubitare nullo modo possumus, quominus—et Catholicæ Religionis amor et bonarum artium disciplina, et Christianorum morum sanctitas reflorescat, atque indes magis magisque confirmetur. Quas utilitates aliæ quamplurimæ consequuntur. Amor videlicet debitumque erga Regem obsequium, jussu civium inter se Concordia, Tranquillitas, Incolumitas, privata denique (ut omnia uno verbo complectamur) et publica Populorum Regiæ Majestatis tuæ auctoritati commissorum Felicitas."

1. CARDINAL DE RICHELIEU.

This profound Statesman delivered the following opinion of the Constitutions of the Society of Jesus : " Avec des principes si surs, des vues si bien dirigées, on gouverneroit un empire égal au monde."

2. GROTIUS.

This illustrious writer bears testimony to the unblemished morals and great abilities of this Society : " Mores inculpatos et bonas artes," and he adds ' Magna in vulgum auctoritas, propter vitæ sanctimoniam, et quia non sumptâ mercede, juvenus literis sapientique preceptis imbuitur.'

3. FREDERICK, King of Prussia.

This warlike Sovereign used to call the Jesuits the Life Guards of the Pope, and the Grenadiers of Religion. When Pope Clement XIV. published the Brief which suppressed the Society, his Majesty wrote the following letter to his Agent at Rome.

" Abbé Colombini,

You have my authority to declare to every body, and to inform the Pope, or his Prime Minister, that my determination with respect to the JESUITS, is to PROTECT THEM IN MY DOMINIONS in the same manner as they have been hitherto. By the treaty of Breslau I guaranteed the religion, in statu quo, and I NEVER MET WITH BETTER PRIESTS than the JESUITS. You may add, that as I am of the class of HERETICS, his Holiness cannot grant me a DISPENSATION for breaking my word, nor for deviating from the duty of an HONEST MAN or a KING.

Yours, &c.

(Signed)

FREDERICK.

Vid. p. 155, Annual Register, 1773.

CATHARINE, Empress of Russia wrote thus to Pope Pius VI.

" Tres saint Père,

" Je sais que votre Sainteté est très embarrassée, mais la crainte convient mal à votre caractère. Votre dignité ne peut pas s'accorder avec la politique, toutes les fois que la politique blesse la religion. Les motifs qui m'ont déterminée à accorder ma protection aux Jésuites sont fondés sur la *raison* et la *justice*, ainsi que sur l'espoir qu'ils seront utiles à mes Etats. Cette troupe d'hommes *paisibles* et *innocens* vivra dans mon empire, parce que de toutes les sociétés catholiques, elle est la plus propre à instruire mes sujets catholiques, et à leur inspirer des sentimens d'humanité et les principes de la religion chrétienne.

" Je suis résolue de soutenir ces prêtres contre quelque puissance que ce soit, et en cela je ne fais que remplir mon devoir, puisque je suis leur souveraine, et que je les regarde comme des sujets fidèles et utiles."

MONTESQUIEU.

" Il est glorieux pour la Société de Jésus, d'avoir été la PREMIERE qui ait montré dans les contrées de l'Amerique l'idée de la Religion jointe à celle de l'Humanité. Un sentiment exquis pour toute ce qu'elle appelle HONNEUR et son zèle pour la Religion lui ont fait entreprendre de grandes choses, et elle y a réussi. Elle a tiré des bois des peuples dispersés, elle leur a donné une subsistance assurée, elle les a vetus, et quand elle n'auroit fait par là qu'augmenter l'industrie parmi les hommes, elle auroit fait beaucoup."

6. VOLTAIRE,

In a letter addressed to Père de la Tour, from Paris, in February, 1746, writes thus : " It is impossible to express my astonishment when I hear the Jesuits taxed with teaching a laxity of morals. I dare venture to say, that there is nothing more inconsistent, nothing more unjust, nothing more shameful, than to accuse persons of corrupt morals who lead the most rigid lives in Europe."

7. THE FRENCH BISHOPS.

The famous declaration of the 50 French Bishops, addressed to Louis XV. sets forth that they are persuaded, that there is not a man in the French nation who can attest, that he ever heard the Jesuits teach a doctrine contrary to the safety of his Majesty's person, or to the received *maxims* of the kingdom. On the contrary, their whole study was to impress on their scholars and hearers the most dutiful sentiments of loyalty and respect to their sovereign.

8. ROBERTSON, in his Life of Charles V. vol ii. though in some places he severely* censures this Society, yet candidly acknowledged, that it is the best regulated of all the monastic orders : Vol. iii. that no class of regular clergy has been more eminent for decency, and even purity of manners ;—and that this order can boast of a greater number of ingenious authors than all the other religious fraternities put together.

9. Monseigneur BAUSSER, Bishop of Aleth.

This Prelate thus expresses his opinion : " Wherever the Jesuits made themselves heard, they preserved all classes of society in a spirit of order, wisdom, and consistence. The principal towns in France still remember that there never was more order and tran-

* NB This author professes to derive most of his information *against* the Jesuits from Monsieur Chatelets' Memoir, which is now well known to have been composed by D'Alembert, the most artful of the anti-christian conspirators.

quility, more probity in dealings, fewer failures, or less depravity, than during the existence of the Jesuits. Their destruction was a deadly blow to the education of youth in all Catholic Europe, a remarkable confession equally in the mouths of their friends and their enemies.—These men who were described as so dangerous, so powerful, and so vindictive, bowed without a murmur under the terrible hand that crushed them.”

10th and Lastly, HENRY IV. King of France, in his answer to the Deputation from the Parliament of Paris, A.D. 1603, concerning the re-establishment of the Jesuits in his Dominions.

“J’ai toutes vos conceptions en la mienne ; mais vous n’avez pas la mienne en la vôtre. Vous m’avez proposé des difficultés qui vous semblent grandes et considérables, et n’avez cette considération que tout ce que vous avez dit a été pesé par moi, il y a huit à neuf ans vous ; faites les entendus en matière d’état, et vous n’y entendez non plus que moi à rapporter un procès.

“Je veux donc que vous sachiez, touchant Poissy, que si tous eussiez aussi bien fait qu’un ou deux jésuites qui s’y trouverent à propos, les choses y fussent mieux allées pour les catholiques. On reconnut dès lors non leur ambition, mais bien leur suffisance, et m’étonne sur quoi vous fondez l’opinion d’ambition en des personnes qui refusent les dignités et prélatures quand elles leur sont offertes, et qui font un vœu à Dieu de n’y aspirer jamais : et qui ne prétendent autre chose en ce monde, que de servir sans récompense tous ceux qui veulent tirer service d’eux. Que si ce mot de Jésuite vous déplaît, pourquoi ne reprenez-vous pas ceux qui se disent religieux de la Trinité, et si vous estimez d’être aussi bien de la Compagnie de Jésus qu’eux, pourquoi ne dites-vous pas que vos filles sont aussi bien religieuses que les Filles-Dieu à Paris, et que vous êtes autant de l’ordre du Saint-Esprit, que mes chevaliers et que moi ? J’aimerais autant et mieux être appelé jésuite, que jacobin et augustin.

“La Sorbonne, dont vous parlez, les a condamnés ; mais ça été comme vous, devant que de les connaître ; et si l’ancienne Sorbonne n’a point voulu, par jalousie, les connaître, la nouvelle y a fait ses études et s’en loue. S’ils n’ont été en France jusqu’à présent, Dieu me réserve cette gloire, que je tiens à grâce, de les y établir ; et si ils n’y étaient que par provision, ils y seront désormais par édit et par arrêt. La volonté de mes prédécesseurs les y retenait : ma volonté est de les établir.

“L’Université les a contrepontés ; mais c’a été, ou parce qu’ils faisaient mieux que les autres, témoin L’affluence des écoliers qu’ils avaient en leurs collèges ; ou parce qu’ils n’étoient incorporés en l’Université, dont ils ne seront maintenant refus quand je leur commanderai, et quand, pour les remettre, vous serez contraints de me les demander.

“Vous dites qu’en votre parlement les plus doctes n’ont rien appris chez eux. Si les plus vieux sont les plus doctes, il est vrai ; car ils avaient étudié avant que les jésuites fussent connus en France. Mais j’ai ouï dire que les autres parlemens ne parlent pas ainsi, ni même tout le vôtre. Et si on n’y apprend mieux qu’ailleurs, d’où vient que, par leur absence, votre Université est rendue toute déserte, et qu’on les va chercher, nonobstant tous vos arrêts, à Douay et hors de mon royaume.

“De les appeler compagnie de factieux, pour ce qu’ils ont été de la ligue, c’a été l’injure du temps. Ils croyaient y bien faire, comme plusieurs autres qui s’étaient mêlés dans les affaires de ce temps-là ; mais ils ont été trompés et déçus avec eux, et ont reconnu tout le contraire de ce qu’ils avaient cru de mon intention ; mais je veux croire que c’a été avec moins de malice que les autres, et je tiens que la même conscience, jointe aux grâces que je leur ferai, me les affectionnera autant et plus qu’à la ligue.

“Ils attirent, dites-vous, les enfans qui ont de l’esprit, voient et choisissent les meilleurs ; et c’est de quoi je les estime. Ne faisons-nous pas choix des meilleurs soldats pour aller à la guerre ; et si les faveurs n’avaient place, comme envers vous, en recevriez-vous qui ne fussent dignes de votre compagnie et de seoir au parlement ? S’ils vous fournissaient des précepteurs ou des prédicateurs ignorans, vous les mépriserez ; ils ont de beaux esprits, vous les en reprenez. Quant aux biens que vous dites qu’ils avaient, c’est une calomnie et une imposture ; et sais très bien que, par la réunion faite à mon domaine, on n’a su entretenir à Bourges et à Lyon sept ou huit régens, au lieu qu’ils y étaient au nombre de trente à quarante ; et quand il y aurait de l’inconvenient de ce côté, par mon édit, j’y ai pourvu.

“Le vœu d’obéissance qu’ils font au pape ne les obligera pas davantage à suivre son vouloir que le serment de fidélité qu’ils me firent, à n’entreprendre rien contre le prince naturel ; mais ce vœu n’est pas pour toutes choses, ils ne le font que d’obéir au pape, quand il voudra les envoyer à la conversion des infidèles ; et de fait, c’est par eux que Dieu a converti les Indes ; et c’est ce que je dis souvent, si l’Espagnol s’en est servi, pourquoi ne s’en servira pas la France ? Notre condition est-elle pire que les autres ? L’Espagne est-elle plus aimable que la France ? Si elle l’est aux siens, pourquoi ne le sera la France aux miens ?

“Ils entrent comme ils peuvent, aussi font bien les autres et suis moi-même entré comme j’ai pu dans mon royaume ; mais il faut ajouter que leur patience est grande et que moi je l’admire, car avec patience et bonne vie ils viennent à bout de toutes choses, Et je ne

les estime pas moins en ce que vous dites qu'ils sont grands observateurs de leurs vœux : c'est ce qui les maintiendra. Aussi n'ai-je rien voulu changer en leur règle, mais les y maintenir. Que si je leur ai limité quelques conditions qui ne plairont pas aux étrangers, il vaut mieux que les étrangers prennent la loi de nous, que si nous la prenions d'eux ; quoi qu'il en soit, je suis d'accord avec mes sujets. Pour ce qui est des ecclésiastiques qui se formalisent d'eux, c'est de tout temps que l'ignorance en a voulu à la science ; et j'ai reconnu que, quand je parlerois de les rétablir, deux sortes de personnes s'y opposeraient particulièrement ; ceux de la religion réformée, et les ecclésiastiques mal vivants ; c'est ce qui me les fait estimer davantage.

" Touchant l'opinion qu'ils ont du pape, je sais qu'ils le respectent fort ; aussi fais-je moi ; mais vous ne dites pas, qu'il a voulu saisir à Rome les livres de M. Bellarmin, parce qu'il n'a pas voulu donner autant de juridiction au Saint Père, que font communément les autres. Vous ne dites pas aussi que, ces jours passés, les jésuites ont soutenu que le pape ne pouvait errer, mais que Clément pouvait faillir. En tout cas, je m'assure, qu'ils ne disent rien davantage que les autres de l'autorité du pape, et crois que, quand on voudrait faire le procès aux opinions, il le faudrait faire à celle de l'Eglise catholique.

" Quant à la doctrine d'émanciper les ecclésiastiques de mon obéissance ou d'enseigner à tuer les rois, il faut voir, d'une part, ce qu'ils disent, et informer s'il est vrai qu'ils le montrent à la jeunesse. Une chose me fait croire qu'il n'en est rien : c'est que, depuis trente ans en ç'a qu'ils enseignent la jeunesse en France, plus de cinquante mille écoliers de toute sorte de conditions sont sortis de leur collège, ont conversé et vécu avec eux, et que l'on n'en trouve un seul de ce grand nombre qui soutienne leur avoir ouï tenir un tel langage ni autre approchant de ce qu'on leur reproche. De plus, il y a des ministres qui ont étudié sous eux. . . . Qu'on s'informe d'eux de leur vie : il est à présumer qu'ils en diront le pis qu'ils pourront, ne fût-ce que pour s'excuser d'être sortis d'avec eux. Je sais qu'on l'a fait, et n'a-t-on tiré d'autre raison, sinon que, pour leurs mœurs, il n'y a rien à dire."

" Quant à Barrière, tant s'en faut qu'un jésuite l'ait confessé ; comme vous dites ; que je fus averti par un jésuite de son entreprise, et qu'un autre lui dit qu'il serait damné s'il osait l'entreprendre. Quant à Châtel, les tourmens ne purent lui arracher aucune accusation à l'encontre de Varade ou autre jésuite, et si autrement était, pourquoi l'auriez-vous épargné ? car celui qui fut arrêté fut arrêté pour un autre sujet, que l'on dit s'être trouvé dans ses écrits. Et quand ainsi serait qu'un jésuite aurait fait ce coup, faut-il que tous les apôtres pâtissent pour un Judas ? ou que je réponde de tous les larcins et de toutes les fautes qu'ont faites et que feront à l'avenir ceux, qui auront été mes soldats ? Dieu m'a voulu alors humilier et sauver, et je lui en rends grâce, et m'enseigne de pardonner les offenses, et j'ai fait pour son amour volontiers. Tous les jours je prie Dieu pour mes ennemis, tant s'en faut que je m'en veuille souvenir, comme vous me conviez à faire peu chrétiennement, dont je ne vous sais point gré." On this Address the Editor of LA FRANCE, 21 August, 1843, concludes :

" Une pareille pièce n'a pas besoin de commentaires ; nous la livrons en toute confiance à l'appréciation des hommes de bon sens et de bonne foi. Ils n'auront qu'à la rapprocher des attaques anciennes et modernes : chaque phrase porte coup et chaque calomnie y trouve sa réponse.

BRITANNICUS.

THE JESUITS' OATH.

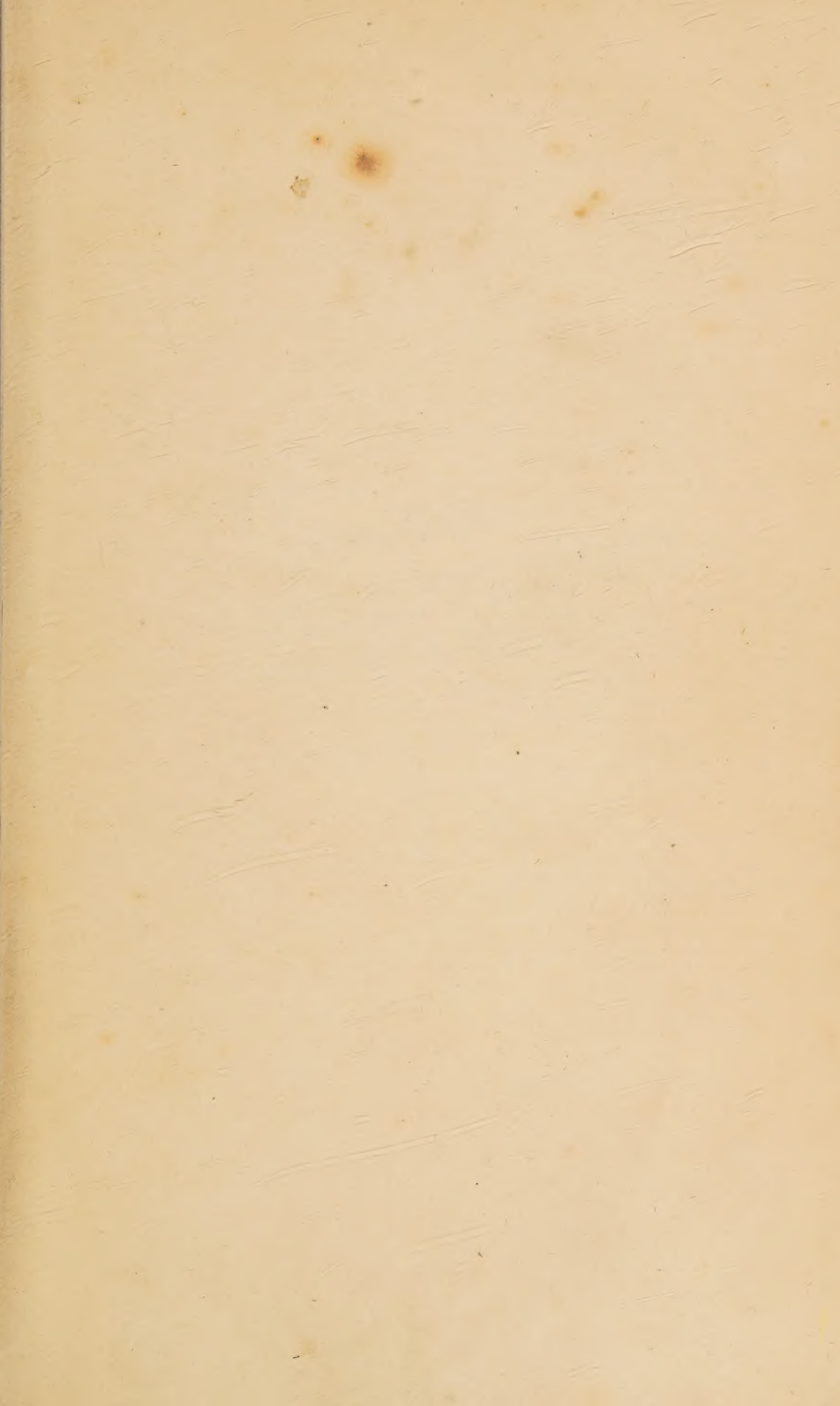
Mr. Editor,—Last week I witnessed with pain, a most wanton disregard for truth, justice, decency, and the charities of social life, exhibited in the columns of the *Exeter and Plymouth Gazette*, of 21 Nov. The Article purports to be an Appeal to the people of England; but this brawler calculates without his host, if he expects that the honest English public will mistake his vapouring invective for argument, and empty sound for sterling sense: the English people are too reflecting and conscientious to give implicit credit to the propagators of false reports and slander: they know the scriptural saying, “a lie is a foul blot in a man;” and they never will condemn the accused without hearing and weighing the evidence for and against them. The appeal is divided into two parts. 1st. The oath in the Roman Pontifical for the Bishop elect—which has now been taken for 800 years—a period by the by sufficiently long for the discovery of danger to civil government, if any had existed; and, 2nd, The oath of secrecy of the Jesuits—a weak and clumsy invention of the enemy, and which has never been taken by any Jesuit. But will it not calm the feelings and mitigate the terrors of this Alarmist to know, that in order to remove every occasion of cavil and slander, which he or persons like him, might borrow from this passage in the episcopal oath—“*Hæreticos, Schismaticos et Rebelles pro posse persequar et impugnabo*” Pope Pius VI, 23 June, 1791, allowed the words to be omitted altogether in the consecration of future Bishops of Ireland, as he had previously done in the case of Stanislaus, Archbishop of Mohilow, 16 years before? Surely, the scribbler has also forgotten his Latin, or he would never have translated the clause, “I will persecute and fight against all heretics, &c.” He misinterprets it as a signal for mischief, as recommending persecution and assault against them as enemies. The preceding words, “*salvo meo ordine*,” qualify the meaning, and prove that the *pursuit* of, and *opposition* to heresy on their part, must refer to their spiritual, pastoral and apostolic solicitude and zeal in convincing the misguided of their errors, and bringing them to the knowledge of the truth. Had this Wiseacre lived in the reign of Nero, in all probability he would have denounced St. Paul to the civil government for encouraging the Christian converts to go armed “*capapie*.” Ephes. vi., 11—17. Has he never yet learned, that the Canons prohibit a Catholic Clergyman from being accessory to the effusion of human blood—that the defect of lenity renders the candidate for holy orders irregular—that the Catholic Church in the 27th Canon of the 3rd Council of Lateran, in the year 1179, disclaims the right of sanguinary punishment?—But then the dreaded secret oath of the Jesuits—those ubiquitous and invisible agents, “*who are at this moment everywhere in England, yet not seen anywhere*”—this is to hiss and lash the nation into madness!!! Now, is it not very naughty in him, to terrify the weak minds of children, and the old women of both sexes, with chimeras and hobgoblins? I am no Jesuit, but a secular priest; still I have had every opportunity of examining the Institute and Constitutions of the Society—and I can, on the faith of a Christian, declare, that the oath is a gratuitous fabrication—an “*ingenious device*” like O’Neil’s forged Bull for his gaping audiences at Exeter Hall—one of those pious frauds which some sanctimonious spouters, turning up the white of their eyes to heaven, dare accuse *others* of teaching, “that the end sanctifies the means.” I am as certain, as of my own existence, that no real Jesuit ever has, or ever could take such a diabolical oath. It is a vile and infamous calumny; in good keeping, however, with what a *Churchman* forged for this very Gazette, 28 Dec., 1839—that the order of Jesuits between the years 1540 and 1570, had sacrificed the lives of nine hundred thousand non-conformists!!! Can such calumniators believe, there is a divine commandment against those who bear *false* witness against their neighbour?—After all, this disgraceful, un-English, and anti-Christian spirit, will not produce the effect so maliciously intended. Education is getting general among the people—a new light has burst upon them—they must and will insist on fair play—they will read and think, and decide for themselves, and judge of the tree by the fruits. *Crabbe* has justly observed, “That a great lie is like a great fish on dry land, It may fret and fling, and make a frightful bother, but it cannot hurt you—you have only to keep still, and it will die of itself.” In the hope that before this Alarmist gives up the ghost, he may have the grace of true repentance, I remain, your humble servant,

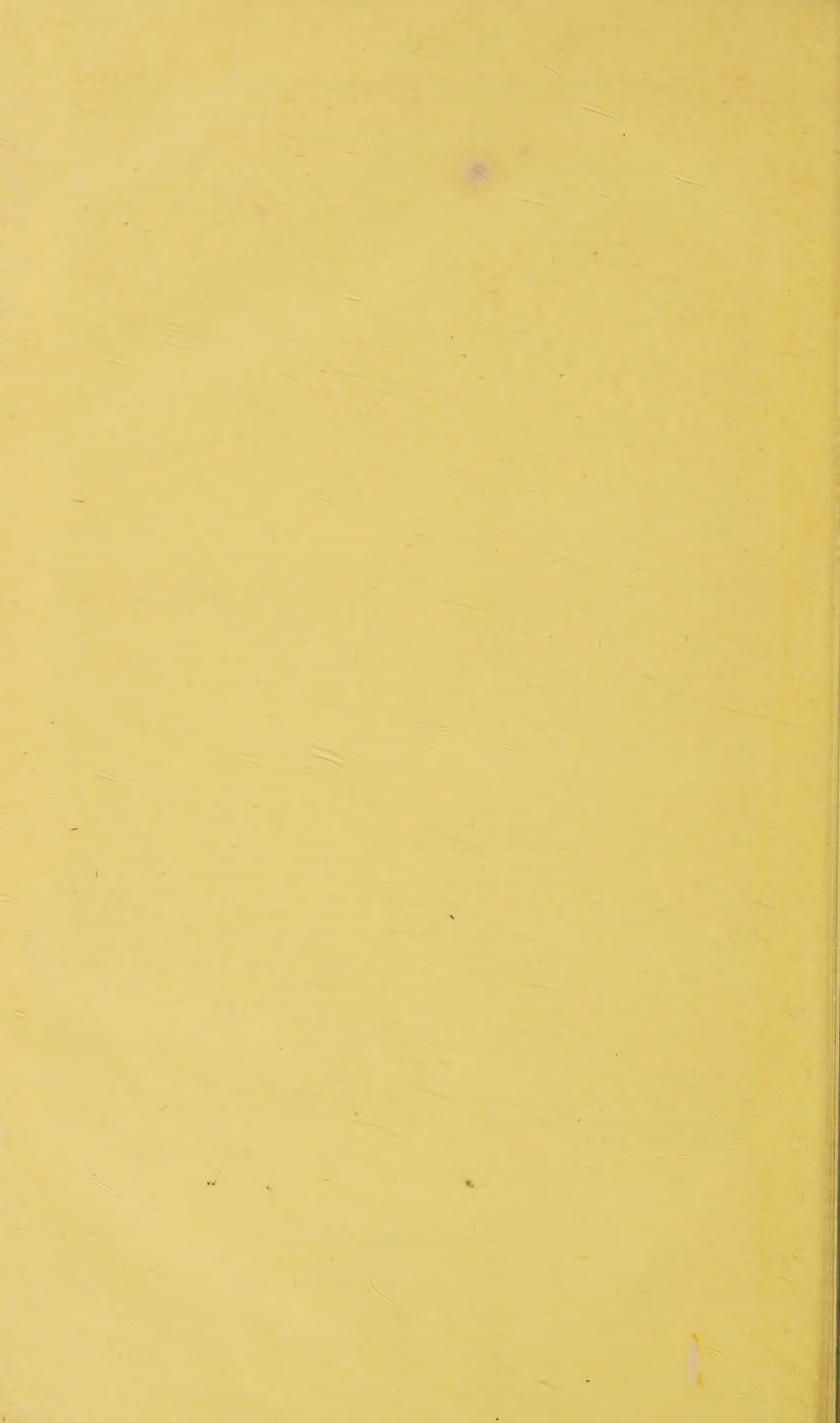
GEO. OLIVER.

Exeter, 24 Nov. 1840.



F I N I S.





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OLIVER, GEORGE

AUTHOR

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